THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

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VOL. II

CHAPTERS XVI-XXX

Composed by the Bodhisattva Nāgārjuna and translated by

the Tripiṭakadharmacārya Kumārajiva

Translated from the French

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INTRODUCTION

In Volume II, the reader will find an attempted translation of chapters XVI to XXX of the *MahāprajñāpāramitāśaÔtra*. These fifteen chapters, which make up a consistent whole, comment at great length on a short paragraph of the *Prajñāpāramitāsūtra* (Pañcaviṃśati, p. 17-18; Śatasāhasrikā, p. 55-56), of which the following is a translation:

"Then the Blessed One addressed the venerable Śāriputra: 'O Śāriputra, the Bodhisattva-mahāsattva who wishes to know all dharmas in all their aspects completely should exert himself in the Prajñāpāramitā.' Then the venerable Śāriputra asked the Blessed One: 'O Blessed One, how should the Bodhisattva-mahāsattva who wishes to know all dharmas in all their aspects exert himself in the Prajñāpāramitā?' At these words, the Blessed One said to the venerable Śāriputra: 'The Bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding should fulfill the virtue of generosity by the method of refraining, by abstaining from distinguishing the thing given, the donor and the recipient; he should fulfill the virtue of morality by being based on the non-existence of evil deeds and their contrary; he should fulfill the virtue of patience by being based on non-agitation [of the mind]; he should fulfill the virtue of exertion by being based on the non-slackening of physical and mental energy; he should fulfill the virtue of rapture by being based on the non-existence of distraction and rapture; he should fulfill the virtue of wisdom by being based on the non-existence of good and bad knowledges (*variant*: by not adhering to any system)."[1]

The main interlocutors of the Buddha in the Prajñāpāramitāsūtra are Śāriputra and Subhūti; chapter XVI of the Treatise is dedicated to their story: it contains a detailed biography of Śāriputra and a short note on Subhūti (p. 634F). But it may seem strange that the Prajñāpāramitāsūtra, which belongs to the literature of the Greater Vehicle, should be preached, not by the bodhisattvas affiliated with the Mahāyāna, but by śrāvakas, adepts of the Lesser Vehicle. The reason for this is simple, as the Treatise explains (p. 636F): the bodhisattvas, called upon to dwell among beings whose conversion is their mission, have not entirely eliminated their passions and do not enjoy indisputable authority among men; if they were responsible for teaching the Prajñā, their word could be open to doubt. On the contrary, śrāvakas like Śāriputra and Subhūti who have attained arhathood and destroyed every impurity (*kṣīṇāsrava*) are assured of an unequalled prestige and their testimony cannot be disputed: therefore it is to them that the Buddha entrusted the task of

[1] *Tatra khalu Bhagavān āyuṣmantaṃ Śāriputram āmantrayām āsa: Sarvākāraṃ Śāriputra sarvādharmān abhisaṃboddhukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ. Evam ukta āyuṣmān Śāriputro Bhagavantam etad avocat: Kathaṃ Bhagavan bodhisattvena mahāsattvena sarvākāraṃ sarvadharmān abhisaṃboddhukāmena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ. Evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat: Iha Śāripuitra bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthitvāsthānayogena dānapāramitā parpūrayitavyāparityāgayogena deyadāyakapratigrāhakānupalabdhitām upādāya, śīlapāramitā paripūrayitavyāpattyanāpattyanadhyāpattitām upādāya, kṣaṇtipāramitā paripūrayitavyākṣobhaṇatām upādāya, vīryapāramitā paripūrayitvayā kāyikacaitasikavīryāsraṃsasnatām upādāya, dhyānapāramitā paripūrayitavyānāsvādanatām upādāya, prajñāpāramitā paripūrayitavya prajñādauṣprajñānupalabdhitām* (variant: *sarvadharmānabhiniveśam) upādāya*.

preaching the Prajñā. Among all the śrāvakas, the Buddhas chose Śāriputra and Subhūti who excelled over all the others, the first by the extent of his wisdom, the second by his acute vision of universal emptiness.

The religious ideal of the śrāvaka is the destruction of the passions, the arrival at arhathood and the attainment of nirvāṇa; to this end, he practices the Noble Path in its threefold aspect: morality (*śīla*) which keeps him from any wrong-doing, concentration (*samādhi*) which purifies his mind, wisdom (*prajñā*) by means of which he understands the general characteristics (*sāmānyalakṣaṇa*) of dharmas, impermanence, suffering, emptiness and lack of self. The practice of the virtues occupies only a subsidiary place in the career of the śrāvaka; his excellent qualities are, however, contaminated at the base by the essentially individualistic and egocentric character of his effort. The religious ideal of the bodhisattva is quite different: renouncing entry into nirvana for the moment, he seeks to obtain the supreme and perfect enlightenment (*anuttarasamyaksaṃbodhi*) which characterizes the Buddhas, to conquer the knowledge of all things in all their aspects (*sarvadharmāṇāṃ sarvākārajñānam*), knowledge that permits him to dedicate himself entirely to the benefit and welfare of all creatures. In order to attain this omniscience, the bodhisattva must exert himself throughout his career in the six perfect virtues (*pāramitā)* which liken him to the Buddha. Among the heretics and śrāvakas, the practice of the natural virtues is marred by errors and egotism; among the bodhisattvas, on the other hand, the practice of the virtues attains perfection because it is disinterested and based on Prajñāpāramitā.

Chapter XVII explains what this Prajñāpāramitā means and how to use it. The Prajñāpāramitā is not an entity of metaphysical order, an absolute existent to which one could become attached; rather, it is a state of mind, a mental turning of mind which assures a radical neutrality to the person who adopts it. Transcending the categories of existence and non-existence, lacking any characteristic, the Prajñāpāramitā can be neither affirmed nor denied: it is faultless excellence. The bodhisattva adheres to it by not grasping it or, to use the time-honored expression, "he adheres to it by not adhering to it" (*tiṣṭaty asthānayogena*). Confident in this point of view which is equally distant from affirmation and negation, he suspends judgment on everything and says nothing whatsoever. Practiced in this spirit, the virtues which, among the religious heretics and śrāvakas, are of ordinary and mundane (*laukika*) order, become supramundane perfections (*lokottarapāramitā)* in the bodhisattva. Besides, since the bodhisattva refuses to conceive of the said virtues and to establish distinctions amongst them, to practice one pāramitā is to practice them all; not to practice them is also to practice them.

However, as the bodhisattva resides of choice in the world where he daily rubs shoulders with beings intoxicated by the three poisons of passion, hatred and ignorance, it is important to explain to people what distinguishes the pāramitās from the profane virtues. This is the subject of chapters XVIII to XXX.

Chapter XVIII-XX. – Generosity (*dāna*), for which great rewards are promised, consists of giving, in a spirit of faith, a material object or a spiritual advice to 'a field of merit', i.e., to a beneficiary worthy of receiving it. The pāramitā of generosity makes no distinction between donor, recipient and gift because, from the point of view of the Prajñā, there is no person to give or to receive, there is nothing that is given. To understand that is "to give everything at all times and in every way."

Chapters XXI-XXIII. - Morality (*śīla*) makes one avoid the wrong-doings of body and speech that are capable of harming others. Apart from the general morality making up the rules of innate honesty essential to everyone, it is appropriate to distinguish the morality of commitment by means of which lay people and monastics of all classes solemnly undertake to follow a certain number of rules proper to their condition. The pāramitā of morality singularly surpasses this restricted framework: is it based on the non-existence of wrong-doing and its opposite. The sinner not existing, the sin does not exist either; in the absence of all sins, the prohibitions forbidding it have no meaning. The sinner does not incur our contempt; the saint has no right to our esteem.

Chapters XXIV-XXV. - Although early Buddhism condemned anger, it did not attach great importance to patience (*kṣānti*). On the other hand, the bodhisattva raises it to the rank of pāramitā. Nothing moves him, neither people nor things: he keeps a cool indifference towards the people who flatter him, the benefactors who cover him with their gifts, the women who seek to seduce him, the enemies who persecute him. He endures with equal facility the external sufferings caused by cold or heat, wind or rain, and the internal sufferings coming from old age, sickness and death. It is the same insofar as his own passions are concerned: although he does not give himself up to them unreservedly, he avoids cutting them so as not to be hemmed in like an arhat in an egotistic complete quietude; whatever the case, his mind stays open to movements of great pity and great compassion. But it is by means of *dharmakṣānti* that he attains the pinnacle of patience: he tirelessly investigates the Buddhadharma which teaches him not to adopt any definite philosophical position, which shows him universal emptiness but forbids him to conceptualize it.

Chapter XXVI-XXVII. - Throughout the entire Buddhist Path, the adept of the Lesser Vehicle displays a growing exertion (*vīrya*) in order to ensure himself the conquest of the 'good dharmas' or, if you wish, spiritual benefits. But the bodhisattva is much less preoccupied with the paths of salvation; in his pāramitā of exertion, he ceaselessly travels the world of transmigration in order to bring help to beings plunged in the unfortunate destinies. As long as he has not assured the safety of an infinite number of unfortunate beings, he will never relax his bodily and mental exertion.

Chapter XXVIII. - For the purification of the mind, the śrāvaka had built up a discipline of rapture (*dhyāna*), a grandiose but complicated monument of religious psychology in which India excelled. The de-intoxication of the mind is a long-winded job: the candidate for sainthood must resolutely turn away from the five sense pleasures and triumph over the five faults which constitute an obstacle to concentrating the mind by means of an appropriate method. Then he must ascend one after the other the nine successive absorptions (*navānupūrvasamāpatti*) which lead to the destruction of consciousness and sensation (*saṃjñāvedayitanirodha*), a state which constitutes nirvāṇa on earth. In addition, a large number of secondary absorptions become grafted onto these main concentrations. In the pāramitā of dhyāna, the bodhisattva manifests a virtuosity much superior to that of the śrāvaka; he enters at will and whenever he wishes into the concentration of his choice, but his complete disinterestedness prevents him from enjoying its flavor. The principal aim of his mental form of asceticism is to introduce ignorant and unfortunate beings to the purity of mystical states. Personally, he is disinterested because, from the point of view of the Prajñā, distraction and concentration of the mind are equal; the sole motive that guides him is his great pity and great compassion for beings.

Chapter XXIX-XXX. - Religious heretics, śrāvakas and pratyekabuddhas all boast of possessing wisdom and they actually hold bits and pieces of it, but their wisdoms contradict one another and their partisans accuse one another of madness. If the wisdom of the śrāvakas and the pratyekabuddhas has an advantage over that of the heretics - the advantage of being free of false views - nevertheless it has the error of defining the general characteristics of dharmas and thus laying itself open to debate and criticism. In his Prajñāpāramitā, the bodhisattva knows these wisdoms fully but adopts none of them; his own wisdom is the knowledge of the true nature of dharmas which is indestructible, unchangeable and uncreated. Seen from this angle, the dharmas are revealed as unborn (*anutpanna*), unceasing (*aniruddha*), like nirvāṇa; or more precisely, they do not appear at all. Not seeing any dharma, the bodhisattva thinks nothing of them and says nothing of them. Not recognizing any evidence, not adopting any system, he makes no distinction between truth and falsehood; he does not debate with anyone. The Buddha's teaching presents no obstacle, no difficulty, to the bodhisattva. And yet, what forms this teaching has taken over the course of time! The Abhidharma sets out to define the dharmas and to specify their characteristics; the teaching on emptiness insists on the inconsistency of the atman and dharmas; the Piṭaka defends a point of view sometimes realistic and sometimes nihilistic. Pursued into successive retrenchments, the śrāvaka no longer knows what to believe and goes from one contradiction to another. Penetrating deeply into the threefold teaching of the Piṭaka, the Abhidharma and emptiness, the bodhisattva, free of opinions (*abhiniveśa*), knows that the Buddha's word never contradicts itself. Cognizing the identical and multiple characteristics of all dharmas, he confronts them with the emptiness of their self nature, but this very emptiness he refuses to consider. In order to acquire this Prajñāpāramitā, the bodhisattva is not bound to any practice. The noble practice consists of practicing all the pāramitās together or separately, provided that this is done with a detached mind; better yet, the noble practice is the absence of any practice, for to acquire the Prajñāpāramitā is to acquire nothing.

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This brief summary far from exhausts the doctrinal and religious wealth contained in this second volume, but that would go beyond the framework of this introduction which merely summarizes it. It is sufficient to draw the reader's attention to several particularly interesting passages: the attempts to define the Prajñāpāramitā (p. 650-656F), a well-conducted refutation of the realist doctrine (p. 724-733F) and of the personalist doctrine (p. 734-750F), a comparison of the different prajñās of the śrāvaka, the pratyekabuddha, the bodhisattva and the heretics (p. 1066-1074F), a very thorough analysis of the threefold teaching of the Buddhadharma (p. 1074-1095F), a detailed description of the transmigratory world and, in particular, the Buddhist hells (p. 952-968F).

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Although the Treatise comes under the literature of the Greater Vehicle, the reader will see all the major individuals of early Buddhism pass in front of him. In unedited detail, the Treatise tells the twofold assault against Śākyamuni by Māra and his daughters (p. 880-884F); 986-987F), the return of the Buddha to Kapilavastu and the efforts of Yaśodharā to win him back (p. 1001-1008F), the Devāvatāra and the culmination at Sāṃkāśyā (p. 634-636F), the schism of Kauśāmbī (p. 896-898F) and the various attempts perpetrated by Devadatta to supplant the Buddha and to take his life (p. 868-878F). The Treatise dedicates a whole chapter to the story of Śāriputra and Maudgalyāyana (p. 621-633F); it tells the slander of which these two great disciples were the victims on the part of Kokālikā (p. 806-813F); it gives the reasons that determined Śāriputra to renounce the Greater Vehicle (p. 701F). It narrates several episodes marking the life of the disciples and contemporaries of Śākyamuni; the temptation of Aniruddha by the goddesses of charming body (p. 651-653F), the involuntary dance of Kāśyapa (p. 654F, 1046-1047F), the ostentatious charity of Velāma (p. 677-688F), the punishment of Devadatta and Udraka (p. 693-694F), Rahula's lies (p. 813-815F), the trickery of the nun Utpalavarṇā, the strange propaganda she carried out for the order of bhikṣuṇīs and her cruel death (p. 634F, 844-846F, 875F; the inquisitive and futile questions of Mālunkyāputra (p. 913-915F0, the fabulous wealth of Meṇḍaka and of king Māndhātar (p. 930-931F), the misadventures of the arhat Losaka-tiṣya (p. 931-932F), the laziness and frivolousness of the bhikṣu Aśvaka and Punarvasuka (p. 937F), the visit of king Bimbisāra to the courtesan Āmrapālī (p. 990-992F), the cruelty of king Udayana towards the five hundred ṛṣis (p. 993F), the punishment incurred by Udraka Ramāputra, immoderately attached to his absorption (p. 1050-1052F), the anxieties of the Śākya Mahānāman (p. 1082-1083F), the humiliating defeat of the brahmacārin Vivādabala reduced to silence by the Buddha (p. 1084-1090F), the entry into the religious life of the brahmacārin Mṛgaśiras (p. 1085-1088). By contrast, the present volume is strangely reticent on the lofty individuals of the Mahāyāna: it mentions only in passing the name of the bodhisattvas Sarvasattvapriyadarśana (p. 751F), Mañjuśrī (p. 754, 903F), Vajrapāṇi (p. 882F), Vimalakīrti (p. 902, 1044F), Dharmasthiti (p. 902F) and Maitreya (p. 930F); it is to the latter and to Mañjuśrī that it attributes, without firmly believing it, the compilation of the Mahāyānasūtras (p. 940F).

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The Treatise cites, at length or in extracts, about a hundred sūtras of the Lesser Vehicle; the majority are borrowed from the Āgama collections; when the Sanskrit version departs from the Pāli version, it is always the former that is adopted; furthermore, the Treatise often refers to unknown Pāli sūtras, such as the Nandikasūtra (p. 792-793F, 798F, 803F, 815-816F, 817-818F) and the sūtra on Cosmogony (p. 835-837F). Several sūtras are cited in the elaborated form which they have received in the post-canonical scriptures: this is notably the case for the Velāmasūtra (p. 677-688F) taken from a certain Avadānasūtra, for the Āsīviṣopamasūtra (p. 702-707F) taken from the Ta pan nie p'an king (see note, p. 705F), and for the Kośambaka (p. 896-898F), probably borrowed from the versified account in the Ta tchouang yen louen king.

Although it abundantly cites the sūtras of the Lesser Vehicle, the Treatise occasionally calls upon the Mahāyanasūtras of which it is the interpreter. We will note only a loan from the Saddharmapuṇḍarīka (p. 752F), two quotations from the Vimalakīrtinirdeśasūtra (p. 902, 1044F) and a few vague references to the Pañcaviṃśati (p. 1060F, 1091F, 1112F). However, the Treatise reproduces fully (p. 1060-1065F) the well-known Prajñāpāramitāstotra of Rāhulabhadra, teacher or disciple of Nāgārjuna. As P. Demiéville has noted, the original Sanskrit of this stotra is reproduced at the head of many manuscripts of the Prajñā. Otherwise, the author of the Treatise is by no means sectarian: he understands that many fragments of truth may be found outside works properly Buddhist; free of contradicting them, he does not hesitate to cite the Upaniṣads (p. 744F, 1073F) and other sūtras of the heretics (p. 1073F).

In the course of Volume I (see, for example, p. 104F, n. 1), we have noted that the Treatise uses the Sarvāstivādin and Mūlasarvāstivādin Vinayas in preference over all the others. The present volume has frequent recourse to the second; it borrows from it the essence of the teachings on Śāriputra (p. 621-633F), Devadatta (p. 868-878F) and Yaśodharā (p. 1001-1012F). On the other hand, the author of the Treatise undoubtedly has never had the Pāli Vinaya in his own hands.

This volume also contains a good sixty jātakas, avadānas, fables and apologues. The author has drawn heavily from collections such as the Kalpanāmaṇḍitikā, the Aśokāvadāna, the Vibhāṣā, the Tsa p'i yu king, the Tchong king, etc. Although most of these stories are already familiar to us from the works of Chavannes, the version of the Treatise claims the reader's attention by means of important variants. Among the tales which, under various titles, are most interesting, we may mention the story of the painter of Puṣkarāvatī (p. 672-675F), the Velāmāvadāna (p. 678-688F), the Tittiryitaṃ brahmacariyaṃ (p. 718-721F), the successive lives of Mahātyāgavat (p. 755-762F), the Utpalavarṇājātaka (p. 844-846F), the jātaka of the flayed Nāga (p. 853-855F), the ruse of the Kaśmir arhat (p. 879F) and the story of the impostor brahmcārin confounded by the bodhisattva (p. 980-981F).

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To facilitate references, the pagination of Volume I has been continued here. The division into chapters adopted by Kumārajīva in his Chinese translation has been retained despite their arbitrary nature. To keep track of the content of the chapters, the reader is advised to refer to the table of contents.

The present volume has been greatly benefited by help and support which, as a result of circumstances, was cruelly missing from the previous volume. New tools of research have been used; the list may be found in the supplement to the abbreviations. P. Demiéville has been kind enough to review several passages that gave me difficulty and has given me precious references; my colleagues, Professor A. Monin and J. Mogenet, have corrected the proofs; the Fondation Universitaire of Belgium has generously continued its financial support. To all my devoted friends I give my deepest thanks.

Louvain, 25 January, 1949. Ét. Lamotte.

SUPPLEMENT TO ABBREVIATIONS VOL. II

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CHAPTER XVI: THE STORY OF ŚĀRIPUTRA

Sūtra: The Buddha said to Śāriputra (*Tatra khalu Bhagavān āyuṣmanataṃ Śāriputram āmantrayām āsa*).

Śāstra: Question. – The Prajñāpāramitā is the system (*dharma*) of the bodhisattva-mahāsattvas. Why does the Buddha address himself here to Śāriputra and not to the bodhisattvas?

Answer. - Of all the disciples of the Buddha, Śāriputra is by far the foremost in wisdom (*prajñā*[2]). A stanza of the Buddha says:

"Except for the Buddha Bhagavat, the knowledge (*jñāna*) of all beings would not equal a sixteenth part compared with the wisdom (*prajñā*) and learning (*bahuśruta*) of Śāriputra,"[3]

I. ŚĀRIPUTRA AT THE FESTIVAL OF GIRYAGRAMASĀJA[4] (p. 621F)

Furthermore, by his wisdom (*prajñā)* and his learning (*bahuśruta*), Śāriputra possessed great qualities (*guṇa*). In his youth, at the age of eight, he recited the eighteen kinds of sacred books and understood the meaning of all the treatises. At that time, there were two nāga-kings (*nāgarāja*) at *Mo k'ie t'o* (Magadha): the first was called *Ki li* (Giri) and the second *A k'ie lo* (Agra).[5] They brought the rain at the proper time and the country did not experience the years of famine. The people were grateful to them and regularly, in the [second] month of spring (*caitra*), they went in a crowd to the nāgas to hold a great festival (*mahāsamāja*): they played music (*vādya*) and palavered the whole day. From early times up until today,

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2 Cf. Aṅguttara, I, p. 23 (= Tseng yi a han, T 125, k. 3, p. 557b): *etad aggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ mahāpaññāṃ yadidaṃ Sāriputto*.

3 Cf. Divyāvadāna, p. 394:

Sarvalokasya yā prajñā sthāpayitvā Tathāgatam,
Śāriputrasya prajñāyā kalāṃ nārhati ṣoḍaśīm.

4 In this paragraph, the Mppś regards Śāriputra as a child prodigy; but according to other sources, Śāriputra was much older when he was present at the Giryagrasamāja; moreover, he was accompanied by his friend Maudgalyāyana (Kolita). During this festival, the two friends exchanged disenchanted thoughts on the worthlessness of human pleasures and decided with one mind to leave the world and embrace the religious life: cf. Mahāvastu, III, p. 57-59; Dhammapadaṭṭha, I, p. 89-90 (tr. Burlingame, *Buddhist Legends*, I, p. 198-199; Fo pen hing tai king, T 190, k. 48, p. 874a-c (tr. Beal, *Romantic Legend*, p. 325-327); Mūlasarv. Vinaya in T 1444, k. 1, p. 1024 a-b, and Rockhill, *Life*, p. 44-45.

5 Misled by the Fan fan yu, T 2130, k. 7, p. 1030b, Akanuma (p. 321a, 7b) restores *Ki li* as Kṛimi and *A k'ie lo* as Agala. But it clearly concerns the nāgas Giri and Agra whose conversion and adventures are told in Ken pen chouo... yao che, T 1448, k. 4, p. 17a seq. In this translation Yi tsing renders Giri as *Chan* (46) "Mountain", and Agra as *Miao* (38 and 6) "Admirable".

this assembly was never missed and to this reunion was given the same name as that of the nāgas [namely, *giryagrasamāja*].[6]

On that day, it was customary to set up four high seats (*bṛsī*), the first for the king, the second for the crown prince (*kumāra*), the third for the prime minister (*mahāmātya*) and the fourth for the scholar (*vādin*). One day, Śāriputra, who was eight years of age, asked the crowd for whom were the high seats set up. They answered that they were for the king, the crown prince, the prime minister and the scholar. Then Śāriputra reviewed (*parīkṣate*) the people of his time [and saw] that, among the brahmins, etc., nobody surpassed him in intelligence (*abhijñā*), charm (*prasāda*) and beauty of appearance; he therefore mounted the seat of the scholar and sat there cross-legged (*paryaṅkaṃ baddhvā).* The people were astounded; some said: "He is a young fool who does not know anything"; others said: "The measure of his wisdom surpasses that of men". While admiring his bravery, everyone felt uneasy and, out of regard for his young age, abstained from debating with him. Then they sent their young students to engage him in conversation and question him: Śāriputra's answers were perfect and his arguments conclusive, The scholars cried out at this wonder (*adbhuta*): "Fools [136b] and wise men, great and small, he confounds (*abhibhavati*) them all." The king quite happily conferred on him a command, the revenue of a village (*grāma*)[7] which was ceded to him in perpetuity. The king, mounted on an elephant, rang a bell (*ghaṇṭā)* and proclaimed [the news] everywhere; and in the six great cities of the sixteen great countries (*janapada*), there was nobody who did not congratulate him.

II. ŚĀRIPUTRA AND MAUDGALYĀYANA AT SAÑJAYA[8] (p. 623F)

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[6] According to this explanation, Giryagrasamāja would mean Festival in honor of the Nāgas Giri and Agra: again, a false etymology has given rise to a myth. In reality, Giryagrasamāja (*giriyagrasamāja* in Mahāvastu, III, p. 57; *girivalgusamāgama* in Avadānaśataka, II, p. 24; *giraggasamajja* in Vin. II, p. 107, 150; IV, p. 85, 267; Jātaka, III, p. 538; Dhammapadaṭṭha, I, p. 89) means simply a festival reunion on the summit of the mountain. Buddhaghosa was not deceived by it and correctly explains: *Giriggasamjjo ti girimhi aggasamajjo girissa vā aggadese samajjo*. On the nature of this festival, see E. Hardy in *Album Kern*, p. 61-66. It was a great seasonal festival (*Ta tsie houei*) celebrated at Rājagṛha and in turn (T 1444, k. 1, p. 1024a19) on each of the five great mountains surrounding the city (T 190, k. 48, p. 874a). The Mppś tells us that it lasted the entire day and took place 'in the second month of spring", i.e., the month of Caitra; this indication allows us to correct the reading of the Avadānaśataka, II, p. 24, *girivalgusamāgama* to *giriphālgunasamāgama*: "reunion [of the month] of Phālguna on the mountain". Like all reunions (*samāja*) of this kind, the festival included spectacles, songs, dancing and music (Mahāvastu, III, p. 57; Avadānaśataka, II, p. 24-25; Dīgha, III, p. 183); special seats were reserved for individuals (T 1444, k. 1, p. 1024a).

[7] This is probably the natal village of Śāriputra, situated a half-yojana from Rājagṛha: it was called Nāla or Nālanda (Mahāvastu, III, p. 56, l. 6; Fo pen hing tai king, T 190, k. 47, p. 273c; Ken pen chouo... tch'oukia che, T 1444, k. 1, p. 1022b; Fa hien, tr. Legge, p. 81); *Kālapināka* (Si yu ki, T 2087, k. 9, p. 924c14), or also *Upatissa* (Dhammapadaṭtha, I, p. 99).

[8] The conversion of Śāriputra (= Upatiṣya and Maudgalyāyana (= Kolita) is well-known in Buddhism; in search of the Immortal, the two friends began first at the school of Sañjaya who was not slow in making them his disciples; one day on the outskirts of Rājagṛha, Śāriputra met the bhikṣu Aśvajit (= Upasena) who taught him one stanza, the Buddhist *credo*: *ye dharmā hetuprabhāvāḥ;* converted to this new faith, Śāriputra went immediately to find his

friend Maudgalyāyana and they both went to the Buddha who preached his Dharma to them and conferred ordination on them. – This tale has been the object of a twofold tradition: In the old tradition, Sañjaya is presented in an unfavorable light, as an obstinate heretic; in the more recent tradition, to which the Mppś adheres, Sanjaya appears as a precursor of the Buddha.

I. *Old Tradition*. – Pāli sources: Vinaya, I, p. 39-44 (tr. Oldenberg, I, p. 144-151); Apadāna, I, p. 24-25; Jātaka, I, p. 85; Dhammapadaṭṭha, I, p. 90-95 (tr. Burlingame, Legends, I, p. 199-202); Suttanipāta Comm. I, p. 326 seq.

Sanskrit sources: Mahāvastu, III, p. 59-65.

Chinese sources: Wen fen liu, T 1421, k. 16, p. 110b-c; Sseu fen liuT 1428, k. 33, p. 798c-799b; P'ou yao king, T 186, k. 8, p. 533c; Ta tchouang yen king, T 187, k. 12, p. 613c; Yin kouo king, T 189, k. 4, p. 652a; Fo pen hing tai king, T 190, k. 48, p. 875a seq. (tr. Beal, *Romantic Legend*, p. 27-331); Fo so hing tsan, T 192, k. 4, p. 33b (tr. E. H. Johnston *The Buddha's Mission*, Acta Orientalia, XV, 1937, p. 21-23); Fo pen hing king, T 193, k. 4, p. 81b; Tchong pen k'i king, T 196, k. 1, p. 153b; Ta tai king, T 397, k. 19, p. 129a; Si yu ki, T 2087, k. 9, p. 924c-925a (tr. Beal, II, p. 177-179).

According to various sources, Sañjaya, Śāriputra's and Maudgalyāyana's preceptor, is none other than *Sañjayī Vairaṭīputra* (Mahāvastu, III, p. 59, l. 9), *Sañjaya Belaṭṭhiputta* in Pāli, one of the six well-known heretic masters. The agnostic doctrines which he professed (cf. Dīgha, I, p. 58) connect him closely with the Amarāvikkhepika, crafty sophists who, in debate, 'thrash about like eels' (Dīgha, I, p. 27). Śāriputra and Maudgalyāyana soon surpassed their teacher and the latter entrusted some of his disciples to them (Dhammpadaṭṭha, I, p. 90). Informed about the Buddha by Aśvajit, Śāriputra and Maudgalyāyana decided to embrace the new faith and invited their former teacher to follow them; but Sañjaya tried to hold them back (Vin. I, p. 42; Mahāvastu, III, p. 63; Fo pen hing tsi king, T 190, k. 49, p. 877b), or at least refused to accompany them on the pretext that a teacher such as he could no longer learn from anyone else (Dhammapadaṭṭha, I, p. 94). Finding himself abandoned by Śāriputra, Maudgalyāyana and five hundred other disciples, Sañjaya became sick: "hot blood spurted forth from his mouth" (*uṇhaṃ lohitaṃ mukhato uggacchi*: Vi., I, p. 42; Dhammapadaṭṭha, I, p. 95). The Fo pen hing tsi king (T 190, k. 48, p. 877b) adds that this spitting of blood cost him his life; but according to the Dhammapadaṭṭha, I, p. 95, he recovered and those of the disciples who had abandoned him returned. Subsequently, he engaged in debate with the Buddha (Dīvyāvadāna, p. 145).

II. *More Recent tradition*. – It is represented by several late texts, such as the Mppś (k. II, p. 136b-c; k. 40, p. 350a; k. 42, p. 368b), the Mūlasarvāstivādin Vinaya (T 1444, k. 2, p. 1026a-c; Rockhill, *Life*, p. 44-45) and also perhaps the Tch'ou fen chouo king, T 498, k. 2, p. 768a-b. Sañjaya, the teacher of Ś. and M., has nothing in common with the heretic of the same name. He did not belong to the clan of the Vairāṭi, but to a wealthy family of the Kauṇḍinya (cf. T 1444, k. 2, p. 1026b); far from professing agnostic views, he prepared the paths for Buddhism by preaching the religious life, non-harming (*ahiṃsā*), celibacy (*brahmacarya*) and nirvāṇa. Gravely ill, Sañjaya is cared for with great devotion by Ś. and M.; in front of them, he maintains that he has found the Path, but he announces to them the birth of the Buddha at Kapilavastu, recommends that they join him and enter his order. Ś. and M. conduct a splendid funeral for Sañjaya for they suspect him of having discovered the Holy Dharma but of having held it back for himself. It is then that they take an oath to communicate to each other the secret of the Immortal as soon as they have discovered it. It is long after the death of Sañjaya that Ś. will meet Aśvajit, who introduced the two friends to the Buddha.

In summary, in this new tradition, Sañjaya appears as the Buddha's precursor, and we may wonder if the theme of precursor, foreign to early Buddhist hagiography, was not introduced at Kapiśa-Gandhāra and in Kaśmir by

the invasions of the Greco-Bactrians, Śaka-Pāhlava and Yue-tche, with other stories – miracles or parables – which were current at the beginning of our era among circles devoted to oriental gnosis. For this subject, see the significant writing of Foucher, *Art gréco-bouddhique*, II, p. 561-566.

Here is the translation of the passage of the Mūlasarv. Vin. relating to Sañjaya. It is similar in all details to the story of the Mppś.

Ken pen chouo... tch'ou kia che, T 1444, k. 2, p. 1026 a-c: At that time there was a teacher called *Chan che yi* (Sañjaya). Upatiṣya (= Śāriputra) and Kolita (= Maudgalyāyana) went to him and asked: "Where is the master resting?" They were told: "The master is in his room." Hearing this, they had this thought: "We have been here for a long time; we have not heard that he is resting." Then Kolita [and his companion] thought again: "This man is resting; we should not wake him suddenly; let us wait near his bed and then we will see him." Having said that, they hid behind a screen. Then Sañjaya woke from his sleep and his senses were calmed (*viprasanendriya*). The two friends, seeing him, approached and said: "Sir, do you have the Dharma-eye (*dharmacakṣus*)? What doctrine do you profess? What are your benefits (*viśeṣa*)? What brāhmic conduct (*brahmacarya*) do you practice? What fruition (*phala*) have you received?" He answered: "This is what I see and this is what I say: Avoid falsehood (*mṛṣāvāda*); do no harm to beings (*sattveṣv avihiṃsā)*; do not be born (*anutpāda*), do not die (*amaraṇa*), do not fall (*apatana*) and do not disappear (*anirodha*); be reborn among the two [classes] of Brahmādevas." The two friends asked him the meaning of these words. He answered: "To avoid falsehood is the religious life (*pravrajyā*); to do no harm is the root (*mūla*) of all the dharmas; the place where there is neither birth nor death, neither falling nor disappearance, etc., is nirvāṇa; to be reborn among the two [classes] of Brahmās is the brāhmic conduct (*brahmacarya*) practiced by the brāhmins: all seek this place." Having heard these words, the two friends said to him: "O Venerable One, we would like to embrace this religious life and practice brāhmic conduct." They entered the religious life under him and at once the news spread everywhere that Kolita and [his friend] had entered into religion with Sañjaya.

One day, Sañjaya, who possessed great wealth (*lābhā),* had this thought: "I used to belong to the *Kiao tchou* (Kauṇḍinya) family and still today, as a member of this family, I have great wealth. I should not forget these two virtuous companions. That would not be good on my part." Having thought thus, Sañjaya, who had five hundred disciples under his direction, gave them to the two friends; each of them received two hundred and fifty pupils and they agreed to teach them the doctrine.

Then Sañjaya became sick. Upatiṣya said to Kolita: "The master is sick. Would you go and look for medicines or do you want to care for him?" Kolita answered: "You have wisdom (*prajñā*); you should care for him; I will go to find medicines." Kolita left to look for herbs, roots, stems, flowers, etc.; he gave them to his teacher who ate them. But the illness grew worse.

One day, the master laughed softly. Upatiṣya said to him: "Great men cannot laugh without reason; but our teacher has just laughed; what is the reason?" The master replied: "It is just as you said: I need to laugh. In *Kin tcheou* (Suvarṇadvīpa), there was a king called *Kin tchou* (Suvarṇapati); he died and was going to be cremated; his grieving widow threw herself into the fire. People are fools (*mūḍha*) and let themselves be led by desire (*kāma*). This sickness of desire (*rāgavyādhi*) causes them to suffer." Upatiṣya asked him in what year, what month and what day this event had taken place. Sañjaya specified the year, the month, the day and the hour. The two friends took note of this revelation.

Again they asked their teacher: "We have left the world (*pravrajita*) in order to cut transmigration (*saṃsāra*) and the master has welcomed us. We would like him to tell us if he has succeeded in cutting saṃsāra." Sañjaya answered: "When I left the world, it was for the same purpose as you; but I have obtained nothing. However, during the poṣada of the fifteenth, a group of devas in the sky *(ākāśa*) spoke the following prediction: In

At that time, the master of the oracles had a son whose name was *Kiu liu t'o* (Kolita)[9] and the name of the family was *Ta mou k'ien lien* (Mahāmaudgalyāyana). Śāriputra was his friend. Śāriputra was outstanding for his talents and his intelligence, Maudgalyāyana for his fearlessness and vivacity. These two children were equal in talent and wisdom and also in qualities and conduct. [They were inseparable]: when they went out, it was together; when they returned, it was together. When they were a little older, they made an agreement of eternal friendship. Then, both of them experiencing disgust for the world (*lokasaṃvega*), they left home (*pravrajita*) to practice the Path (*mārga*), became disciples of a brahmacarin and diligently sought entry into the Path (*margadvāra*). For a long time this had no result. They questioned their teacher, *Chan chö ye* (Sañjaya) by name, who answered: "I myself have spent long years seeking the Path and I do

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the family of the *Che* (Śākya), a young prince (*kumāra*) has been born. In the region of the Himālaya, there is a river called Fen lou (Bhāgīrathī); on the bank of this river there is the hermitage of the ṛṣi *Kia pi lo* (Kapila). Brāhmins expert in divine signs and omens have predicted that the young prince would become a cakravartin king, but, if he leaves the world, he will become a Tathāgata, arhat, samyaksaṃbuddha renowned for his ten powers. You should enter into the religious life in his order and practice *brahmacarya* there. Do not rely on the nobility of your family; practice *brahmacarya*; tame your senses. With him you will find the marvelous fruition and escape saṃsāra." Following this preamble, the teacher spoke this gāthā (cf. Sanskrit Udānavarga, I, 22, ed. Chakravarti, p. 4; Nettip. P. 146; Mahāvastu, III, p. 152, 153; Divya, p. 27, 100, 486; JA, Jan-Mar. 1932, p. 29):

Sarve kṣayāntā nicayāḥ patanātāḥ samucchrayāḥ,
saṃyogā viprayogātā maraṇāntaṃ hi jīvitam

"All that is compounded ends up in destruction; all elevations end up in falling; all unions end up in separation; life ends up in death."

Shortly afterward, the teacher died and his disciples, having wrapped him with blue (*nīla*), yellow (*pīta*), red (*lohita*) and white *(avadāta*) wrappings, carried him into the forest where they proceeded to cremate him.

One day, a brāhmin from Suvarṇadvīpa named *Kin fa* (Suvarṇakeśa) came to Rājagṛha and met Upatiṣya. The latter asked him where he came from and he responded that he came from Suvarṇadvīpa. "Have you seen something wonderful there?" asked Upatiṣya. The brāhmin answered: "Nothing but this: when king Suvarṇadvīpa died and was cremated, his mourning widow followed him to the pyre." Upatiṣya asked in what year, what month and what day [that had happened], and the brāhmin replied: "It was such and such a year, such and such a month and such and such a day." Upatiṣya then examined the secret [which Saṇjaya had told him]: the words of the master were verified.

Then Kolita said to Upatiṣya: "Our teacher had discovered the Holy Dharma but he held it secret and did not reveal it to us. If the teacher had not realized the divine eye (*divyacakṣus*) and the divine ear (*divyaśrota*), he at least knew what was happening in foreign regions." Kolita then said to himself: "Upatiṣya is intelligent (*medhāvin*) and wise (*prajñāvat*). He will have found the Holy Dharma with our teacher, but he has not communicated it to me." Having had this thought, he said: "Let us take an oath that the first [of us] who finds the Holy Dharma will communicate it to the other." Having taken this oath, they left together. At that time, the Bodhisattva was twenty-nine years old....

[9] *Kolita* is also the name of the village where he was born (Mahāvastu, III, p. 56; Dhammapadaṭṭha, I, p. 88); it was located a half-yojana from Rājagṛha. The reading *Kolika* is found in the Fo pen hing tai king, T 190, k. 47, p. 874a5; and the Si yu ki, T 2087, k. 9, p. 924b17; *Lin yuan* "Forest garden" in the Ken pen chouo... tch'ou kia che, T 1444, k. 1, p. 1023c18.

not even know whether the fruit of the path (*mārgaphala*) exists or not. I am not the man you need; I have found nothing." One day their master fell ill. Śāriputra stood at his head and Maudgalyāyana at his feet; the teacher gasped for breath and his life reached its end. Suddenly he smiled with pity. The two friends, with one accord, asked him why he smiled. The teacher replied: "The customs of the world (*lokasaṃvṛti*) are blind and affected by the emotions (*anunaya*). I see that the king of *Kin ti* (Suvarṇabhūmi) has just died and his main wife has thrown herself on the funeral pyre to join him; but for these two spouses, the retribution for actions (*karmavipāka*) is different and the places where they will be reborn (*janmasthāna*) will be different (*viśiṣta*)." Then the two disciples put down their teacher's words in writing in order to verify their accuracy [later]. Some time later, when a merchant from Suvarṇabhūmi came to Magadha, the two friends questioned him discretely; the things their teacher had said had actually occurred.[10] They uttered a sigh of

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[10] If this story is correct, it proves that the practice of suttee, the widow offering her life in the flames of the funeral pyre consuming the corpse of her husband, was current in Suvarṇadvīpa at the time of the Buddha. This is of interest because, in all the Vedic literature and even in the sūtras, this cruel practice is rarely mentioned, and the epics of the Rāmayāna and the Mahābhārata mention it only exceptionally (cf. J. Jolly, *Recht und Sitte*, p. 67-69). The oldest and most important evidence is that of the classical writers: Aristotle, contemporary of Alexander the Great, cited by Strabo, XV, 1, 63; Cicero, *De nat. deorum*, V, 77-78; Valerius Maximus, II, 6, 14.

The Mppś reproduces here almost word-for –word the story in the Mūlasarvāstivādin Vinaya (see below, p. 626F as note); but, while Kumārajīva, translator of the Mppś, locates the fact in *Kin ti*, "Land of Gold" (Suvarṇabhūmi), Yi tsing, translator of the Mūlasarvāstivādin Vinaya, locates it in *Kin tcheou* "Golden Island" (Suvarṇadvīpa). As it is a matter of the same story, we must conclude – and this is suspected – that Suvarṇabhūmi is synonymous with Suvarṇadvīpa. We know exactly what Yi tsing means by Suvarṇadvīpa: in two passages of his Ta t'ang si yu k'ieou fa kao seng tchouan, T 2066, k. 2, p. 11c, lines 5 and 7, lines 5 and 11, he identifies it as the land of *Fo che* (cf. Chavannes, *Religieux éminents*, p. 181 and 182; p. 186 and 187). But at the time of Yi tsing (635-713), the state of *Fo che* or *Che li fo che* (Śrīvijaya), as evidenced by the three inscriptions in old Malay dating from 683 to 685 and found at Palembang, Djambi and Bangka, "extended its domination over Palembang (Sumatra), Bangka and the hinterland of Djambi, conquered Malayou (Djambi) about the same time and in 775 left evidence of its domination over the west coast of the Malay peninsula (Ligur)" (G. Coedès, *A propos d'une nouvelle théorie sur le site de Śrīvijaya*, J. Mal. Br. R.A.S., XIV, 1936, pt. 3, p. 1-9; *États hindouisés*, p. 102-105). It must be left to the historians to explain why the Mūlasarv. Vin. and the Mppś insist on establishing a connection between Sañjaya, the preceptor of Ś. and M., and Suvarnadvīpa. We may recall that Yi tsing mentions the presence of the Mūlasarvāstivāda, in the 7th and 8th centuries, in the kingdoms of Śrīkṣetra and Śrīvijaya (cf. Coedès, *États hindouisés*, p. 94, 105, 109), and that the name of Sañjaya was made famous in the 8th century by the founder of the Javanese dynasty in Matarām (Id., ibid., p. 109 seq.).

However that may be, the Hindu writers have left only a vague idea of the location of Suvarṇabhūmi (see R. C. Majumdar, *Suvarṇadvīpa*, Dacca, 1937; V. Rangacharya, *The Suvarṇabhūmi and Suvarṇadvīpa*, Aiyangar Comm. Vol., p. 462-482). Gavāmpati, one of the heroes of the first council (cf. Treatise, I, p. 98-99F), before settling permanently in the vimāna of the Śirīṣa, went to the *pratyantajanapada* or frontier countries, i.e., Suvarṇabhūmi, by the Buddha's order (Ken pen chouo... tsa che, T 1451, k. 5, p. 228a), and to believe the Karmavibhaṅga, p, 62, which claims that, in the Land of Gold, the saint Gavāmpati converted the population for a hundred leagues (*Āryagavāmpatinā Suvarṇabhūmyāṃ yojanaśataṃ janapado 'bhiprasāditaḥ*). Actually, according to the Burmese tradition: "King Thiri-Matauka had been informed that, after the death of Gaudama, a Rahan named Gambawatti

relief and said: “Perhaps the master hid his secret because we were not worthy.” The two friends exchanged the following oath: ”The first to find the Immortal (*amṛta*) must communicate its flavor (*rasa*) to his friend.”[11]

III. CONVERSION OF ŚĀRIPUTRA AND MAUDGALYĀYANA[12] (630F)

At that time the Buddha, having converted the Kaśyapa brothers and their thousand disciples, was traveling about in various countries and came to the city of Rājagṛha where he stayed at the Veṇuvana. The two brahmacarin masters (Śāriputra and Maudgalyāyana), hearing that a Buddha had appeared in the world,

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(Gavāmpati) had brought thirty-two teeth of the Buddha and placed them in a dzedi (*caitya*) on Mount Ind-Danou north-west of Thatum (in Pāli, capital of Burma, between the mouths of the Sittang and the Salouen).” (Bigandet, *Gaudama*, p. 371). Even today, Gavāmpati, under tha name Gavompade, is one of the favorite saints of the Mons and the Talaing sof Burma (cf. Duroiselle, cited in Przyluski. *Concile*, p. 241). – After the third council at Pāṭaliputra, Soṇa (the Prakrit word for gold) and Uttara went to Suvarṇabhūmi, rid the land of the piśacas and converted many people there (cf. Dīpavaṃsa, VIII, v. 12; Mahāvaṃsa, XII, v. 6, 44 seq.; Samantapāsādikā, I, p. 64. – In the first century of our era, Pomponius Mela (III, 70, Pliny the Elder (VI, 55, 80); the Périple of the Érythrean Sea (§ 56, 60, 63) and Josephus (*Ant. Jud*., VIII, 6, 4) were only vaguely aware of the Chrysé Chersonesos. “Whereas the Périple (§ 60) places at Kamara (Khabari of Ptolemy = Kāvari-paṭṭinam at the mouth of the Kaveri), at Podouke (Pondichery) and Sôpatma, the three great ports, close to one another, from which the big ships called kolandia (*kola* in Buddhist Sanskrit texts) set sail for Chryse, Ptolemy (VII, 1, 5) locates further north, near Chicacole, the port of departure (*aphterion*) of travelers destined for the Golden Chersonesos. It is at Tāmralipti (Tamluk at the mouths of the Ganges) that the Chinese pilgrims, Fa hien at the beginning of the 5th century and Yi-tsing at the end of the 7th century embarked in the return voyages from India to China. Without a doubt, it is also at Tamralipti that, at the time of the compilation of the Jātakas, the merchants [Saṃkha and Mahā Janaka] left Benares or Campā, in the Ganges valley, took to sea destined for Suvarṇabhūmi, the land of gold (Jātaka, IV, p. 15; VI, p. 34). Finally it is certain that the great ports of the western coast: Bharakaccha (Greek Barygaza, modern Broach), Śūrpāraka (Souppara, Sopara) were connected with the Golden Chersonesos” G. Coedès, *États hindouisées*,p. 35). This is the case notably for the musician Sagga in his search for the beautiful Sussondi, who embarked at Barukaccha destined for Suvaṇṇabhūmi (Jātaka, III, p. 188). The merchants of the Mahākarmavibhaṅga” went down to the great ocean, sailed for the Land of Gold and other countries, visited the Archipelago and made their fortunes (p. 51: *mahāsamudram avatīrya Suvarṇabhūmiprabhṛtīni deśāntarāṇi gatvā dvīpāntarāṇi ca paśyanti dravyopārjanaṃ ca kurvanti*); or also “They visited the Land of Gold, the island of Ceylon, and the rest of the Archipelago” (p. 53: *Suvarṇabhūmiṃ Siṃhaladvīpaṃ ca prabhṛitīnī ca dvīpāntarāṇi paśyanti*). But the voyage is dangerous: when the sailors have traveled “seven hundred leagues in seven days”, it is not rare that the ships take on water everywhere and sink in mid-ocean.

[11] This covenant between the two friends is also noted in the other sources: cf. Vinaya, I, p. 39: *yo paṭhamaṃ amataṃ adhigaccchati so ārocetu*; Mahāvastu, III, p. 59: *yo maṃ prathamataraṃ svākhyātaṃ dharmavinayaṃ ... tena aparasya ākhyātavyaṃ.*

[12] Cf. the parallel sources noted above, p. 623F, n.2

went to Rājagṛha together to welcome the news. At this time, a bhikṣu named *A chouo che* (Aśvajit),[13] [one of the first five disciples], wearing his robes (*cīvara*) and carrying his begging bowl (*pātra*), entered the city to beg for his food. Śāriputra, noting his fine manner and his meditative faculties, came to him and asked: "Whose disciple are you? Who is your teacher?" Aśvajit answered: "The crown prince (*kumāra*) of the Śākya clan, disgusted by the sufferings of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*), has left the world (*pravrajita*), exerted himself on the Path and has attained complete perfect enlightenment (*anuttarasamyaksaṃbodhi*). He is my teacher." Śāriputra said: "Tell me what is your teacher's doctrine?" He replied with this stanza:

I am still young,

My instruction in it is still at its beginning

[136c] How could I speak truthfully

And explain the mind of the Tathāgata?

Śāriputra said to him: "Tell me its essence in summary (*saṃkṣiptena*)."

Then the bhikṣu Aśvajit spoke this stanza:

All dharmas arise from causes;

He has taught the cause of these dharmas.

Dharmas cease due to causes;

The great teacher has taught the truth of them.[14]

When Śāriputra heard this stanza, he attained the first fruit of the Path [the state of srotaāpanna]. He went back to Maudgalyāyana who, noticing the color of his complexion and his cheerfulness, asked him: "Have you found the taste of the Immortal (*amṛtarasa*)? Share it with me." Śāriputra communicated to him the stanza he had just heard. Maudgalyāyana said to him: "Repeat it again", and when he had heard it again he also attained the first fruit of the Path.

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[13] This bhikṣu is named *Aśvajit* (in Pāli, Assaji) in most of the Chinese and Pāli sources, whereas the Mahāvastu (III, p. 60) calls him *Upasena*. He was one of the five *Pañcavargīyabhikṣu*, who were the first to embrace the Buddhadharma (Vinaya, I, p. 13).

[14] Free translation of the famous stanza of Pratītyasamutpāda, the original Pāli of which is in Vinaya, I, p. 40:

ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha

tesañ ca yo nirodho evaṃvādī mahāsamaṇo.

The Sanskrit is in Mahāvastu, III, p. 62:

ye dharmā hetuprabhāvā hetun teṣāṃ tathāgato āha

teṣāṃ ca yo nirodho evaṃvādī mahāśramaṇaḥ.

In this form, which goes against the meter, the stanza means: The Tathāgata, the truly great ascetic, has proclaimed the cause as well as the cessation of dharmas that arise from a cause. – For the interpretation, see Kern, *Histoire*, I, p. 299-300.

The two teachers, [each] accompanied by 250 disciples went together to the Buddha. Seeing these two men coming with their disciples, the Buddha said to the bhikṣus: "Do you see these two men at the head of these brahmacārins?" The bhikṣus answered that they saw them. The Buddha continued: "These two men will be foremost among my disciples by their wisdom (*prajñā)* and by the bases of miraculous powers *(ṛddhipāda*)."[15] Arriving in the crowd, the disciples approached the Buddha, bowed their head and stood to one side. Together they asked the Buddha: "We wish to receive, in the Buddhadharma, the leaving of the world (tchou kia = *pravrajyā)* and higher ordination (cheou kiai = *upsampadā*)."[16] The Buddha said to them: "Come, O bhikṣu (*eta, bhikṣavah*)."[17] At once their beards and hair fell off, they were clothed in monks' robes, furnished with the robe (*cīvara*) and begging bowl (*pātra*), and they received ordination.[18] A fortnight later, when the Buddha had preached the Dharma to the brahmacārin *Tch'ang tchao*

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[15] Here the Mppś follows the version of the Mahāvastu, III, p. 63, which has the Buddha saying: *Prajñapetha bhikṣavaḥ āsanāni ete Śāriputramaudgalyāyanā parivrājakā paṃcaśataparivārā āgacchanti tathāgatasyāntike brahmacaryaṃ carituṃ yo me bhaviṣyati śrāvaāṇām agrayugo bhadrayugo eko agro mahāprajñānāṃ aparo agro maharddhikānām*. Tr. - "Set out seats, O monks. Here come the anchorites Śāriputra and Maudgalyāyana surrounded by five hundred disciples who are coming to the Tathāgata to practice brāhmic conduct. For me they will be an excellent pair of disciples. The first will be the foremost of the great sages; the second will be the foremost of those who have great miraculous powers." This last detail which the Mppś has taken care to note, is absent in the canonical version (Vinaya, I, p. 42), which simply says*: ete bhikkhave dve sahāyakā āgacchanti Kolito Upatisso ca, etaṃ me sāvakayagaṃ bhavissati aggaṃ bhaddayugan ti*.

[16] As did all the first disciples, Ś. and M. asked for lower ordination (*pravrajyā)* and higher ordination (*upasampadā)* at the same time. Later, a period of four months generally separated these two ordinations (cf. Kern, *Manual*, p. 77; Oldenberg, *Buddh*a, p. 387-391). The request for ordination is formulated differently in the texts. In Pāli: *Labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti* (cf. Pāli Vin., I, p. 12, 13, 17, 19, 43, etc.); - in Sanskrit: *Labheyāhaṃ bhadanta svākhyāte dharmavinaye pravrajyām upasampadaṃ bhikṣubhāvaṃ careyam ahaṃ bhagavato 'ntike brahmacaryam* (cf. Divya, p. 48, 281, 341; Gilgit Man., III, 2, p. 82).

[17] The Buddha ordained the two candidates by *ehibhikṣukayā upasampadā* or ordination by summoning: "Come, O bhikṣu" (cf. Kośa, IV, p. 60). But here again the formula varies; in Pāli, there is *Ehi bhikkhū 'ti, svākkhato dhammo, cara brahmacariyaṃ sammā dukkhasssa anatakiriyāyā 't*i (cf. Pāli Vin., I, p. 12, 13, 17, 19, 43, etc.); in Sanskrit, there is *Ehi bhikṣo, cara brahmacaryam*.

[18] Ordination by "*Ehi bhikṣu*" is usually accompanied by the putting on of miraculous robes, of which the Pāli Vinaya says nothing, but which is described in stereotyped terms in all the Sanskrit texts: "The Buddha had no sooner uttered these words than the candidate found himself shaved (*muṇḍa*), clothed in the upper robe (*saṃghātiprāvṛta*), holding the bowl and vase (*pātrakaravyahasta*) in his hand, etc." (cf. Dīvya, p. 48, 281, 341). Here the Mppś is in agreement with the Mahāvastu, III, p. 65, and the Mòlasarv. Vin. (T 1444, k. 2, p. 1028a) in mentioning such a miracle; it also reveals its dependence on the Sanskrit sources. However, although the Pāli Vin. says nothing about this taking of the miraculous robes, it is noted in the Dhammapadaṭṭha, I, p. 95; but recent research has established that the Ceylonese commentaries are also themselves largely derivative from the Sanskrit sources.

(Dīrghanakha), Śāriputra attained arhathood.[19] Now he who finds the Path at the end of a fortnight should, following the Buddha, turn the wheel of the Dharma (*dharmacakra*),[20] and in the stage of aspirant (*śaikṣabhūmi*), penetrate directly (*abhimukham*) all dharmas and cognize them in all their various aspects (*nānākāraṃ*). This is why Śāriputra attained arhathood at the end of a fortnight. His qualities (*guṇa*) of all kinds were very numerous. And so, although Śāriputra was an arhat [and not a bodhisattva], it is to him that that the Buddha preached the profound doctrine (*gambhīradharma*) of the Prajñāpāramitā.

Question. – If that is so, why does the Buddha preach a little to Śāriputra and then a lot to *Siu p'ou t'i* (Subhūti)?[21] If Śāriputra is foremost in wisdom, it is to him he should have mainly preached. Why does he also address himself to Subhūti?

Answer. – 1) Among the Buddha's disciples, Śāriputra is the first of the sages (*aggo mahapaññānaṃ*), and Subhūti is the first of those who have attained the concentration of tranquility (*aggo araṇasamādhivihārīnaṃ*).[22] By this practice of tranquility, he ceaselessly considers (*samanupaśyati*) beings in order to prevent them from experiencing any passion whatsoever [for him], and he always practices great compassion (*karuṇā).* This compassion is like that of the bodhisattvas who take the great vow (*mahāpraṇidhāna*) to save beings. This is why the Buddha directs him to teach.

[137a] 2) [*Subhuti and Utpalavarṇā at Sāṃkāśya*]. – Furthermore, Subhūti excels in practicing the concentration of emptiness (*śūnyatāsamādhi*). Having spent the summer retreat (*varṣa*) among the *Tao li* (*Trāyastriṇśa*) gods, the Buddha came down into Jambudvīpa.[23] Subhūti, who was then in a rock cave

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19 Śāriputra had become srotaāpanna at the time of his meeting with Aśvajit; he became arhat fifteen days after his ordination (*ardhamāsopasaṃpanna*), at the same time as his uncle Dīrghanakha entered the Holy Dharma: cf. Avadānaśataka, II, p. 104, Treatise, I, p. 51.

20 Śāriputra, the second master after the Buddha, the great leader of the Dharma, turned the wheel of the Dharma for the second time; cf. DīvyāvadÌa, p. 394: *sa hi dvitīyaśāstā dharmasenādhipatir dharmacakrapravartanaḥ prajñāvatām agro nirdiṣṭo Bhagavatā*; see also Sūtrālaṃkāra, tr. Hiber, p. 190.

21 In the Prajñā literature, Śāriputra is the first to question the Buddha, but Subhūti is the main interlocutor.

22 For Subhūti, the foremost of the *araṇavihārin*, see above, Treatise, I, p. 4F, n. 1

23 After having preached the Abhidharma for three months to his mother, the Buddha "came down from the Trāyastriṃśa heaven to Jambudvīpa in the city of Sāṃkāśya, into the Āpajjura enclosure at the foot of the Udumbara" (*avatīrṇo bhagavān devebhyas trayastriṃśebhyaḥ sāṃkāśye nagare āpajjure dāve udumbaramūle*). The Devāvatāra is often represented on the monuments: Cunningham, *Barhut*, p; 17; Marshall-Foucher, *Mon. of Sanchi*, II, pl. 34c); Majumdar, *G. to Sarnath*, pl. 13e; Vogel, *Mathurā,* pl. 51a; Longhurst, *Nāgārjunakoṇḍa*, pl. II, d; Griffiths, *Ajaṇṭā,* pl. 54.

According to one version, welcomed on his descent from the heaven by a great assembly, the Buddha was first greeted by Śāriputra (Dhammapadaṭṭha, III, p. 226), immediately followed by the nun Utpalavarṇa (Suttanipāta Comm. II, p. 570). According to the *Tibetische Lebensbescreibung*, tr. Schiefner, p. 272, Udayana, king of Kauśambī, received him ceremonially. An apparitional (*upapāduka*) bhikṣu invited the Buddha along with the assembly of bhikṣus and devas to a splendid repast (Tsa a han, T 99, k. 19, p. 134c; Avadānaśataka, II, p. 94-95; Po yuan king, T 200, k. 9, p. 247a-b).

According to some sources, the nun Utpalavarṇā, in order to be the first to greet the Buddha, magically transformed herself into a cakravartin king surrounded by his thousand sons: Cf. Divyāvadāna, p. 401: *yadāpi,*

(*śailaguhā*),[24] said to himself: "The Buddha is descending from the Trāyastriṃśa heaven; should I or should I not go to him?" Again he said to himself: "The Buddha has always said: 'If someone contemplates the dharmakāya of the Buddha with the eye of wisdom (*prajñācakṣus*), that is the best way of seeing the Buddha.'" Then when the Buddha descended from the Trāyastriṃśa heaven, the four assemblies of Jambudvīpa had gathered; the gods saw the people and the people saw the gods; on the platform were the Buddha, a noble cakravartin king and the great assembly of the gods: the gathering (*samāja*) was more embellished (*alaṃkṛta*) than ever before. But Subhūti said to himself: "Even though today's great assembly is quite special (*viśiṣta*), its power (*prabhāva*) will not last for a long time. Perishable dharmas *(nirodhadharma*) all return to impermanence (*anityatā)*." Thanks to this consideration of impermanence (*anityatāparīkṣā),* he understood that all dharmas are empty (*śūnya*) and without reality (*asadbhūta*). Having made this consideration, he at once obtained the realization of the Path (*mārgasākṣātkāra*). At that moment, everyone wanted to be the first to see the Buddha and to pay their respect (*satkāra*) and homage (*pūjā)* to him.

In order to disguise her disreputable sex, the bhikṣuṇī *Houa sö* (Utpalavarṇa) transformed herself into a noble cakravartin king with his seven jewels and his thousand sons. When people saw him, they left their

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mahārāja, Bhagavatā deveṣu trayastriṃśeṣu varṣā uṣitvā mātur janayitryā dharmaṃ deśayitvā devagaṇaparivṛtaḥ Sāṃkāśye nagare 'vatīrṇo 'haṃ tatkālaṃ tatraivāsan mayā sā devamanuṣyasaṃpadā dṛṣṭā Utpalavarṇayā ca nirmitā cakravartisaṃpadā iti. See also the Legend of Aśoka (Tsa a han, T 99, k. 23, p. 169c;T 2042, k. 2, p. 105b; T 2043, k. 3, p. 140b), the Dulwa (Rockhill, *Life*, p. 81) and the comment of Fa hien (tr. Legge, p. 49). A panel of the Loriyan-Tangai reproducing the Devāvatāra shows a cakravartin king mounted on an elephant, "a disguise assumed by the nun Utpalavarṇā for the occasion" (Foucher, *Art Gréco-bouddhique*, I, p. 539, fig. 265). – The commentary of the Karmavibhaṅga, p. 159-160, adds that the Buddha reproached her for her excessive zeal, for, said he, "It is not by means of homage rendered to my body that was born from my parents that I am truly honored": *Utpalavarṇābhikṣuṇyā cakravartirūpaṃ nirmāya Bhagavān devalokāvatīṛinaḥ prathamaṃ vanditaḥ, sā tuṣṭā mayā Bhagavān prathamaṃ vanditaḥ, tasyāś ca taṃ jñātvā srotaāpattiphalaṃ prāptam. etad darśayati. na mātāpitṛsaṃbhavena śarīreṇa varṇitena vandito bhavāmi. yena phalaṃ prāptaṃ tenāhaṃ vanditaḥ.*
etadartham eva ca tatra gāthoktā:

manuṣyapratilābhena svargāṇāṃ gamanena ca
pṛthivyām ekarājyaṃ ca srotāpattiphalaṃ param.

anenāpi kārṇena dharma eva Bhagavataḥ śarīram.
Yet other texts – and the Mppś is among them – establish a parallel between Utpalavarṇā and Subhuti. This bhikṣu, instead of going to greet the Buddha on his descent from the heaven, remained quietly in his retreat at Rājagṛha where he was meditating on impermanence and the futility of things. He was thus paying homage to the *dharmakāya*. As this meditation greatly overshadowed the salutations addressed by Utpalavarṇa to the Buddha's birth-body (*janmakāya*), it was said that Subhūti and not Utpalavarṇā had been the first to greet him. Cf. Tseng yi a han, T 125, k. 28, p. 707c15-708a20; Yi tsou king, T 198, k. 2, p. 185c; T tch'eng tsao siang kong tö king, T 694, k. 1, p. 792c-793a; Fen pie kong tö louen, T 1507, k. 3, p. 37c-38a; Si yu ki, T 2087, k. 4, p. 893b (tr. Beal, I, p. 205; Watters, I, p. 334).

[24] This rock cave, adorned with jewels, is on the Gṛdhrakūṭaparvata, near Rājagṛha: cf. Tseng yi a han, T 125, k. 6, p. 575b1-2; k. 29, p. 707c12.

seats and moved away [to give him place]. When this fictive king came near the Buddha, he resumed his former shape and became the bhikṣuṇī again. She was the first to greet the Buddha. However, the Buddha said to the bhikṣuṇī: "It is not you who has greeted me first; it is Subhūti. How is that? By contemplating the emptiness of all dharmas, Subhūti has seen the dharmakāya of the Buddha; he has paid the true homage (*pūjā),* the excellent homage. To come to salute my birth-body (*janmakāya*) is not to pay homage to me."[25]

This is why we said that Subhūti, who ceaselessly practices the concentration on emptiness, is associated (*saṃprayukta*) with the Prajñāpāramitā, empty by nature. For this reason, the Buddha entrusted Subhūti to preach the Prajñāpāramitā.

3) Finally, the Buddha entrusted him to preach it because beings have faith in the arhats who have destroyed the impurities (*kṣīṇāsrava*): [thanks to them], they obtain pure faith (*prasāda*). The bodhisattvas have not destroyed the impurities and if they were taken as evidence (*sākṣin*), people would not believe them. This is why the Buddha conversed about the Prajñāpāramitā with Śāriputra and Subhūti.

IV. ORIGIN OF ŚĀRIPUTRA'S NAME (636F)[26]

Question. – Where does the name Śāriputra come from? Is it a name given [to Śāriputra] by his father and mother, or is it a name coming from some meritorious action that he had accomplished?

Answer. – It is a name given to him by his father and mother. In Jambudvīpa, in the very fortunate [region], there is the kingdom of *Mo k'ie t'o* (Magadha); there is a great city there called Rājagṛha; there was a king there named *P'in p'o so lo* (Bimbisāra) and a brāhmin, master of teaching (*upadeśa*) [137b] named *Mo t'o lo* (Māṭhara). Because this man was very skillful in debate, the king had given him as a privilege a large village situated not far from the capital. This Māṭhara married and his wife bore a daughter; because the eyes of this young girl resembled those of the *Chö li* (*śāri*, the heron) bird, she was called Śāri; later the mother bore a son whose knee-bones were very big, and for that reason he was called *Kiu hi lo* (Kauṣṭhila). After this brāhmin married, he was busy raising his son and daughter; he forgot all the holy books he had studied and he did not put his mind to acquiring new knowledge.

At that time, there was in southern India, a brāhmin, a great master of teaching, named *T'i chö* (Tiṣya); he had penetrated deeply into the eighteen kinds of great holy books. This man came to the city of Rājagṛha; on his head he was carrying a torch[27] and his belly was covered with copper sheets; when he was asked the

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[25] This is also what the Buddha said to Vakkali (Saṃyutta, III, p. 120): "What is the use of seeing this body of rottenness (*pūtikāya*)? He who sees the Dharma sees me..."

[26] This paragraph has been translated by Chavannes, *Contes*, III, p. 290-294, the translation of which is reproduced here. - Śāriputra, also called Upatiṣya, was the son of Tiṣya and Śārī. The latter's father was Māṭhara, a brāhmin from Nalanda, and her brother was Mahākauṣṭhila, surnamed Dīrghanakha. Cf. Mūlasarv. Vin. (N. Dutt, *Gilgit Ms*. of the Vinaya Piṭaka, IHQ, SIV, 1938, p. 422-423; Ken pen chou... tch'ou kia che, T 1444, k. 1, p. 1022b seq.; Rockhill, *Life*, p. 44): Avadānaśataka, II, p. 186; Po yuan king, T 200, k. 10, p. 255a; Treatise, I, p. 47-51F.

[27] On the theme of the brāhmin who carries a torch in full daylight, see Chavannes, *Contes*, I, p. 392-393.

reason for the second peculiarity, he answered: “The holy books which I have studies are extremely numerous; thus I fear lest my belly will burst and that is why I have covered it with metal.” When he was asked why he carried a torch in the daytime on his head, he answered that it was because of the great darkness. “But”, the crowd answered him,”the sun has appeared and illumines us; why are you talking about darkness?” He replied: “There are two kinds of darkness: one is produced when the light of the sun does not illumine us; the other is the evil that comes from the shadows of stupidity (*moha*). Now, although there is the brightness of the sun, the shadows of stupidity are still profound.” The crowd continued: “Have you then not seen the brāhmin Māṭhara? If you see him, your belly will be constricted and your torch will be obscured.” When this brāhmin heard these words, he went to the drum (*dundubhi*) that calls to debate and sounded it.

When the king heard this sound, he asked who had caused it. His ministers said to him: “It is a brāhmin from the south of India named Tiṣya; he is a great master of teaching; he wishes to ask for a subject of debate and that is why he has sounded the drum.” The king was delighted; he gathered the people together at once and said to them: “Let whoever is capable of confounding him debate with him”

When Māṭhara was informed of this, he mistrusted his power, for he said: “I have forgotten everything and I have not busied myself with acquiring new knowledge. I do not know if I am capable of undertaking a debate with this man.” However, he forced himself to go to meet him; on the road there were two bulls that were fighting using their horns; he had this reflection: “This bull here is me; that bull over there is this other man. I shall have a portent of who will be the winner.” It was the first bull that was the winner and Māṭhara felt very sad, for he said to himself: “According to this portent, it is I who will lose.” When he was about to join he crowd, he saw a woman directly in front of him who was carrying a pitcher of water; she stumbled on the ground and broke her pitcher; he thought once again: “That too is not a good omen”, and he was very displeased. When he was in the crowd, he saw the master of teaching whose face and aspect had all the marks of triumph. He recognized then that he was defeated, but as he could not do otherwise, he agreed to debate with him. As soon as the discussion had begun, he fell into contradictions (*raṇasthāna*).

The king, who was very happy, thought: “An intelligent man endowed with great wisdom has come from afar to my kingdom.” He wanted to give him a privilege; but his ministers reprimanded him, saying: “If, because an intelligent man has come, you at once give him as privilege a large village whereas you do not reward your ministers who have served you well and if you reserve all your favors for those who debate, we are afraid that that is not appropriate behavior to ensure the peace of the kingdom and the welfare of your family. Now Māṭhara has been defeated in the debate; you must remove his privilege and give it to the person who has triumphed over him. If another man comes and in turn is victorious, the same privilege should again be given to him.” The king followed this advice and took away Māṭhara’s privilege to give it to the man who had come lately.

Then Māṭhura said to Tiṣya: “You are an intelligent man; I give you my daughter in marriage; my son will be your assistant. As for me, I wish to retire afar in a foreign land to pursue my own projects.” Tiṣya then took this girl as his wife.

Having become pregnant, this woman saw in a dream a man who, wearing a breastplate and a helmet and carrying a thunderbolt (*vajra*) in his hand, crushed the ordinary mountains and stood upright at the side of a very high mountain. When she awoke, she told her husband the dream she had had. Tiṣya said to her: "It is a sign that you will give birth to a son who will crush all the masters in the art of debate; there will be only one man whom he will not be able to overcome and he will become his disciple." During her pregnancy, because of the son she was carrying, Śāri herself became very intelligent and very skillful in debate.[28] Each time that her younger brother Kauṣṭhila debated with her, he was defeated; he said to himself: "The son whom my sister is bearing is certainly of high intelligence; if he shows himself in this way even before he is born, what will he be like when he is born?" Then Kauṣṭḥila left his family, gave himself up to study and went to the south of India; he did not cut his fingernails until he had read the eighteen kinds of holy books and had completely mastered them; this is why the people of that time surnamed him the Brāhmin with Long Nails (Dīrghanakha).[29]

Seven days after he was born, the baby boy was wrapped in white cotton to be shown to his father who thought: "I am called Tiṣya; [this child] will drive out my name; therefore I will call him *Yeou po t'i chö* (Upatiṣya), he who casts out Tiṣya."

Such was the name given to this child by his parents. But other people, considering that it was Śāri who had given him birth, with one accord agreed to call him *Chö li fou* (Śāriputra), the son of Śāri.

Later, thanks to the previous vows he had made in many successive lifetimes, Śāriputra became foremost of Śākyamuni's disciples in his wisdom; his name was Śāriputra; this name thus came to him from the causes and conditions that consist of his previous vows. That is why he is called Śāriputra.

Question. - Why not say Upatiṣya and why limit oneself to saying Śāriputra?

Answer. – People then highly honored his mother (Śāri) who was the most intelligent of all women, and that is why they called this man Śāriputra.

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Sūtra: The bodhisattva who wants to cognize all dharmas in all aspects must exert himself in practicing the Prajñāpāramitā (*Sarvākāraṃ Śāriputra sarvadharmān abhisaṃboddhukāmena bodhisattvattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ*).

Śāstra: See what has been said above on the bodhisattva-mahāsattva in the chapter dedicated to the praise of the bodhisattva (Chap. VIII).

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28 On the theme of the woman intelligent because she is pregnant with a sage, see Chavannes, *Contes*, I, p. 241-244; Treatise, I, p. 47-48F.

29 The story of Kauṣḥṭhila, alias Dīrghanakha, has been told above: Treatise, I, p. 47-51F.

Question. – What is it that is called ‘all aspects’ (*sarvākāra*) and what is it that is called ‘all dharmas’ (*sarvadharma*)?

V. SARVĀKĀRA (p. 640F)

Answer. – The doors of wisdom (*prajñāmukha*) are called aspects *(ākāra)*.[30] [138a] There are people who contemplate dharmas under a single *prajñāmukha*; others contemplate it under two, three, ten, a hundred, a thousand, ten thousand *prajñāmukhas*, even under a number of *prajñāmukhas* as incalculable (*asaṃkhyeya*) as the number of sands of the Ganges (*gaṅgānadīvāluk*ā). Here, it is by entering by all the *prajñāmukhas* in *all* the aspects that we contemplate all the dharmas. This is what is called contemplating under all the aspects (*sarvākmaram*).

1) Among ordinary people (*pṛthagjana*), there are three kinds of contemplations (*anupaśyanā*). To try to escape from desire (*kāma*) and form (*rūpa*), they contemplate the coarseness (*pāruṣya*), deceitfulness (*vañcana*) and corruption (*kaṣāya*) of the desire realm (*kāmadhātu*) and the form realm (*rūpadhātu*).

2) Among the Buddha’s disciples, there are eight kinds of contemplations (*anupaśyanā)*:[31] [for them, everything is] impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*), egoless *(anātmaka*), like a sickness (*roga*), an ulcer (*gaṇḍa*), like an arrow (*śalya*) stuck in one’s body, like an agony (*agha*).

3) These eight kinds of contemplations, applied to the four noble truths *(āryasatya*), make sixteen aspects *(ākāra*) grouped into fours.[32] These are:

The four aspects of contemplation on suffering (*duḥkha*): *i*) *anitya*, impermanent; *ii*) *duḥkha*, suffering; *iii*) *śūnya*, empty; *iv*) *anātmaka*, egoless.

The four aspects of the contemplation on the origin of suffering (*duḥkhasamudaya*): *i) samudaya*, origin; *ii*) *hetu*, cause; *iii) pratyaya*, condition; *iv*) *prabhava*, process.

The four aspects of the contemplation on the cessation of suffering (*duḥkhanirodha*) : *i*) *nirodha*, cessation; *ii) śānta*, tranquility; *iii*) *praṇīta*, excellence; *iv*) *niḥsaraṇa*, deliverance.

The four aspects of the contemplation on the Path (*mārga*): *i*) *mārga*, Path; *ii*) *nyāya*, rational; *iii*) *pratipad*, attainment; *iv*) *nairyāṇika*, definitive release.

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[30] Actually, the aspects *(ākāra)* by nature constitute the mental factor called *prajñā* or discernment; cf. Kośa, VII, p. 39.

[31] As the scriptures repeat ad nauseam: *Bhikkhu ... te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati*. See, e.g., Majjhima, I, p. 435, 436, 500; Aṅguttara, II, p. 128; IV, p. 422.

[32] For the sixteen aspects of the four truths, cf. Kośa, VI, p. 163; VII, p. 30-34; Mahāvyutpatti, no. 1190-1205; Obermiller, *Doctrine of P. P.*, p. 18.

4. In the inbreath and the outbreath *(ānāpāna*) there are also sixteen aspects:[33] *i*) attention to the inbreath *(āśvasāmīti prajānāti*); *ii*) attention to the outbreath (*praśvasāmīti prajānāti*); *iii*) attention to the long breath and the short breath (*dīrghaṃ hrasvam āśvasāmi praśvasāmīti prajānāti*); *iv*) [knowledge] that one is breathing in the entire body (*sarvakāyapratisaṃvedy āśvasāmi praśvasāmīti prajānāti*); *v*) [knowledge that one is breathing] while having eliminated the bodily factors (*praśrabhya kāyasaṃskārān āśvasāmi praśvasāmīti prajānāti*); *vi*) [knowledge that one is breathing] while experiencing joy (*prītipratisaṃvedy āśvasāmi praśvasāmīti prajanāti*); *vii*) [knowing that one is breathing] while experiencing bliss (*sukhapratisaṃvedy āśvasāmi praśvasāmītiprajānāti*); *viii*) [knowledge that one is breathing while feeling the mental factors (*cittasaṃskārapratisaṃvedy āśvasāmi praśvasāmīti prajānāti*); *ix*) [knowledge that one is breathing] while gladdening the mind (read sin tso hi: *abhipramodayan cittam āśvasāmi praśvasāmīti prajānāti*); *x*) [knowledge that one is breathing while concentrating the mind (*samādadhah cittam āśvasāmi praśvasāmīti prajānāti*); *xi*) [knowledge that one is breathing] while liberating the mind (*vimocayan cittam āśvasāmi praśvasāmīti prajānāti*); *xii*) [knowledge that one is breathing] while contemplating impermanence (*anityānudarśy āśvasmami praśvasāmīti prajānāti*); *xiii*) knowledge that one is breathing] while contemplating disappearance (*vyavānusarśy āśvasāmi praśvasāmīti prajānāti)*; *xiv*) [[knowledge that one is breathing] while contemplating renunciation of desire (*vairāgyānudarśy āśvasāmi praśvasāmīti prajānāti*); *xv*) [knowledge that one is breathing] while contemplating cessation (*nirodhānudarśy āśvasāmi praśvasāmīti prajānāti*); *xvi*) [knowledge that one is breathing]while contemplating renunciation (*pratiniḥsargānudarśy āśvasāmi praśvasāmīti prajānāti*).

5. Furthermore, there are six recollections (*anusmṛti*).[34] The recollection of the Buddha (*buddhānusmṛti*): "The Buddha is arhat, samyaksaṃbuddha ...": ten epithets of this kind [in all]. For the five other recollections, see below.

6. Mundane knowledge (*laukikajñāna*), supramundane knowledge (*lokottarajñāna*), the knowledge of the arhats, pratyekabuddhas, bodhisattvas, Buddhas and the other knowledges of this type cognize dharmas 'in all their aspects' (*sarvākāram*).[35]

VI. SARVADHARMA (p. 642F)

1. The expression *sarvadharma* means all the dharmas that are the object *(ālambana*) of the consciousnesses (*vijñāna*):

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[33] The sixteen aspects of *ānāpānasmṛti* are enumerated in many texts, e.g., Majjhima, I, p. 425; Saṃyutta, V, p.311-312; Pañcaviṃśati, p. 204-205; Tsa a han, T 99, no. 83, k. 29, p. 206a-b; Mahāvyutpatti, no. 1173-1188: they fully commented on in Visuddhimagga, I, p. 266-293. For a modern adaptation, see G. C. Lounsbery, *La méditation bouddhique*, Paris, 1935, p. 161-169.

[34] The six recollections have as object, respectively, the Buddha, the Dharma, the Saṃgha, *śīla*, *tyāga*, and the devatās (cf. Dīgha, III, p. 240, 280; Aṅguttara, III, p. 284, 312 seq., 452; V, p. 329 seq.); Visuddhimagga, I, p. 197-228, dedicates a chapter to them.

[35] Cf. Kośa, VI, p. 142.

The visual consciousness (*cakṣurvijñāna*) concerns color (*rūpa*); the auditory consciousness (*śrotravijñāna*) concerns sound *(śabda*); the olfactory consciousness (*ghrāṇavijñāna*), odor (*gandha*); the gustatory consciousness (*jihvāvijñāna*), taste (*rasa*); the tactile consciousness (*kāyavijñāna*), touch (*spraṣṭavya*); the mental consciousness (*manovijñāna*), dharmas. [This last one] concerns equally the eye (*cakṣus*), color (*rūpa*) and the visual consciousness (*cakṣurvijñāna*), the ear (*śrotra*) and sound (*śabda*), the nose (*ghrāṇa*) and smell (*gandha*), the tongue (*jihvā*) and taste (*rasa*), the body (*kāya*) and touch (*spraṣṭavya*), and so on up to: it concerns the Manas, dharmas and mental consciousness (*manovijñāna*).[36] This is what is meant by 'all dharmas': these are the dharmas that are the object of the consciousnesses.

2. Furthermore, 'all dharmas' means the dharmas that are the object of the knowledges (*jñāna*); the knowledge of suffering (*duḥkhajñāna*) knows suffering; the knowledge of the origin (*samudayajñāna*) knows the origin (*samudaya*); the knowledge of cessation (*nirodhajñāna*) knows cessation (*nirodha*); the knowledge of the Path (*mārgajñāna*) knows the Path (*mārga*);[37] the mundane knowledge (*laukikajñāna*) knows suffering, the origin [of suffering], the cessation [of suffering] the Path, and also space *(ākāśa*) and the *apratisaṃkhyānirodha*. These are the dharmas that are the object of the knowledges.[38]

3. Furthermore, the groups[39] of two dharmas include (*saṃgṛhṇanti*) 'all dharmas'. These are the dharmas having form (*rūpadharma*) and the dharmas without form (*arūpidharma*); the visible (*sanidarśana*) dharmas and the invisible (*anidarśana*) dharmas; the resistant (*sapratigha*) dharmas and the non-resistant dharmas (*apratigha*); the impure (*sāsrava*) dharmas and the pure (*anāsrava*) dharmas; the conditioned (*saṃskṛta*) dharmas and the unconditioned (*asaṃskṛta*) dharmas; the dharmas associated with the mind (*cittasaṃprayukta*) and the dharmas not associated with the mind (*cittaviprayukta*); the dharmas associated with action (*karmasaṃprayukta*) and dissociated from action [138b] (*karmaviprayukta*); near dharmas

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[36] Classical theory of consciousness frequently explained in the scriptures, e.g., Majjhima. III, p. 221. There are six consciousnesses. The first five, viz., the visual, auditory, olfactory, gustatory and tactile, each depends on a particular organ simultaneous with it (eye, ear, nose, tongue and body) and each bears upon a special object (color, sound, smell, taste and tangible). The sixth consciousness, the mental consciousness (*manovijñāna*), depends upon the Manas, i.e., on whichever of the six consciousnesses that has just occurred and which immediately precedes it in time (cf. Kośa, I, p. 31): *ṣaṇṇām anantarātītaṃ vijñānaṃ yad dhi tan manaḥ*); it has as object all dharmas, viz., the six consciousnesses, the six organs and the six objects, perceptible objects, color, etc., as well as non-perceptible objects (dharmas properly called the 46 *caittas*, the 14 *cittaviprayuktas*, the 3 *asaṃskṛtas* and the *avijñapti*): cf. Stcherbatsky, *Central Conception*, p. 97. Thus, whereas the first five consciousnesses are strictly limited to their own object, the mental consciousness also bears upon the objects of the other five consciousnesses. This is expressed in an oft repeated canonical formula (Majjhima, I, p. 205; Saṃyutta, V, p. 217-218): "The five organs, each their own object and their own field, do not perceive the object-field of the others, whereas the Manas perceives the object-field of all of them." (*pañc' indriyāni nānāvisayāni nānāgocarāni na aññamañnnassa gocaravisayaṃ paccanubhonti ... mano ca nesaṃ gocaravisayaṃ paccanubhoti*). See W. Geiger, *Pāli Dhamma*, München, 1926, p. 80).

[37] On these four knowledges, see Kośa, VII, p. 5.

[38] Obviously the mundane knowledge (*laukikajñāna*) acquired consecutively (*pṛṣṭhalabdha*) to the supramundane knowledge (*lokottarajñāna*); cf. Kośa, VI, p. 142.

[39] The Treatise, I, p. 53-54F, has already enumerated these various groups of dharmas.

(*antike dharmāḥ*) and distant dharmas (*dūre dharmāḥ*)]. These various groups of two dharmas include all dharmas [Note: close dharmas are present dharmas (*pratyutpanna*) and the Asaṃskṛta; distant dharmas are future (*anāgata*) and past (*atīta*) dharmas)].

4. Furthermore, the groups of three dharmas include 'all dharmas'. These are good (*kuśala*), bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas; the dharmas of the śaikṣa, the aśaikṣa and the naivaśaikṣanāśaikṣa; the dharmas to be abandoned by seeing the truths (*satyadarśanaheya*), to be abandoned by meditation (*bhāvanāheya*) and not to be abandoned (*aheya*). There are again three sorts of dharmas: the five aggregates (*skandha*), the twelve bases of consciousness *(āyatana*) and the eighteen elements (*dhātu*). These various groups of three dharmas include all dharmas.

5. Furthermore, there are groups of four dharmas: past (*atīta*), future (*anāgata*), present (*pratyutpanna*) and neither past nor future nor present dharmas; dharmas belonging to the desire realm (*kāmadhātvavacara*), to the form realm (*rūpadhātvavacara*), to the formless realm *(ārūpyadhātvavacara*), belonging to no realm (*anavacara*); dharmas resulting from a good cause, a bad cause, an indeterminate cause, a cause neither good nor bad nor indeterminate; dharmas that are object condition *(ālambanapratyaya*), that are not object condition, that are both object condition and not object condition, that are both neither object condition and not object condition. These groups of four dharmas include all dharmas.

6. There are groups of five dharmas: substance (*rūpa*), mind (*citta*), dharmas associated with the mind (*cittasaṃprayukta*), dharmas dissociated from the mind (*cittaviprayukta*) and unconditioned (*asaṃskṛta*) dharmas. These various groups of five dharmas include all dharmas.

7. There are groups of seven dharmas: dharmas to be abandoned by seeing suffering (*duḥkhadarśanaheya*); dharmas to be abandoned, respectively, by seeing the origin (*samudaya*), the cessation (*nirodha*) and the Path (*mārga*); dharmas to be abandoned by meditation (*bhāvanāheya*) and dharmas not to be abandoned *(aheya*). These various groups of six dharmas and the innumerable other [groups] of dharmas include all dharmas.

That is what is meant by *sarvadharma*

Question. – The dharmas are very profound *(gambhīra)*, subtle (*sūkṣma*) and inconceivable (*acintya*). If all beings together do not succeed in cognizing them, how then could a single person claim to cognize them all? It is as though one wanted to measure the earth (*pṛthivī*), count the drops of water (*bindu*) in the ocean (*samudra*), weigh Mount Sumeru, know the limits of space *(ākāśānta*) and other similar things, likewise unknowable. How can all dharmas be known in all their aspects?

Answer. – The darkness of ignorance (*mohatamas*) is very painful (*duḥkha*), and the brilliance of wisdom (*prajñāprakāśa*) is very blissful (*sukha*). Now all beings try to avoid suffering and seek only happiness. This is why the bodhisattvas wish above all to have great wisdom (*mahāprajñā)* and wish to know all dharmas from every point of view. The bodhisattvas who have produced the great mind (*mahācittotpādika*) seek great wisdom in the interest of all beings. This is why they wish to know all dharmas in all their aspects. If a physician (*vaidya*) takes care of one or two sick people, it is enough for him to use one or two remedies (*bhaiṣajya*); but if he wishes to cure all beings who are sick, he has to use all the types of

remedies. In the same way, the bodhisattva who wishes to save all beings wishes to know all dharmas in all their aspects and, since the dharmas are profound (*gambhīra*), subtle (*sūkṣma*) and innumerable (*apramāna*), the wisdom of the bodhisattva, it too, will be profound, subtle and immense. Above, (*Traité*, I, p. 153F), in replying to attacks directed against the Omniscient One (*sarvajñā*), we have already treated the subject fully: [there we commented] that if the letter is big, the envelope also will be big.

[138c] Furthermore, if all dharmas are examined unsystematically (*nyāya*), nothing will be found; but if the search is methodical, the results will be faultless. In the same way, if in order to produce fire by friction, *araṇi* is used, fire is the result; but if one tries to make fire with damp wood, the fire will not catch. Similarly also, the great earth (*mahāpṛthivī*) has limits (*anta*); but, if one is not omniscient (*sarvajñā*) and one does not have great miraculous power *(ṛddhibala*), one will not know them. On the other hand, if the power of the superknowledges (*abhijñābala*) is great, one knows that the trisāhasramahāsāhasralokadhātu is the limit of the earth, that this great earth rests on [the circle] of diamond (*vajramaṇḍala*) and that at the four sides of the trisāhasramahāsāhasralokadhātu there is space *(ākāśa*).[40] This is knowing the limits of the earth. And it is the same when one wishes to weigh Mount Sumeru. As for wishing to measure space, that is out of the question [for the question does not come up] "Space not being a dharma, there can be no question of measuring it."

VII. WHY DOES ŚĀRIPUTRA QUESTION? (p. 646F)

Sūtra: Śāriputra said to the Buddha: Bhagavat, how must the bodhisattva-mahāsattva who wishes to know all the dharmas in all the aspects exert himself in practicing the Prajñāpāramitā? (*Evam ukte āyuṣmān Śāriputra bhagavantam etad avocat: Kathaṃ bhagavan bodhisattvena mahāsattvena sarvākāraṃ sarvadharmān abhisaṃboddhukāmena prajñāpāramitayāṃ yogaḥ karaṇīyaḥ*).

Śāstra: Question. – The Buddha, who wanted to preach the Prajñāpāramitā, manifested all kinds of miracles (*prātihārya*). Having manifested them, he ought to speak. Why was he questioned by Śāriputra first and then speaks?

Answer. – 1) Because the answer comes after the question; it must be so in the Buddhist texts [as everywhere else].

2) Furthermore, Śāriputra knows that the Prajñāpāramitā is profound (*gambhīra*) and subtle (*sūkṣma*), and that this doctrine without characteristics (*alakṣaṇadharma*) is difficult to understand (*dūrvigāhya*) and difficult to know (*durjñeya*). By the power of his knowledge (*jñānabala*), he meditates on it (*bhāvayati*) in various ways; he wonders if contemplating impermanence (*anityat*ā) of dharmas is indeed Prajñāpāramitā; but he is unable to decide by himself. This is why he asks.

3) Finally, Śāriputra is not omniscient (*sarvavjñā*); in wisdom he is but a little child compared to the Buddha.

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[40] See Kośa, III, p. 138 seq.

[*Avadāna of the pigeon*].[41] - Thus it is told in the *A p'o t'an na king* (Avadānasūtra): The Buddha was in the Jetavana; towards evening (*sāyāhnasamayam*), he started out with Śāriputra walking behind him. At that moment a hawk (*śyena*) was chasing a pigeon (*kapota*); the pigeon fell in front of the Buddha; when the Buddha, continuing his walk, came abreast of it and his shadow covered the pigeon, the bird became calm (*śanta*), its fears disappeared and it stopped crying. Later, when Śāriputra's shadow covered the pigeon, it began to cry and tremble again. Śāriputra asked the Buddha: "The Buddha and myself are both free of the three poisons (*triviṣa*). Why does the pigeon stop its fear and crying when the Buddha's shadow covers it and begin to tremble and cry when my shadow covers it?" The Buddha said: "In you the impregnations (*vāsanā)* of the threefold poison (*trivisa*) are not yet destroyed (*kṣīṇa*); that is why, when your shadow covers it, the pigeon's fears do not disappear. Examine the *avadānas* of the pigeon in its previous existences (*pūrvanivāsa*); for how many lifetimes has it been a pigeon?" Then Śāriputra entered into the concentration of knowledge [which has as its object] previous existences (*pūrvanivāsajñānasamādhi*) and saw that the pigeon had always been a pigeon for one, two, three lifetimes and so on, for 80,000 great kalpas; but beyond that, he stopped and could see no further. Having come out (*vyutthāya*) of the concentration, Śāriputra said to the Buddha: "This pigeon has always been a pigeon for 80,000 great kalpas, but beyond that, I do not know." The Buddha continued: "If you cannot know to the very end of past existences (*atītajanman*), try then to see after how many future existences (*anāgatajanman*) the pigeon will escape [from its animal destiny]." Śāriputra then entered into the concentration of the knowledge [that has as its object] aspirations (*praṇidhānajñānasamādhi*) and he saw that this pigeon would not escape its destiny as a pigeon for one, two, three existences, and so on for 80,000 great kalpas; but beyond that, he stopped and could see no further. Having come out of the concentration, he said to the Buddha: "I see that this pigeon will not escape from its destiny as a pigeon for one, two, three existences, and so on for 80,000 great kalpas; but beyond that I know no further. I do not know the limits (*maryādā)* of the past and the future, I do not know when this pigeon will escape [from its animal destiny]." The Buddha said to Śāriputra: "The [existences] of this pigeon surpass the limits knowable by śrāvakas and pratyekabuddhas. This [pigeon will constantly have pigeon existences for great kalpas as numerous as the grains of sand of the Ganges (*gaṅgānadīvālukopama*). When its sin *(āpatti*) has been expiated, it will come out and will transmigrate (*saṃsāriṣyati*) in the five destinies (*pañcagati*); then it will be a human (*manuṣya*) and, at the end of five hundred [human] existences, it will acquire keen faculties (*tīkṣṇendriya*). At that time there will be a Buddha who, having saved innumerable (*apramāṇa*) and incalculable (*asaṃkhyeya*) beings, will enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*), but his spiritual legacy will remain in the world and our man will become a lay adherent observing the five precepts (*pañcaśikṣaparigrāhakopāsaka*); hearing a bhikṣu praise the qualities of the Buddha, he will first produce the mind of bodhicitta (*prathamacittotpāda*), then make the aspiration (*praṇidhāna*) to become a Buddha; then for three incalculable periods (*asaṃkhyayakalpa*), he will practice the six virtues *(ṣaṭpāramitā*); finally, when he has attained the tenth bhūmi, he will become Buddha and, after having saved innumerable beings (*apramāṇasattva*), he will enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*)." Then

[41] The avadāna of the pigeon is reproduced in the King liu yi siang, T 2121, k. 48, p. 254b-c; Kośa, VII, p. 72 makes a brief allusion to it.

Śāriputra made his confession (*deśanākaraṇa*) before the Buddha and said: "If I do not succeed in understanding the *avadānas* of a bird, how could I understand all the dharmas? Now I know how far the knowledge of the Buddha extends. In order to possess such knowledge, I would be willing to fall into the Avīci hell and suffer torments for innumerable kalpas, and I would not consider that to be difficult."

It is because he does not understand the dharmas of this kind that Śāriputra asks questions.

CHAPTER XVII: THE VIRTUE OF GENEROSITY (p. 650F)

Sūtra: The Buddha said to Śāriputra: The bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding (*asthānayogena*) should fulfill the virtue of generosity by the method of refraining (*aparityāgayogena*), by refraining from distinguishing the donor, the recipient and the gift given (*Evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat: Iha Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthitvāsthānayogena dānapāmitā paripūrayitavyā aparityāgayogena dāyakapratigrāhakadeyānupalabdhitām upādāya*).

I. DEFINITIONS OF PRAJÑĀPĀRAMITĀ[42]

Śāstra: Question. – What is Prajñāpāramitā?

Answer. – 1. Some say: The root (*mūla*) of pure wisdom (*anāsravaprajñ*ā) is the distinctive characteristic of Prajñāpāramitā. Why? Because the foremost of all the wisdoms (*prajñā)* is called Prajñāpāramitā. The root of pure wisdom is the [139b] foremost wisdom. This is why the root of pure wisdom is called Prajñāpāramitā.

Question. – How can the bodhisattva who has not cut the bonds (*bandhana*) practice a pure wisdom (*anāsravaprajñā*)?

Answer. – *a*. Although the bodhisattva has not cut the bonds, he practices a semblance of pure Prajñāpāramitā; this is why it is said that he practices pure Prajñāpāramitā. It is like the śrāvaka who practices [the four nirvedhabhāghīyas] called heat (*uṣman*), summit (*mūrdhan*), patience (*kṣānti*) and supreme mundane dharma (*laukikāgradharma*): at the beginning, he practices a semblance of the pure dharmas (*anāsravadharma*) and later it is easy for him to produce the acquiescence that gives rise to the knowledge relating to suffering (*duḥkhe darmajñānakṣānti*).[43]

b. Furthermore, some say that there are two kinds of bodhisattvas: the one who has cut the fetters (*saṃyojana*) and is pure (*viśuddha*), and the one who has not cut the fetters and is impure. Only the bodhisattva who has cut the fetters and is pure can practice the pure Prajñāpāramitā.

Question. – But if the bodhisattva has cut the bonds and is pure, why does he still practice the Prajñāpāramitā?

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[42] These definitions are continued and developed below in chaprters XXIX and XXX.

[43] The four *nirvedhabhāgīyas* are the preparatory path (*prayogamārga*) leading to ‘understanding of the truths’ (*satyābhisamaya*). This understanding is a pure (*anāsrava*) *prajñā* involving sixteen thoughts; the first is *duḥkhe dharmajñānakṣānti* by means of which the practitioner destroys any doubt that may remain relative to the suffering of Kāmadhātu. Cf. Kośa, V, p. iv-v; VI, p. 179; above, Treatise, I, p. 214F, 395F.

Answer. – *a*. Although he has cut the bonds, he has not yet perfected the ten bhūmis (*daśabhūmi*) [which constitute the great bodhisattva's career], nor has he adorned (*viśayana*) the buddhafields (*buddhakṣetra*), nor converted (*vinayana*) beings; this is why he still practices the Prajñāpāramitā.

b. Furthermore, there are two ways of cutting the bonds: 1) cutting the three poisons (*triviṣa*) [of passion, aggression and ignorance] and detaching one's mind from the five objects of enjoyment (*pañca kāmaguṇa*) favored by men and gods; 2) while being detached from the five objects of enjoyment favored by men and gods, not being detached from the five objects of enjoyment that are the fruits of retribution (*vipākaphala*) of the bodhisattva qualities (*gūṇa*). This is why the bodhisattva must still practice the Prajñāpāramitā.

[*The temptation of Anuruddha*].[44] – Thus, when the āyuṣmat *A ni lou teou* (Anuruddha) was sitting in

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[44] The visit of the Manāpakāyika devatās to Anuruddha is told in a sūtra in the Aṅguttara, IV, p. 262-266 which, errors excepted, has no correspondent in the Chinese Ekottarāgama. Here is a condensed translation:

One day, the Buddha was residing at Kosambī in the Ghosita park, At that time, the venerable Anuruddha had withdrawn and was resting; then numerous deities with charming bodies (*manāpakāyikā devatā*) came to him, greeted him and stood to one side, saying to the venerable Anuruddha: "Venerable Anuruddha, we are the deities of charming body; our sovereignty and our power extend in three areas: We are able spontaneously *(ṭhānaso*) to assume whatever color (*varṇa*) we wish; we are able spontaneously to produce whatever sound (*sara*) we wish; we are able to obtain whatever bliss (*sukha*) we wish. O venerable Anuruddha, we are the deities of charming form and we extend our sovereignty and power in these three areas."

Then the venerable Anuruddha said to himself: "May these goddesses become all blue (*nīla*), with blue faces, blue garments and blue ornaments." And these goddesses, knowing his mind, became all blue, with blue faces, blue garments and blue ornaments. Then he thought: "May they become all yellow (*pīta*) ..., all red (*lohita*) ..., all white *(odāta*), with white faces, white garments and white ornaments." Immediately, knowing his mind, they transformed themselves according to his wishes.

Then one of the goddesses sang (*gāyi*), another danced (*nacci*), yet another snapped her fingers (*accharikaṃ vādesi*) ... But the venerable Anuruddha averted his senses (*indriyāni okkhipi*) from them. At once, understanding that the venerable Anuruddha was displeased, they disappeared.

Other details may be found in the Anuruddhasutta of the Saṃyutta, I, p. 200 (cf. Tsa a han, T 99, no. 1336, k. 50, p. 368c; T 100, no. 356, k. 16, p. 490b), and in the commentary of Buddhaghosa in Sāratthappakāsinī, I, p. 293-294. Here, in italics is the translation of the sutta, and in roman letters, the translation of the commentary.

Once the venerable Anuruddha was dwelling among the Kosalas in a forest.

Then a certain deity, belonging to the Tāvatiṃsa gods, called Jāminī, who was formerly, in the immediately preceding lifetime, *the wife of the venerable Anuruddha, approached the venerable Anuruddha*.

Having approached him, she spoke the following stanzas to him:

Turn your mind to where you have formerly lived,
Among the Tāvatiṃsa gods, whose every wish is fulfilled;
Accompanied and surrounded by the daughters of the gods, you shine.

[Anuruddha replied]:

The daughters of the gods have an unfortunate destiny, established in a corporeal existence
And those who desire the daughters of the gods have a bad destiny.

[Jālinī] answered]:

Those who do not see the Nandana [park], the abode of divine heroes,
The glorious Thirty-three Gods, do not know bliss.

[Anuruddha replied]:

O foolish one, you do not understand the meaning of the arhats' saying:
All formations are transitory, given up to arising and cessation;
As soon as they arise, they cease; to pacify them is bliss.
[For me] now there is no further rebirth among the gods.

When he had said this, the goddess Jālinī felt a powerful attraction for the venerable one and she did not have the strength to separate from him. Endlessly returning, she swept his cell, brought water for him to rinse his mouth, a toothpick, food and drink. The venerable one did not spurn her but accepted her gifts. One day, the venerable one,

absorption (*dhyāna*) in a forest, some goddesses (*devatā*), the beautiful *Ngai* (Tṛiṣṇā), etc., with their beautiful and wonderful pure bodies, came to tempt him. Anuruddha said: "Let these sisters (*bhaginī*) become blue (*nīlavarṇa*) and not show any mixed colors (*miśravarṇa*)." He wanted to contemplate the impurities (*aśubha*) [of their bodies] in this way, but he did not succeed in seeing any. And it was the same when, at his request, they took on a yellow (*pīta*), red (*lohita*) and white (*avadāta*) color. Then Anuruddha closed his eyes and did not look at them. He said: "May these sisters go away." At that moment, the goddesses disappeared. – If their celestial shapes (*divyasaṃsthāna*), the reward of their merits (*puṇyavipāka*) intruded [on Anuruddha] in this way, what could be said about the five objects of enjoyment (*pañca kāmaguṇa*) that are the fruit of retribution (*vipākaphala*) of the immense qualities (*apramāṇaguṇa*) of the bodhisattvas, [except that they solicit the bodhisattva even more]?

[*The Dance of Mahākāśapa*].[45] - When [Druma], king of the Kiṃnaras along with 84,000 Kiṃnaras came to the Buddha to play the lute, sing verses and pay homage to the Buddha, Sumeru, king of the mountains, all the trees on the mountains, the people and animals all started to dance. The assembly surrounding the Buddha, including Mahākaśyapa, could not sit still on their seats. Then the bodhisattva *T'ien siu* asked the āyuṣmat Mahākāśyapa: "Old man, previously you were foremost among those who observe the twelve *dhuta*s; why can you not sit still on your seat?" Mahākāśyapa answered: " The five objects of enjoyment of the threefold world (*traidhātuka*) cannot make me agitated, but the superknowledges (*abhijñā)* of the bodhisattva [Druma], by virtue of the fruit of retribution of qualities (*guṇavipākabal*āt), put me in such a state that I am no longer myself and I cannot stay still."

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whose robe was worn out, was making his begging round; she laid a celestial garment on a pile of garbage and went away. Seeing this garment, the venerable one gathered it up; examining it and recognizing that it was a garment that would suit him, he took it away. Out of it he made the threefold monastic robes: two disciples of high rank joined Anuruddha in making the robe; the teacher furnished the needle. The robe having been made, when the venerable one went on his begging round, the goddess procured alms for him. Sometimes alone, sometimes with another, she stayed close to the venerable one. Finally, with two companions, she went to the cell of Anuruddha and said to him: "We are the [goddesses] of charming body (*manāpakāyika*) and we take every imaginable shape." Anuruddha said to himself: "They speak thus; I must test that; may they become all blue *(nīlaka*)." Knowing the venerable's mind, they became all blue. Then they became yellow (*pīta*), red (*lohita*) and white (*odāta*). They thought: "The venerable one appreciates our beauty", and they began a show: the first one sang (*gāyi*), the second danced (*nacci*) and the third one snapped her fingers (*accharaṃ pahari*). But the venerable one averted his senses (*indriyāni akkhipi*). Then, understanding that the venerable one did not appreciate their beauty and, not receiving any affection or sweetness from him, they gave up and went away. Seeing them depart, the venerable one wished that they would never return and, defining his arhathood, he spoke this stanza:

The cycle of births is destroyed; there now is no further rebirth.

On this Jālinī, see also Theragāthā, v. 908; Dhammapadaṭṭha, II, p. 173-175 (tr, Burlingame, *Legends*, II, p. 201-202).

45 On Kāśyapa's dance to the music of Druma, see above, Treatise, I, p. 615F, n. 2. – On Druma, ibid., p. 609F, n. 4.

[139c] The winds that arise from the four cardinal directions cannot shake mount Sumeru, but, at the end of the great kalpa, the *P'i lan* (Vairambha) winds[46] arise and blow on mount Sumeru like a pile of straw.

This is why we know that [in the bodhisattva] one of the two categories of bonds has not been broken. The bodhisattva must therefore still practice the Prajñāpāramitā. This is what the *A p'i t'an* (Abhidharma) explains.

2. Others also say: The Prajñāpāramitā is an impure wisdom (*sāsravaprajñā).* Why? Before the Bodhisattva cut his bonds under the bodhi tree, he already had great wisdom (*mahāprajñā)* and immense qualities (*apramāṇaguṇa*), but his passions (*kleśa*) were not yet cut. This is why they say that the Bodhisattva's Prajñāpāramitā is an impure wisdom (*sāsravaprajñā*).

3. Others also say: During the interval of time between the first production of the mind of bodhi (*prathamacittotpāda*) until his [enlightenment] under the bodhi tree, the wisdom possessed by the Bodhisattva is called Prajñāpāramitā; but once the Bodhisattva becomes Buddha, this Prajñāpāramitā changes its name and is called *Sa p'o ja* (*sarvajñ*ā or omniscience).

4. Yet others say: Impure wisdom (*sāsravaprajñā*) and pure wisdom (*anāsravaprajñā*) are together called Prajñājñaramitā. Why? The bodhisattva contemplates nirvāṇa and travels the Path of the Buddhas; this is why his wisdom (*prajñā*) is necessarily pure (*anāsrava*). On the other hand, as he has not yet cut the fetters (*saṃyojana*) and thus has not yet done what has to be done (*akṛtakṛtya*), his wisdom must have the quality of being impure (*sāsrava*).

5. Others also say: The bodhisattva's Prajñāpāramitā is pure (*anāsarava*), unconditioned (*asaṃskṛta*), invisible (*anidarśana*) and free of opposition (*apratigha*).

6. Others also say: This Prajñāpāramitā does not have a nature that is perceptible (*anupalabhalakṣaṇa*): [it cannot be said to be] existent (*sat*) or nonexistent (*asat*), eternal (*nitya*) or transitory (*anitya*), empty (*śūnya*) or real (*bhūta, satya*). This Prajñāpāramitā is not included in the list of aggregates (*skandha*), elements (*dhātu*) and bases of consciousness *(āyatana*). It is neither conditioned (*saṃskṛta*) nor unconditioned (*asaṃskṛta*), neither a dharma nor a non-dharma; it is neither grasped (*gṛhīta*) nor abandoned (*hāta*), neither arisen (*utpanna*) nor ceased (*niruddha*); it eludes the four alternatives (*cātuḥkoṭika*) of existence; it encounters no attachment. Just as the flame of a fire (*agnijvāla*) cannot be touched (*spṛṣṭa*) anywhere because it burns the hand, so the Prajñāpāramitā cannot be touched because the fire of false views (*mithyādṛṣṭi*) would burn [the person who would want to grasp it].

Question. - Among all those who have just defined the Prajñāpāramitā, who are correct?

Answer. – *a*. Some say that each of them is right and that they are all true. This is like in the sūtra where five hundred bhikṣus are debating, each in turn, on the two extremes (*antadvaya*) and the Middle Way (*madhyamā pratipad*) and where the Buddha declares: "All are right."

b. Others say that it is those who have answered last who are right. Why? Because they can be neither contradicted nor refuted. If it concerned some dharma, no matter how trifling, those who would admit its

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[46] These winds have already been mentioned above, Treatise, I, p. 559F, n. 1.

existence would be making a mistake and could be contradicted; those who denied its existence could also be contradicted. But in this Prajñā, there is neither existence nor nonexistence, neither nonexistence nor not-nonexistence. In this way, speech (*vyavahāra*) is no longer valid; it is called tranquility (*śānti*), immensity (*apramāṇa*), dharma eluding vain proliferation (*niṣprapañca*). This is why it can [140a] be neither contradicted nor refuted; it is called the true Prajñāpāramitā. It is faultless excellence (*pravara*). Just as a noble cakravartin king subdues his enemies without ever boasting, so the Prajñāpāramitā can contradict all speech (*abhilāpa*) and vain proliferation (*prapañca*) without itself ever being contradicted.

c. Finally, in the following chapters, all kinds of explanations (*arthamukha*) will deal with the Prajñāpāramitā and its true nature.

II. THE METHOD OF NON-DWELLING (p. 656F)

"Abiding in the Prajñāpāramitā by the method of non-dwelling (*asthānayogena*), the bodhisattva is able to perfect (*paripūri*) the six virtues *(ṣaṭpāramitā).*"

Question. – What does this phrase mean?

Answer. – The bodhisattva who sees (*samanupaśyati*) that all dharmas are neither eternal (*nitya*) nor transitory (*anitya*), neither painful (*duḥkha*) nor pleasant (*sukha*), neither empty (*śūnya*) nor real (*bhūta*), neither with self *(ātman*) nor selfless (*anātman*), neither arising-ceasing (*utpannaniruddha*) nor unborn-unceasing (*anutpannāniruddha*), dwells in the profound Prajñāpāramitā without grasping at its characteristics (*nimittodgrahaṇa*). This is called residing in it by the method of non-dwelling (*asthānayoga*); if one grasped the characteristics of Prajñāpāramitā, that would be residing in it by the method of dwelling (*sthānayoga*).

Question. – If one does not grasp the characteristics (*nimitta*) of Prajñāpāramitā, the mind is without attachment *(āsakti, adhyavasāna*). Thus the Buddha has said: "All dharmas have desire (*kāma*) as their root." How can the person who does not grasp [the characteristics] perfect (*paripūri*) the six virtues?

Answer. – Out of compassion (*karuṇā)* for beings, the bodhisattva first makes the vow (*praṇidhāna*) to liberate all beings. By the virtue of exertion (*vīryapāramitā),* and even though he knows that all dharmas are unborn (*anutpanna*), unceasing (*aniruddha*), like nirvāṇa (*nirvāṇasama*), he continues to exert his qualities (*guṇa*) and he fulfills the six virtues. Why? Because he abides in the Prajñāpāramitā by the method of non-dwelling. This is what is called abiding in the Prajñāpāramitā by the method of non-dwelling.

CHAPTER XVIII: PRAISE OF THE VIRTUE OF GENEROSITY (p. 658F)

Question. – What are the benefits (*anuśaṃsa*) of generosity (*dāna*)[47] that make the bodhisattva dwelling in the Prajñāpāramitā perfect the virtue of generosity (*dānapāramitā)*?

Answer. – Generosity presents all kinds of benefits. Generosity is a precious treasure (*ratnakośa*) that always follows its originator; generosity destroys suffering and brings happiness to people; generosity is the kind tutor who shows the path to heaven (*svargamārga*); generosity is the good prefect who seduces (*saṃgṛhṇāti*) honest people [note: generosity captivates honest people, that is why it is said to seduce them]; generosity is a safe haven (*yogakṣema*): when the end of life approaches, the mind [of the donor] is free of fear (*viśārada*); generosity is a mark of loving-kindness (*maitrīnimitta*), capable of saving all beings; generosity is an accumulation of happiness (*sukhasamuccaya*), capable of destroying suffering; generosity is a great general (*senāpati*), able to vanquish avarice (*mātsarya*); generosity is a wonderful fruit. Loved by gods and [140b] men, generosity is a pure path (*viśuddhimārga*) traveled by the noble āryas; generosity is an accumulation of good (*kuśalasamuccaya*), the entryway to the qualities (*guṇadvāra*); generosity is a good action (*kuśalacarya*), the seed of a marvelous fruit; generosity is a meritorious action (*puṇyakarma*), the mark of an honest man; generosity destroys poverty (*dāridya*) and suppresses the three lower destinies (*durgati*); generosity protects the fruit of merit; generosity is the prime condition (*prathamapratyaya*) for nirvāṇa. Generosity is the rule for entering into a group of honest people; it is a reservoir of praise (*stuti*) and eulogy (*varṇana*); it is the virtue that permits easy entry into assemblies; it is the house where the mind is without regret (*vipratisāra*); it is the root of good dharmas and of practicing the Path (*mārgacaryā*); it is the jungle of many joys (*nandana*); it is the field of merit (*puṇyakṣetra*) that assure wealth, nobility and safety (*yogakṣema*); it is the bridge (*setu*) for obtaining the Path (*mārgalabha*) and nirvāṇa; it is the favorite practice of the āryas, of great men (*mahāpuruṣa*) and sages (*jñānin*); it is a model proposed for men of little virtue and little intelligence.

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[47] The five benefits of generosity (*dāna ānisaṃsā)* have been pointed out by the Buddha in the *Sīhasutta* (Aṅguttara, III, p. 38-41); Tseng yi a han, T 125, k. 24, p. 680c; k. 51,p. 826a); the first four concern the present life (*sadiṭṭhika*), the fifth, the future life (*samparāyika*): the generous teacher of generosity (*dāyaka dānapati*) is cherished and appreciated by many people *bahuno janassa piyo hoti manāpo*), good honest people love him (*santo sappurisā bhajantī*); an excellent repute is attached to his name (*kalyāṇo kittisaddo abbhuggacchati*); whatever assembly he enters, he enters fearlessly and without worry (*yañ ñad eva parisaṃ upasaṅkamati ... visārado upasaṅkamati amaṅkubhūto*); after the destruction of his body after death, he is reborn in a blessed heavenly realm (*kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati*).

This chapter of the Mppś develops these five points somewhat; this is one of the homilies on generosity so often encountered; cf. Śikṣāsamuccaya, p. 19-34; Bodhicaryāvatāra, chap. II, v. 2-23; Divyāvadāna, chap. XXXIV, p. 481-483; sermons on generosity, morality, heaven, preached to lay people, Kośa, IV, p. 70, n. – Modern works: Oltramare, *Théosophie*, p. 408; Dutt, *Aspects*, p. 297; Lav., *Morale bouddhique*, p. 50-51.

[*The sage and the fool in the fire*][48] – When a house is burning, the sharp-witted man perceives clearly under what conditions the blaze is developing and, before the fire reaches him, he hastens to retrieve his wealth; although his dwelling is completely consumed, he has saved all his precious belongings; he can then rebuild a new home. In the same way, the generous man knows that his body is perishable and fragile and that his wealth is not eternal; he profits from the right moment to cultivate merit (*puṇyabhāvanā*), just like the man who saves his wealth from the fire; in his future existences he will enjoy happiness, just like this man who rebuilds his home, resumes his business and quite naturally enjoys happiness and profit. As for the stupid man, he knows only how to hold greedily onto his house; in his haste to make plans to save it, he panics, loses all acuteness and, under the action of the violent wind and inaccessible flames, the earth and bricks of his house are completely burned; in the space of a murmur, the destruction is complete. As he has saved nothing in his house, his wealth also is destroyed; suffering from hunger and stiff with cold, he is unhappy and attacked by suffering until the end of his life. This is likewise the miserly man (*matsarin*); he ignores the fact that his body and his life are not eternal and that, in the space of a moment, it becomes impossible for him to save them; instead of (busying himself) with that, he amasses (riches) and guards them jealously; but death overtakes him unexpectedly and suddenly he dies; his physical shape melts away into the earth; his wealth with all its appurtenances leave him; he is like the fool who is unhappy and crushed by suffering for having lacked foresight. The man with clear intelligence, on the other hand, is able to understand; he knows that the body is like a magic show (*māyā),* that wealth cannot be kept, that everything is impermanent (*anitya*) and that only meritorious action (*puṇya*) offers stable support; therefore he works to draw men from the ford of suffering and he penetrates into the great Path.

Furthermore, the great man who, with his great mind, practices great generosity, serves himself; but the mediocre man who, out of weakness, serves nobody does not even assure his own interest.[49]

And just as a hero (*śūra*), seeing his enemy, is inevitably drawn to destroy him, so the wise man who, in his prudence, has understood his duty well, no matter how violent his enemy greed (*mātsarya*) is, he is capable of subduing it and will inevitably bend it to his wishes. Finding a field of merit (*puṇyakṣetra*) and meeting the propitious occasion [note: i.e., the time when it is proper to give; when one encounters it and does not give, one 'misses the opportunity'], and he understands what has to be done and with the right mind (*samyakcitta*), he practices great generosity.

Finally, the man who practices sublime generosity is venerated (*satkṛta*) by people; like the newly arisen moon that everyone admires, his good renown [140c] and fame spread throughout the world; he is trusted by everyone. The person who practices sublime generosity is esteemed by the noble ones and respected by the lowly; when the end of his life approaches, his heart has no fear.

These are the fruits of reward (*vipākaphala*) obtained in the present existence (*ihajanma*): like the flowers and fruits of the trees, they innumerable (*aprameya*). Likewise in the future existence (*pararajanma*), the

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[48] Here the Mppś reproduces the text of the first page of the Tchong king siuan tsa p'i yu, T 208, no. 1, k. 1, p. 531 (cf. Chavannes, *Contes*, II, p. 68-69, the translation of which is used here). This compilation is the work of the Indian (?) monk Tao li; It was translated by Kumārajiva in 405, the same year as the Treatise.

[49] Kośa, IV, p. 234, explains in what conditions generosity is of benefit to oneself, to others, to both, to none.

merit [will be rewarded]. When the wheel of saṃsāra turns, one is led to the five destinies (*pañcagati*); there are no relatives to support one; there is only generosity that counts. If one is reborn among gods (*deva*) or men (*manuṣya*) and one obtains a pure fruit (*viṣuddhaphala*), it is due to generosity; if, as an animal (*tiryagyoni*) - elephant or horse - one is well-stabled and well-fed, that too is a result of generosity. The virtue of generosity (*dāna*) is [to procure] wealth, nobility and joy. The person who keeps the precepts (*śīla*) is reborn among the gods; trance (*dhyāna*), knowledge (*jñāna*), purity of mind (*cittaviśuddhi*) assure nirvāṇa. The merit inherent in generosity is the equipment (*saṃbhāra*) for the Path of nirvāṇa: indeed, by thinking of the gifts [which one has made], one rejoices; by rejoicing, one settles one's mind (*ekacitta*); by settling the mind, one contemplates impermanence (*anityatā)* of birth and death (*utpādanirodha*); by contemplating the impermanence of birth and death, one obtains the Path (*mārga*).

When one wants to have shade (*chāyā*), flowers (*puṣpa*) or fruit (*phala*), one plants a tree. It is the same when one is looking for reward (*vipāka*) by means of generosity: happiness in the present lifetime (*ihajanm*a) and future lifetime (*aparajanma*) is like the shade; the state of śrāvaka and pratyekabuddha is like the flower; the state of Buddha is like the fruit.

These are the various qualities (*guṇa*) of generosity.

CHAPTER XIX: THE CHARACTERISTICS OF GENEROSITY (p. 662F)

I. DEFINITION OF GENEROSITY

Question. – What is *dāna*?

Answer. – *Dāna* means generosity; it is a good volition associated with the mind (*cittasaṃprayuktakuśalacetanā*). Some say that a physical or vocal action (*kāyavākkarman*) that comes from this good volition is also called *dāna*.[50]

According to others, when there is a person endowed with faith (*śraddhāvat*), a field of merit (*puṇyakṣetra*) and a material object *(āmiṣadravya*), and when these three things are brought together, the mind (*citta*) produces a thought of renunciation (*parityāgadharma*) capable of destroying avarice (*mātsarya*), which is called *dāna*. Just as by means of the dharma of loving-kindness (*maitrīdharma*), the mind conceives loving–kindness (*maitrī*) by considering the happiness of others (*sattvasukha*), so by means of the mental event (*caitta* or *caitasikadharm*a) called generosity, when the three things come together, the mind produces a dharma of renunciation (*parityāgadharma*) that is able to destroy greed (*mātsarya*).[51]

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[50] Generosity is an action consisting essentially of 'the volition to give'; from this volition there can follow a physical action, the gesture of giving a gift, or a vocal action, e.g., the preaching of the holy Dharma. It is in this way that the volition of giving, which constitutes the properly called generosity, can be completed by an effective action, the gift or the preaching. This is in agreement with the definition given by the Buddha in Aṅguttara, III, p. 45: *Cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā*: "I say, O monks, that action is volition; having wished, one acts with body, speech or mind." The correct interpretation of this text is in Madh. kārikā, XVII, v, 2-3: *Cetanā cetayitvā ca karmaktaṃ paramarṣiṇā ... tatra yac cetanety uktaṃ karma tan mānasaṃ smṛtam, cetayitvā ca yat tūktaṃ tat tu kāyikavācikam*: "Volition and action-after-having-willed, the supreme Sage has said ... On the one hand, the action called volition is called mental (*mānasa*); on the other hand, the action-after-having-willed is physical (*kāyika*) or vocal (*vacika*)." And the Madh. vṛtti explains (p. 306-307): "Because it is achieved by the mind (*mana*s) alone, because it does not depend on the activity of the body and the voice, volition (*cetanā)* associated with just the mental consciousness (*manovijñāna*) is called 'mental action' (*mānasaṃ karman*). However, the second, called 'action-after-having-willed' *(cetayitvā karman*) is, for its part, physical (*kāyika*) and vocal (*vācika*). The action that one carries out after having mentally said to oneself: "I will act in such and such a way with body and speech", this action is called 'action-after-having-willed'. The latter is twofold, physical and vocal, because it is related to the body and to the speech and because it is achieved thanks to them. Thus, action is threefold: bodily, vocal and mental." – On this subject, see also Kathāvatthu, II, p. 393; Athasālinī, p. 88; Karmasiddhiprakaraṇa, p. 8, 63; Madh. avatāra, p. 190 (tr. Muséon, 1911,p. 245; Pañjikā, p. 472; Kośa, IV, p. 1-2. – Modern works: Lav. *Morale bouddhique*, p. 122-126.

[51] In other words, when there is a donor (*dāyaka*), a thing to give (*deya*) and a recipient (*pratigrāhaka*), in the donor's mind there is produced a dharma of renunciation (*parityāgadharma*), i.e., a willingness to give which

II. VARIOUS KINDS OF GENEROSITY

1. Gifts belonging to the three realms.

There are three types of gifts: those that belong to the desire realm (*kāmadhātvavacara*), those that belong to the form realm (*rūpadhātvavacara*) and those that do not belong to any realm (*anavacara*).

Generosity, a dharma associated with mind (*cittasaṃprayuktadharma*), functions with the mind (*cittaparivartin*) and arises with it (*cittasahaja*). This is not a substantial dharma (*rūpadharma*) playing the rôle of condition (*pratyaya*); it is not an action (*karman*) or an associate of action (*karmasaṃprayukta*) functioning with the action and arising with it; it does not come from retribution of previous actions. This is all explained fully in the Abhidharma.

2. Pure generosity and impure generosity

There are two other kinds of generosity, pure generosity (*viśuddhadāna*) and impure generosity (*aviśuddhadāna*). Impure generosity is generosity [141a] improperly carried out. Generosity that has as its motivation interest, arrogance, aversion, fear, desire to seduce someone, fear of death, teasing, the wish to claim equality with wealthy people, rivalry, jealousy, pride (*abhimāna*) and the desire to elevate oneself (*ātmotkarṣa*), desire for fame, spells, the anxiety to avoid misfortune and to gain benefit, the wish to influence an assembly, or again generosity carried out in a trifling and disrespectful way, all these are also called impure generosity.[52]

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constitutes the gift properly speaking. The merit produced by means of abandoning (*tyāgānvayapuṇya*) results from this willingness to give, a merit which results from the sole fact of abandoning. To the latter, may be added another: the merit produced by rejoicing (*paribhagānvayapuṇya*), the merit that results from the enjoyment, by the person who receives, of the object given (cf. Kośa, IV, p. 244). But it is not indispensable and often will be absent, e.g., in the gift given to a caitya, where no one is favored by the gift. Nevertheless, because of the devotion of the faithful one who is giving to the caitya, the gift to the caitya keeps the fundamental merit resulting from the fact of renunciation. This is similar to the meditation on loving-kindness (*maitrī*) where no one receives and yet a merit is born for the benevolent one by means of the very power of his mind of loving-kindness (Kośa, IV, p. 244-245).

[52] The various motivations that can inspire the giver are listed in a list of eight *dānavastus* that may be found, with some variations, in Dīgha, III, p. 258; Aṅguttara, IV, p. 236-237; Kośa, IV, p. 239. According to the latter source, the following should be distinguished: *i*) the *āsadya* gift (the gift between persons close to one another; *ii*) the gift given out of fear (what a person does who sees that the object is about to cease); *iii*) the gift given "because he has given to me" (*adān me dānam iti dānam*); *iv*) the gift given "so that he will give to me" (*dāsyati*); *v*) the gift given "because my father and my grandfather gave" (*dattapūrvaṃ me pitṛbhiś ca pitāmahaiś ceti dānam)*; *vi*) the gift given to attain heaven (*svargārtham*); *vii*) the gift given with an eye to repute (*kīrtyartham*); *viii*) the gift given to adorn the mind (*cittālaṃkārārtham*) of the *ṛddhis*; to ripen the mind (*cittapariṣkārārtham*) of members of the Path; to equip with the view of practice (*yogasaṃbhārārtham*); to attain the supreme goal (*uttammarthasya prāptaye*),

Pure generosity is that which shows characteristics opposite to those just mentioned. Furthermore, pure generosity is the gift made in view of the Path (*mārga*); having arisen from a pure mind, (*viṣuddhacittotpanna*), free of the fetters (*saṃyojanarahita*), not looking for happiness here below or up above (*ihaparatrasukha*), a gift made with respect (*satkāra*) and out of compassion (*karuṇā*).[53] This pure gift is a provision (*saṃbhāra*) for the Path and for nirvāṇa; this is why we said that it is made in view of the path. Although one has not attained nirvāṇa, generosity is the cause of a happy retribution (*sukhavipāka*) [in the world of men (*manuṣya*) and of gods (*deva*)]. The perfume (*vāsanā)* of the fruit of retribution (*vipākaphala*) obtained by pure generosity, made in view of nirvāṇa, is comparable in its purity and its freshness to the fragrance of a garland of flowers (*puṣpamukuṭa*) barely opened and not yet faded. The Buddha said: "In the world, there are two men hard to find (*durabhisaṃbhava*): *i*) among the mendicants (*pravrajita*), a definitively liberated (*asamayavimukta*) bhikṣu; *ii*) among the householders (*gṛhasthāvadātavasana*), a man who knows how to practice pure generosity."[54] This pure generosity extends over innumerable lifetimes (*aprameyajanman*); it does not disappear from lifetime to lifetime; it is like a contract that never expires.[55] This generosity bears its fruit [when it meets] the complex of conditions (*pratyayasāmagrī*) and favorable time (*kāla*);[56] it is like the tree (*vṛkṣa*) that, in season, produces leaves

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i.e., to attain the quality of arhat or nirvāṇa. – See also Aṅguttara, IV, p. 61. – Only the gift made in view of the Path and of nirvāṇa is truly pure; its ten aspects are described in Bodh. bhūmi, p. 133-135.

[53] The excellence of a gift is partially due to the excellence of the donor; the good donor is the one who gives with faith (*śraddhāya*), with respect (*satkṛtya*), with his hand (*svahastena*) at the right time *(kālena*), without harming anyone (*parān anupahatya*). Cf. Dīgha, II, p. 357; Aṇguttara, III, p. 172; Kośha, IV, p. 235.

[54] Aṅguttara, I, p. 49: *Dve 'māni bhikkhave padhānāni durabhisaṃbhavāni lokasmiṃ. Katamāni dve? Yañ ca gihīnaṃ agāraṃ ajjhāvasataṃ cīvarapiṇḍapātasenāsanagilānapaccay-abhesajjaparikkhārānuppādānatthaṃ padhānaṃ, yañ ca agārasmā anagāriyaṃ pabbajitānaṃ sabbūpadhipaṭinisaggatthāya padhānaṃ:*: "Two kinds of efforts, O monks, are hard to realize in the world: the exertion of householders to provide clothing, food, seats, medicines and provisions; the exertion of those who have left home and embraced the wandering life to escape from all the conditionings of existence."

[55] The comparison of action to a contract, a debt, is used by the Sāmmitīyas to illustrate their doctrine on the 'non-cessation' (*avipraṇāśa*) of actions; cf. Madh. vṛtti, p. 317-318: " "When action arises, it engenders a non-cessation *(avipraṇaśa*) of itself in the series of the agent, an entity dissociated from the mind and comparable to the page on which debts *(ṛṇapattra*) are recorded. Therefore we know that the *avipraṇaśa* is like the page and the action giving rise to this entity called *avipranaśa* is like the debt. And just as a rich man does not lose his money when he lends it because the debt is written down on the page, just as he will recover his money fivefold at the desired time, so the action that has ceased, being recorded in the *avipranaśa* entity, brings the proper fruit to the agent. Just as the page on which the debts are inscribed expires when the money is repaid to the lender and is no longer able – whether it exists or no longer exists – to cause the money to be repaid again, so the *avipranaśa* – whether it exists or no longer exists – is incapable of causing a new retribution, like an expired debt." On this theory, which almost all the Buddhist schools reject, see also Madh. avatāra, p. 126, l. 12 (tr. Muséon, 1910, p. 318); Karmasiddhiprakaraṇa, p. 86 seq.; above, Treatise, I, p. 347F.

[56] A reminiscence of the well-known stanza of the Vinayas, the Divyāvadāna and the Avadānaśataka:

na praṇaśyanti karmāṇi kalpakoṭiśatair api,
sāmagrīṃ prāpya kālaṃ ca phalanti khalu dehinām.

(*parṇa*), flowers (*puṣpa*) and fruit (*phala*); even though the season has not come, the cause (*hetu*) remains, but there is no fruit.

This dharma of generosity favors the adept (read *Tao jen*) if he seeks the Path. Why is that? Nirvāṇa is called the cessation of the fetters (*saṃyojananirodha*). Now, when generosity is practiced, the afflictions (*kleśa*) diminish.[57] Thus generosity favors nirvāṇa. Actually, *i*) by sacrificing the thing to be given (*deyadravya*), greed (*mātsarya*) is opposed; *ii*) by honoring the receiver of the gift (*pratigrāhaka*), envy (*īrya*) is opposed; *iii*) by giving with the right mind, hypocrisy (*mrakṣa*) is opposed; *iv*) by giving resolutely (*ekacitta*), discursiveness (read *Tiao*, 64 and 8 = *auddhatya*) is opposed; *v*) by giving after deeply reflecting (*gambhīramanasikāra*), regret (*kaukṛtya*) is opposed; *vi*) by appreciating the qualities of the receiver, lack of respect (*anarcanā*) is opposed; *vii*) by concentrating the mind, shamelessness *(āhrīkya*) is opposed; *viii*) by knowing the fine qualities (*guṇa*) of people, impudence (*anapatrāpya*) is opposed; *ix*) by being detached from material goods *(āmiṣadravya*), craving (*tṛṣṇā)* is opposed; *x*) by having compassion (*karuṇā)* for the receiver, anger (*krodha*) is opposed; *xi*) by paying respect to the receiver, pride (*abhimāna*) is opposed; *xii*) by knowing how to practice the good dharmas, ignorance (*avidyā)* is opposed; *xiii*) by believing in the fruit of retribution (*vipākaphala*), wrong view (*mithyādṛṣṭi*) is opposed; *xiv*) by knowing the inevitability (*niyama*) of retribution (*vipāka*), doubt (*vicikitsā)* is opposed. All these kinds of bad afflictions are decreased when generosity is practiced and all kinds of good dharmas are acquired.

[141b] When generosity is practiced, the six sense organs *(ṣaḍindriya*) are purified (*prasanna*) and a good mind of desire (*kuśalakāmacitta*) is produced. When this is produced, the inner mind (*adhyātmacitta*) is purified. When the virtues (*guṇa*) of the fruit of retribution (*vipākaphala*) are considered, a mind of faith (*śraddhacitta*) is produced. The body (*kāya*) and the mind (*citta*) become softened (*mṛdutaruṇa*), joy *(ānanda*) arises. Joy having arisen, a 'single-mindedness' (*ekacitta*) is obtained, thanks to which real wisdom (*bhūtaprajñā)* is produced: these are the good dharmas that are acquired.

Furthermore, when generosity is practiced, the mind realizes a type of eightfold noble Path *(āṣṭāṅgikamārga*):[58] *i*) by believing in the fruit of generosity (*dānaphala*), right view (*saṃyagdṛṣṭi*) is obtained; *ii*) because the thinking (*manasikāra*) inherent in this right view is not disturbed, right concept (*samyaksaṃkalpa*) is obtained; *iii*) because physical activities are purified (*kāyacaryā*), right action is obtained (*samyakkarmmant*a); *v*) because reward (*vipāka*) is not sought after, right livelihood (*samyagājīva*) is obtained; *vi*) because one gives with diligence, right effort *(samyagvyāyāma*) is obtained;

"Actions do not perish even after millions of cosmic periods. Meeting with the complex of conditions and the favorable time, they bear fruit for the possessor of the body."

[57] Great fruits are promised for the generosity accomplished by a person endowed with morality (*śīlavat*) who, according to the Aṅguttara, is free of the five faults and provided with five qualities. The five faults, viz., sensual desire (*kāma*) and the desire of action (*chanda*); maliciousness (*vyāpāda*); laziness *(styāna*) and languor (*middha*); agitation (*auddhatya*) and regret (*kaukṛtya*) and finally, doubt (*vicikitsā*) are borrowed from the list of *paryavasthānas* which the practice of generosity helps to eliminate. The Mppś has already given a complete list of the (cf. Treatise, I, p. 424F).

[58] This *āṣṭāṅgikamārga* is frequently mentioned and explained in the canonical scriptures; see Rhys Davids-Stede, s.v. *magga*.

vii) because one is not scattered in thinking about generosity, right attention (*samyaksmṛti*) is obtained; *viii*) because the settling of the mind (*cittasthiti*) is not disturbed, right concentration (*samyaksamādhi*) is obtained. – In the same way, when generosity is practiced, something similar to the thirty-seven good dharmas (*kuśaladharma*)[59] are produced in the mind.

Furthermore, some say that generosity is the cause and condition (*hetupratyaya*) for obtaining the thirty-two marks (*dvātriṃśallakṣaṇa*).[60] Why is that?

1) When one gives, it is with a firm mind (*dṛḍhacitta*) and one obtains the mark consisting of having the feet well-planted (*supratiṣṭhitapādatala*).

2) When one gives, one provides five things to the receiver[61] and, as a result of these provisions (*parivāra*), one obtains the mark consisting of having wheels on the soles of the feet (*adhastāt pādatalayoś cakre jāte*).

3) By giving with heroic strength (*mahāśūrabala*), one obtains the mark consisting of having a broad heel *(āyatapādapārṣṇi*).

4) Because generosity wins people over (*saṃgṛhṇati*), one obtains the mark consisting of having webbed hands and feet (*jālāngulihastapāda*).

5-6) Because one gives tasty food (*madhurasāhāra*), one obtains the marks consisting of having soft and delicate hands and feet (*mṛdutaruṇapāṇipāda*) and the seven parts of the body well-rounded (*saptotsada*).

7-8) Because the gift serves to maintain life, one obtains the marks consisting of having long fingers (*dīrghāṇguli*) and the body tall and straight (*bṛhadṛjukāya*).

9-10) When one gives, one says: "May I be useful", and the generous disposition (*dānacitta*) increases; this is why one obtains the marks consisting of having a high instep (*utsaṅgacaraṇa*) and hair standing up (*ūrdhvāgraroma*).

11) Before giving, one listens attentively (*ekacittena*) to what the supplicant is asking and, as one takes care that he acquires it quickly, one obtains the mark consisting of having limbs like an antelope (*aiṇeyajaṅgha*).

12) As one does not become irritated and one does not treat the supplicant lightly, one obtains the mark consisting of having the arms come down to the knees (*jānupralambabāhu*).

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[59] These are the thirty-seven *bodhipāksikadharmas*, listed and discussed in, e.g., Visuddhimagga, p. 678 seq.

[60] The thirty-two marks of the Great Man have already been described in detail in the Mppś (cf. Treatise, I, p. 272-279F). That generosity favors their attainment has been noted by the *Lakkhaṇasutta* of the Dīgha, III, p. 145, 146, which notes that by distributing gifts (*dānasaṃvibhāge*), one obtains the mark consisting of having the soles of the feet well-planted on the ground; that by making gifts with all their accessories (*saparivāraṃ dānaṃ*), one obtains the mark of having wheels on the soles of the feet, etc. But we should not forget that other virtues also contribute to the production of the thirty-two marks; see among other texts, Abhisamayālaṃkārāloka, ed. Wogihara, p. 918-919.

[61] "The generous donor, by giving food, gives five things: life, color, strength, pleasure and intelligence"; passage from Aṅguttara, III, p. 42, already cited by the Mppś (c. Treatise, I, p. 218F).

13) As one gives according to the wishes of the supplicant and without waiting for him to speak, one obtains the mark consisting of having [one's privy parts] enclosed in a sheath (*kośagatavastiguhya*).

14-15) As one gives fine garments (*vastra*), seats (*śayanāsana*), gold and silver (*suvarṇarajata*), pearls and jewels (*maṇiratna*), one obtains the marks consisting of having a golden-colored (*suvarṇavarṇa*) body and fine skin (*sūkṣmacchavi*).

16-17) As one gives in such a way that the recipient (*pratigrāhaka*) alone enjoys full ownership (*aiśvarya*), one obtains the marks consisting of having a hair growing from each of one's pores (*ekaikaroma*) and a tuft of white hair between the eyebrows (*ūrṇā bhruvor madhye jātā*).

18-19) One finds out what the supplicant wants and gives it to him. For this act, one obtains the marks consisting of having a chest like a lion (*siṃhapūrvārdhakāya*) and perfectly rounded shoulders (*susaṃvṛttaskandha*).

20-21. Because one has given medicines (*bhaiṣajya*) to the sick (*glāna*) and food *(āhāra)* to those who are hungry and thirsty, one obtains the marks consisting of having the bottom of the armpits plump (*citāntarāma*) and obtaining the best of tastes (*rasarasāgraprāpta*).

22-23) When one is giving, one encourages people to take comfort by practicing generosity. Thus preparing the way for generosity, one obtains the marks consisting of having the head crowned by a protuberance (*uṣṇīśāṣīrṣa*) and the body rounded like the nyagrodha tree (*nyagrodhaparimaṇḍala*).

24-26) When one agrees to give what the supplicant wants and if one expresses oneself delicately with gentleness in true words (*satyavāda*), without resorting to lying (*mṛṣāvada*), one obtains the marks consisting of having a broad tongue (*prabhūtajihvā),* a brahmic voice (*brahmasvara*) and a voice pleasant like that of the sparrow (*kalaviṅkabhāṇ*a).

[141c] 27) While giving, when one expresses oneself in words in harmony with the truth and loving-kindly speech, one obtains the mark consisting of having the jaw of a lion (*siṃhahanu*).

28-29) When one gives, one honors the recipient and, as the mind is pure (*viśuddha*), one obtains the marks consisting of having white teeth (*śukladanta*) set very close together (*aviraladanta*).

30) When giving, if one expresses oneself truthfully (*satyavāda*) in coherent speech (*saṃghātvāda*), one obtains the mystical mark of having forty teeth (*catvāriṃśaddanta*).

31-32) While giving, if one is not irritated, is detached, has an even mind (*samacitta*) while thinking about one's neighbor, one obtains the marks consisting of having blue eyes (*abhinīlanetra*) with eyelashes like those of the king of the oxen (*gopaksmanetra*).

Thus generosity plants the causes and conditions (*hetupratyaya*) for the thirty-two marks.

Finally, by means of the generosity of the seven jewels (*saptaratna*): people (*jana*), vehicles (*yāna*), gold and silver (*suvarṇarajata*), lamps (*dīpa*), houses (*gṛha*), perfumes (*gandha*) and flowers (*puṣpa*), one becomes a cakravartin king furnished with the seven jewels.[62]

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Furthermore, the reward (*vipāka*) attributed to generosity increases (*vardhate*) in the following cases:[63]

1) When the gift is made at the appropriate time (*kāladāna*). The Buddha said: "Giving to the one who is going afar (*gamik*a), giving to the one who gas come from afar *(āgantuka*), giving to the sick (*glāna*), giving to the care-giver (*glānopasthāyaka*), giving during difficult times of wind (*vātalikā)* or cold (*śītalikā*): these are gifts given at the desired time (*kāladāna*).[64]

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[62] The seven jewels of the cakravartin are the wheel (*cakra*), the elephant (*hastin*), the horse (*aśva*), the treasure (*maṇi*), the queen (*strī*), the majordomo (*gṛhapati*) and the minister (*pariṇāyaka*). They are listed in Dīgha, II, p. 16 seq.; II, p. 172 seq., III, p. 59; Majjhima, III, p. 172; Saṃyutta, V, p. 99; Lalitavistara, p. 14-18; Mahāvastu, I, p. 108.

[63] The question of the increase of merit (*puṇyavṛddhi*) is studied in *Mahācundasūtra*, which has nothing in common with the *Mahācundasutta* of the Aṅguttara, III, p. 355 seq, nor with the *Cundasutta* of the Suttanipāta, verse 83-90, but has been preserved for us in the Kośavyākhyā, p. 353-354, and in two Chinese translations: Tchong a han, T 26, no. 7, k. 2, p. 427c; Tseng yi a han, T 125, k. 35, p. 741c. Here is a summary: "There are seven meritorious material actions (*aupadhika puṇyakriyāvastu*) ... : when a faithful person (*śraddha*), a son or daughter of noble family, is invested with them, whether he is walking, standing, sleeping or waking, the merit increases (*abhivardhate*) with unceasing intensity (*satatasamita*); the merit adds up (*upajāyata eva puṇyam*). What are these seven material acts? The son or daughter of noble family: *1*. gives a garden to the Assembly of monks of the four directions (*cāturdiśaya bhikṣusaṃghāyārāma pratipādayati*); *2*. builds a monastery in this garden (*tasminn svārāme vihāraṃ pratiṣṭhāpayati*); *3*. provides seats for this monastery (*tasminn eva vihāre śayanāsanaṃ prayacchati*); *4*. provides generous alms for this monastery (*tasminn eva vihāre dhruvabhikṣāṃ prajñāpayati*); *5*. gives gifts to strangers and travelers *(āgantukāya gamikāya vā dānam dadāti*); *6*. gives gifts to the sick and to the care-taker (*glānāya glānopasthāyakāya vā dānam dadati*); *7*. when it is cold (*śītalikā),* windy (*vātalik*ā) or raining (*varṣikā),* he provides and gives food, sweets or boiled rice (*bhaktāni vā tarpaṇāni vā yavāgāpānāni vā tāni saṃghāyābhinirhrtyānuprayacchati*) to the Assembly."

In the explanation that follows, the Mppś will mention more of these material virtuous acts.

[64] In this definition of *kāladāna*, the Mppś mentions the fifth, sixth and seventh material meritorious actions listed in the preceding note. – Another definition occurs in Aṅguttara, III, p. 41: *Pañc'imāni bhikkhave kāladanāni. Katamāni pañca? Āgantukassa dānaṃ deti, gamikassa dānaṃ deti, gilānassa dānaṃ deti, yāni tāni navasassāni navaphalāni, tāni paṭhamaṃ sīlavantesu patiṭṭhāpati*: "There are, O monks, five gifts at the appropriate time. What are these five? One gives to the one who is arriving, one gives to the one who is departing, one gives to the sick, one gives at time of famine, the first fruits of field and orchard one gives first of all to virtuous people." – The same phrase in Tseng yi a han, T 125, k. 24, p. 681b, with the following gloss: "the first fruits of field and orchard are presented first of all to virtuous and vigorous (*vīryavat*) people; only afterwards does one eat them oneself."

2) When one is directed, in one's gifts, by the needs of the region.

3) When one gives on a desert trail.

4) When one gives ceaselessly and uninterruptedly.

5) When one gives according to the desires of the requester.

6) When one gives things of value.

7) When one gives gardens *(ārāma*), pools (*hrada*), etc., to the good people of the monasteries (*vihāra*).

8) When one gives to the Community (*sa*[a]*gha*).

9) When the giver (*dāyaka*) and the receiver (*pratigrāhaka*) are both virtuous.[65] [Note: if these are the buddhas and bodhisattvas who give out of loving-kindness (*maitrīcitta*), they are the 'donors'; but if it is to the buddhas and bodhisattvas, the arhats and pratyekabuddhas that one is giving, they are the 'recipients'.]

10) When one honors the recipient in all manners of ways.

11) When one gives rare (*durlabha*) things.

12) When one gives absolutely all that one has.

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[65] In Majjhima,III, p. 257, it is said that the gift given by a detached person to a detached person is the best of material gifts (*yo vītarāgo vītarāgesu dadāti ... taṃ va dānaṃ āmisadānaṃ vipulan ti brūmi*). See also Kośa, IV, p. 238.

[*The complete gift of the painter Karṇa*].[66] - Thus in the city of *Fou kai lo* (Puṣkarāvatī)[67] of the Ta Yue tche, there was a painter (*citrakāra*) named *Ts'ien na* (read *Kie na* = Karṇa)[68] who went to the kingdom of *To tch'a che lo* (Takṣaśilā)[69] of the eastern region (*pūrvadeśa*). Having painted there abroad for thirty years,

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[66] The story of Karṇa is told in the following sources: A very mutilated fragment of the Kalpanāmaṇḍitikā, ed. Lüders, p. 148-149; Ta tchouang yen louen king, T 201, no. 21, k. 4, p. 279a-280a (tr. Huber, *Sūtrālaṃkāra*, p. 117-119); Tsa pao tsang king, T 203, no. 42, k. 4, p. 468a-b (tr. summarized in Chavannes, *Contes*, III, p. 40); Ling liu yi siang, T 2121, k. 44, p. 228c (reproducing the present passage of the Mppś).

[67] Karṇa was a native of Puṣkarāvati (T 201), "of the country of Gandhāra and the city of Puṣkarāvati" (T 203). Here the Mppś is more precise: Karṇa is a native of the city of Puṣkarāvati 'of the Ta Yue-tche'; he came to the kingdom of Takṣaśilā 'in the eastern direction'; there, 'abroad', he painted for twelve years. This passage sheds some light on the place of origin and the date of the Mppś. A text that situates Takṣaśilā in the eastern direction can hardly have been composed anywhere but in Kapiśa or in Gandhāra. According to the Chinese custom, Kumārajīva, the translator of the Mppś, here means, by Ta Yuen-tche, the Kuṣāṇa monarch. Actually, whereas "various countries all call [this land] the country of the king of Kouei chouang (Kuṣāṇa), the Chinese, departing from the old name, [continue to] say the Ta Yue-tche" (Heou-Han chou, , tr. P. Pelliot, *Tokharien et Koutchéen*, JA, Jan.-Mar. 1934, p. 38). The story of Karṇa takes place at a time when the Kuṣāṇa already reigned in Gandhāra but did not yet extend their sovereignty over Takṣaśilā. Thus we are in the reign of the Kuṣāṇa monarch Kujula Kadphises. Actually, *K'ieou tsieou k'io* (Kujula Kadphises) is the sovereign who "invaded the *Ngan-si* (Parthia), seized the territory of *Kao-fou* (Kapiśa) and conquered *P'ou-ta* and *Ki-pin* (Kaśmir)" (cf. E. Chavannes, *Les pays d'Occident d'après le Heou-Han chou*, T'oung pao, series II, VIII, p. 190 seq.). A little later, the same monarch added Gandhāra and probably also Takṣaśilā to his crown; the inscription of Panjtār (south of Mahāban, in eastern Gandhāra) tells us that: "In the year 122, the first day of the month of Śrāvaṇa, under the reign of the great king Guṣaṇa, the eastern region of [Ka ?]sua was made propitious ground by Moïka, son of Urumuja" (Sten Konow, CII, II, p. 70). Although this inscription uses the era of Azes I (57 B.C.), it establishes that in the year 122-57, i.e., the year 65 A.D., Gandhāra belonged to the great Kuṣaṇa king Kujula Kadphises (cf. R. Ghirshman, *Bégram*, Cairo, 1946, p. 106, 124).

[68] The name of the painter was indeed Karṇa, as the fragment of the Kalpanāmaṇḍitikā, p. 148 (*ahaṃ Karṇa iti*) and the transcriptions *Ki na* (122 and 12; 163 and 4) and *Kie na* (123 and 9; 163 and 4) of the T 203 and 201 say, l.c.

[69] The Tsa pao tsang king (l.c.) does not mention Takṣaśilā; it says only that Karṇa worked abroad for three years. According to the Ta tchouang yen louen king (l.c.), Karṇa had decorated a vihāra in the kingdom of Che che (112; 40 and 6); in these two characters which mean 'House of stones', Huber (*Sūtrālaṃkāra*, index, p. 473) sees *Aśmaka* or *Aśmaparānta*; others see Tashkent (Foucher, *Art Gréco-bouddhique*, II, p. 644; Ghirshman, *Bégram*, p. 149), but comparison with the *Fa tch'a che lo* transcription of the Mppś indicates that *Che che*, the first character of which means 'stone' (in Sanskrit, *śilā*) conceals an original Takṣaśilā.

Here Kumārajīva renders Takṣaśilā by To tch'a che lo (36 and 3; 18 and 6; 70 and 5; 122 and 14), whereas in his translations of other works (e.g., T 201, k. 5, p. 282c19-20), he uses the more usual transcription Tö tch'a che lo (60 and 8; 20 and 1; 44; 122 and 14) which also occurs in the Chinese Ekottara (T 99, k. 23, p. 162c29) and in the legend of Aśoka (T 2042, k. 1, p. 100c2; T 2043, k. 1, p. 133a6). Hiuan tsang (T 2087, k. 3, p. 884b28) uses the characters *Ta tch'a ch lo* (30 and 5; 29 and 1; 38 and 5; 122 and 14). Besides these transcriptions, there are also *Tso che* (167 and 19; 112) 'Dressed stone' in T 2043, k. 10, p. 166c7; *T'ou che* (32, 112) 'Earth and stone', i.e., construction materials (*takṣaṇa*) in T 2043, k. 10, p. 166c12; *Sio che* (18 and 7; 112) 'Cut stone' in T 190, k. 38, p. 831b11.

he received thirty ounces of gold. Returning with it to his own native land, Puṣkarāvatī, he heard the drum being beaten to announce a great gathering (*mahāpariṣad*). He went to see the assembly (*saṃgha*) and in the purity of his faith (*śraddhācittaviśuddhi*) he asked the *karmadāna*:[70] "What is needed to feed this assembly for a day?" The karmadāna answered: "Thirty ounces of gold is enough to feed them for a day." Then the painter gave his thirty ounces of gold to the karmadāna, saying: "Furnish the assembly with food for me for one day; as for myself, I will go away tomorrow." And he went home empty-handed. His wife asked: "During these twelve years, what did you earn?" He replied: "I earned thirty ounces of gold." His wife said: "Where is this gold?" He answered: "I have planted it in a field of merit (*puṇyakṣetra*)." His wife asked what was this field of merit. He replied: "I gave it to the Assembly (*saṃgha*)." Then his wife bound him in chains and brought him before the judge to punish him [142a] and decide the matter. The great judge asked what was the problem. The woman said: "My husband is a madman: in twelve years abroad he earned thirty ounces of gold and, having no compassion for his wife and children, he gave it all away to strangers. Basing myself on the law, I immediately bound him up and brought him here." The judge asked the husband: "Why did you give to strangers instead of bringing it back to your wife and children?" He answered: "During my previous lifetimes (*pūrvajanman*), I had never practiced virtue (*guṇa*) and that is why, in the present lifetime (*ihajanman*), I am poor (*daridra*) and suffer all the hardships *(ārta*). In the course of this lifetime, I have come across a field of merit (*puṇyakṣetra*): if I had planted nothing in it, I would still be poor during my future lifetimes and my successive poverty (*dāridryaprabandha*) would never come to an end. Wanting to escape poverty, I have given all my gold to the Assembly." The great judge was an upāsaka and his faith in the Buddha was pure; having heard the painter's reply, he congratulated him: "That was the deed of a hero: the small sum that you so painfully earned, you have given it all to the Assembly, You are an honest man." Then the judge removed his necklace (*mukuta*) and gave it to the poor man along with the horse that he rode and a village (*grāma*). Then he said to him: "You have just made a gift to the Assembly; the Assembly has not yet eaten; the seeds have not yet been sown; but when the shoots come forth, you will have a great fruition in future lifetimes."[71]

Takṣaśilā (the Greek Taxila, the actual Saraïkala, 26 miles northwest of Rawalpindi), was the capital of eastern Punjab. Its long history is mixed up with that of all of India. Sir John Marshall who excavated there for about thirty years, has recorded his results in a work of three volumes (cf. JRAS, 1947, p. 3). See also Marshall's *Guide to Taxila,* Delhi 1936; Cumming, *India's past*, p. 142-146.

[70] The *karmadāna* is the monk who 'assigns the jobs'. The Pāli sources do not mention him, but the Sanskrit sources do so (cf. Mahāvyutapatti, no. 9362) and also the Chinese sources, where this word is transcribed *by Kie mo t'o na*, or translated by *Tche che* (111 and 3; 6 and 7) 'director of business'. Here the Mppś designates him by the characters *Wei na* (120 and 8; 163 and 4), a hybrid expression consisting of *wei* which means 'law, rule', and the Sanskrit ending *na*. Cf. Yi tsing in Chavannes, *Religieux éminents*, p. 89, and Takakusu, *Record of Buddhist Religion*, p. 148; S. Lévi, *Quelques titres énigmatiques dans la hiérarchie ecclésiastique*, JA, 1915, p. 202, 204, 210.

[71] According to the Mppś and the Tsa pao tsang king, Karṇa was acquitted by the judge and richly rewarded; the Kalpanāmaṇḍitikā and the Ta tchouang yen louen king (l.c.) add that he went home clothed in rich garments and riding a horse. His wife and his relatives did not recognize him, but he explained that his generosity had borne fruit in this life, and that the wealth the judge had bestowed on him was the reward of his generosity towards the

This is why it is said that to dedicate completely the goods that one has earned with hardship constitutes very great merit.

3. Other kinds of generosity

There is also mundane generosity (*laukikadāna*) and supramundane generosity (*lokottaradāna*), the generosity approved of by the āryas *(āryavarṇitadāna*) and the generosity disapproved of by the āryas *(āryāvarṇitadāna*), the generosity of the buddhas and bodhisattvas *(buddhabodhisattvadāna)* and the generosity of the śrāvakas (*śrāvakadāna*).

1) What is mundane generosity (*laukikadāna*)? Mundane generosity is the generosity of ordinary people (*pṛthagjanadāna*) and also the generosity used by the āryas with an impure mind (*sāsravacitta*). Some say that [only] the generosity of worldly people constitutes mundane generosity, whereas the generosity of the āryas, even though carried out with impure mind, is supramundane because their fetters (*saṃyojana*) are cut (*chinna*). Why? Because these āryas have obtained the concentration of non-thought (*apraṇihitasamādhi*).[72]

Furthermore, mundane generosity is impure (*aviśuddha*), whereas supramundane generosity is pure (*viśuddha*).[73] There are two kinds of fetters (*saṃyojana*): *i*) those that depend on craving (*tṛṣṇāpekṣa*); *ii*) those that depend on wrong views (*dṛṣṭyapekṣa*).[74] When these two kinds of fetters are present, the generosity is mundane; when they are absent, the generosity is supramundane.

When the three obstacles *(āvaraṇa*)[75] fetter the mind, the generosity is mundane. Why? Dharmas, resulting from causes and conditions (*hetupratyaya*) are truly without substantial self (*anātmaka*); nevertheless, we say: "I am giving and someone is receiving"; this is what is called mundane generosity. Besides, [the notion] of self *(ātman*) has no precise attribution (*aniyatasthāna*): sometimes it is the self that is taken as

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Assembly. His wife was won over and she acknowledged that "as soon as one has decided to give alms, the reward is already imminent."

[72] See above, Treatise, I, p. 322-323F.

[73] Impure generosity, practiced by worldly people, rests on belief in the ātman and in dharmas, for the donor says to himself: "It is *I* who am giving *something*. Actually, there is no ātman and no dharmas, for everything is transitory (*anitya*), impure (*aśubha*), empty (*śūnya*) and without substantial self (*anātmaka*). The supramundane generosity, which the Mppś has described above (Treatise, I, p. 297F), the 'higher gift', is based essentially on knowledge without concept (*nirvikalpakajñāna*) which makes it triply pure (*trimaṇḍalapariśuddha*) and which consists of making no distinction between giver (*dāyaka*), the thing given (*deya*) and the recipient (*pratigrāhaka*). Cf. Pañcaviṃśati, p. 264; Śatasāhasrikā, p. 92; Bodhicaryāvatāra, IX, st. 168; Pañjikā, p. 604; Uttaratantra, p. 120, 254; Saṃgraha, p. 185, 225; Siddhi, p. 629 as note.

[74] See above, Treatise, I, p. 424F.

[75] The three obstacles that render the gift mundane consist of the belief in the ātman and dharmas which makes the donor say: "It is *I* who am giving *something* to *someone*." The supramundane gift makes no distinction between donor, recipient and gift, is free from these three obstacles and is "triply pure" (*trimaṇḍalapariśuddha*). See also below, p. 724F.

ātman and not as other; sometimes it is other that is taken as ātman and not as self.[76] As a result of this imprecision, there is no true ātman. Moreover, the thing given (*deyadravya*) exists solely as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) and all the dharmas are in themselves nonexistent (*anupalabdha*). They are like a cloth (*paṭa*) that results from a collection of causes and conditions but which ceases to exist as soon as one pulls out the silken thread or threads of which it is composed. In the same way the dharmas have as sole characteristic the absence of own-characteristic [142b] *(animittalakṣaṇa*); they are eternally empty of self nature (*svabhāvalakṣaṇa*). But people have hallucinations (*abhiprāya*) and take them to be existent. This mistake (*viparyāsa*) and this error characterize the mundane generosity. – But when the mind is free of the three obstacles *(āvaraṇa*), the characteristic of dharmas (*lakṣaṇadharma*) is truly cognized and the mind is free of error (*viparyāsa*): then generosity is supramundane.

2) Supramundane generosity is the generosity approved of by the āryas *(āryavarṇitadāna*); mundane generosity is the generosity disapproved of by the āryas *(āryāvarṇitadāna*).

Moreover, pure (*viśuddha*) generosity free of stains (*vimala*) and conforming to the true nature (*bhūtalakṣaṇa*) of dharmas is the generosity approved of by the āryas; the impure (*aviśuddha*) generosity, mixed with fetters (*saṃyojana*), errors (*viparyāsa*) and obstinacy (*cittasaṅgha*) is the generosity disapproved of by the āryas.

Finally, the generosity associated with the knowledge of the true nature (*bhūtalakṣaṇaprajñā)* is the generosity approved of by the āryas; in the contrary case, it is disapproved of by the āryas.

3) When one gives without seeking [the welfare] of beings or without wanting to know the true nature (*bhūtalakṣaṇa*) of dharmas, but only for the purpose of escaping from birth (*jāti),* old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*), this is the generosity of the śrāvakas. When one gives for all beings or again in order to know the true nature of dharmas, this is the generosity of the Buddhas or bodhisattvas.

When one is incapable of fulfilling (*paripūrṇa*) all the qualities (*guṇa*) [required for true generosity] but one is seeking to obtain a small portion of them, this is generosity of the śrāvakas. When one wishes to fulfill all the qualities, this is generosity of the Buddhas or bodhisattvas.

When one gives out of fear of old age, sickness and death, this is generosity of the śrāvakas; when one gives to acquire buddhahood, to convert beings and without fear of old age, sickness and death, this is generosity of the Buddhas or bodhisattvas.[77] At this point, the story of the *P'ou sa pen cheng king* (Bodhisattvajātakasūtra) should be told.

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[76] One of the four errors (*viparyāsa*) consists precisely of taking as self that which is not the self (*anattani attā ti vipallāso*); cf. Aṅguttara, II, p. 52; Kośa,V, p. 21; Śikṣasamuccaya, p. 198, l. 11.

[77] Generosity of the bodhisattvas has as its aim the welfare of all beings and perfect buddhahood; cf. Kośa, IV, p. 238.

[*The sumptuous alms of Velāma*].[78] - The *A p'o t'o na king* (Avadānasūtra) tells the following: Once in Jambudvīpa, there was a king named *P'o sa p'o* (Vāsava); at the same time, there was a brahmin-

[78] The sumptuous alms of Velāma to which the Mppś will return later (k. 33, p. 304c22-24) are described in the *Velāmasutta* of the Aṅguttara, IV, p. 392-396 (tr. Hare, *Gradual Sayings*, IV, p. 262-265), of which there are five Chinese versions: two of these versions have been incorporated into the collections of the Tchong a han, T 26, no. 155, k. 39, p. 677a-678a, and the Tseng yi a han, T 125, k. 19, p. 644b-645a respectively; the other three have been the object of separate translations, entitled San kouei wonkiai ts'eu sin yen ti king (T 72), Siu ta king (T 73) and Tchang tchö che pao king (T 74) respectively. – The same sūtra, scarcely modified, has been incorporated into the Lieou tou tsi king, T 152, no. 17, k. 3, p. 12a-b (tr. Chavannes, *Contes*, I, p. 65-68). – The story of Velāma is told in detail in the Manoratha, IV, p. 180-183: son of a chaplain (*purohita*) of Benares, he accompanied the crown prince to the university of Takṣaśilā, where he pursued the course of a famous master. Having in turn become teacher, he had 84,000 crown princes among his students. Having returned to Benares, he became the king's chaplain. Each year, the 84,000 princes went to Benares to greet the king. The people grumbled about their expensive visits and, at the king's request, Velāma assigned a province to each of the 84,000 princes, who then lived each off their own domain. The Manoratha does not mention the name of the king of whom Velāma was the chaplain; according to the Mppś, he was called Vāsava, a name well known in early legends (cf. Divyāvadāna, p. 62 seq.; T 152, k. 8, p. 48a; T 184, k. 1, p. 461; T 190, k. 3, p. 664a; T 1428, k. 31, p. 782a; T 1448, k. 6, p. 25b). – References to Velāma or to the Velāmasūtra occur in the texts: Jātaka, I, p. 228; Saumaṅgala, I, p. 234; Papañca, I, p. 135; Manoratha, I, p. 56; Khuddhakapāta Comm., p. 222; Vibhaṅga Comm. p. 414; Karmavibhaṅga Comm., ed. Lévi, p. 163; P'i p'o cha, T 1545, k. 32, p. 165a4; k. 130, p. 678a23. Finally, there are also the Vailamikadānas in the inscriptions of Nagarunikoṇḍa: cf. J. Ph. Vogel, *Prakrit Inscriptions from a Buddhist site at Nagajunikoṇḍa*, EI, XX, 1, p. 33.

The *Velāmasutta* is easy to interpret: In one of his earlier existences, Śākyamuni was the brahmin Velāma (*ahaṃ tena samayena Velāma brāhmaṇa ahosiṃ*): he made sumptuous gifts; but when he gave alms, there was nobody worthy of receiving this gift; there was nobody to sanctify this gift (*tasmiṃ na koci dakkhiṇeyyo ahosi, na taṃ koci dakkhiṇaṃ visodheti*). Now the magnitude of the merit inherent in the gift depends not only on the qualities of the donor or the importance of the object given but also on the excellence of the "field of merit", i.e., the recipient (cf. Kośa, IV, p. 234). The alms of Velāma were not very fruitful because there was nobody worthy to receive them. And the Buddha himself, in the *Velāmasutta*, established the conditions which would have made Velāma's alms fruitful: "If Velāma had fed a single person endowed with right view, his generosity would have been fruitful", etc.; the best gift would have been to nourish a tathāgata-arhat-samyaksaṃbuddha and to take refuge in him.

We must interpret the story of Velāma, such as it is told by the Mppś, differently. The bodhisattva Velāma, who was one day to become the Buddha Śākyamuni, in order to accomplish generosity truly worthy of a bodhisattva, would have to fulfill two conditions: *i*) he would have to give for the benefit of beings and from compassion for them; *ii*) he would have to give in view of attaining buddhahood one day. From the start, he fulfilled the second condition for, as he will explain to a brahmin magically created by the Śuddhāvasika gods, it is not in order to become a cakrakravartin king, an Indra or a Brahmā that he made gifts, but in order to attain buddhahood some day. As for the first condition, Velāma did not fulfill it immediately: when he had prepared his gifts, he wanted to distribute them to an assembly of brahmins because, he thought, "they were worthy of receiving his respects." Now, only a Buddha or a future Buddha was worthy to receive them. Velāma understood when he tried to transfer the ownership of all his goods to the brahmins by a symbolic act customary in India which consists of emptying water from a golden basin (*suvarṇabhṛṅgāra*) held in the right hand of the donor onto the hands of the recipient. Velāma

bodhisattva named *Wei lo ma* (Velāma): he was the king's teacher (*śāstṛi*) and he taught him to follow the rule of the noble chakravartin kings.

Velāma, who was immensely rich (*dhana*) and whose treasury was full, thought one day: "People call me noble, my wealth is immense; for the benefit of beings (*sattvārthakriyā*) now is the time to make great gifts. Wealth and nobility are pleasant things, but everything is impermanent (*anitya*). The common [victim] of the five classes[79] causes the human mind to be scattered, to run wild, without ever staying steady, like a monkey (*markaṭa*) that cannot be still in one place for an instant[80]; a person's life passes and disappears like a flash of lightning; the human body is perishable (*anitya*); it is the reservoir of all the sufferings. This is why it is necessary to practice generosity."

Having thought thus, he opened his hands and proclaimed everywhere, to all the brahmins and all the monks (*pravrajita*) in Jambudvīpa: "I would like all of you to condescend to come to my house; I would like to spread out fine gifts." For twelve years, he distributed floods of cream (*dadhi*), mountains of grain (*yava*) and waves of oil (*taila*); garments (*vastra*), food *(āhāra*), seats (*śayanāsana*) and medicines (*bhaisajya*), all of which were excellent. At the end of twelve years, he set out to make great gifts: 84,000 white elephants (*pāṇḍarahastin*) with [142c] armor of rhinoceros skin (*gaṇḍavarman*) and golden ornaments (*suvarṇālaṃkāra*), with great golden banners (*suvarṇadvaja*) covered with jewels and a necklace made of the four jewels (*ratnacatuṣkālamkāra*); 84,000 horses *(aśva)*, also with armor of rhinoceros skin, golden ornaments and a necklace made of the four jewels; 84,000 chariots (*ratha*) adorned with gold (*suvarṇa*), silver (*rūpya*), beryl (*vaidūrya*) and crystal (*sphuṭika*), covered with lion skins, tiger skins and leopard skins (*siṃhavyāghradvīpicarmaparivāra*), provided with magnificent hangings

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was unable to do it; first, the water held back by the Śuddhavāsika gods refused to flow; then, when Velāma had thrown it up in the air, instead of falling down onto the hands of the brahmins, it poured down into Velāma's own left hand, thus proving he alone was worthy of receiving such sumptuous gifts and thereby announcing that he would one day become Buddha. The water having thus given him a sort of prediction (*vyākaraṇa*), Velāma understood that the brahmin assembly "was incapable of receiving his gifts." Thus it was no longer out of esteem for this assembly but "out of compassion that he made the gifts that he had prepared." Velāma thus fulfilled the first condition of the generosity of the bodhisattva, namely, giving out of compassion, with the view of the welfare of beings.

[79] The characters *Wou kia so kong*, which literally mean 'the entire five classes', probably translate the Sanskrit compound *pañcasādhāraṇa* 'the community of the five'. The expression indicates the collection of wealth of the world envied by the five classes of beings which the Mppś will mention below at k. 13, p. 156c2-3: the king (*rājan*), thieves (*caura*), fire (*agni*) , water (*udaka*) and the prodigal heir (*apriyadāyāda*). This may be compared with a text in Aṅguttara, III, p. 259 which has no correspondent in the Chinese sources: *Pañc'ime bhikkhave bhogasu. Katame pañca? Agghisādhāraṇā bhogā, udakasādhāraṇā bhogā, vājasādharaṇā bhogā, corasāddharaṇā bhogā, appiyehi dāyādehi sādhāraṇā bhogā*: "There are, O monks, five drawbacks to wealth. What are these five? Wealth is exposed to fire, to water, to the king, to robbers and to bad heirs." See also the *Aputtakasutta* of the Saṃyutta, I, p. 90, where it is said that if wealth is not used well, kings seize it (*rājana vā haranti*), thieves steal it (*corā vā haranti*), fire burns it (*aggi vā ḍahati*), water carries it away (*udakaṃ vā vahati*) or bad heirs waste it (*appiyā vā dāyāddā haranti*). – The Bodhisattvabhūmi, p. 140, speaks of the protection assured to beings against various dangers: *vividheybhyaś ca siṃhavyāghrarājacorodakāgnyādikebhyo vicitrebhyo bhayasthānebhyaḥ sattvānām ārakṣa*.

[80] The distractions of the mind are often compared to the gamboling of a monkey; cf. Treatise, I, p. 489F.

(*parivāra*) of white linen (*pāṇḍukambala*) and other varied ornaments; 84,000 palanquins (*paryaṅka*) with ribbons of various colors (*miśravarṇajāla*) and all kinds of rugs *(āṣtaraṇa*), soft and fine, as ornaments; cushions of red silk (*lohitapadhāna*) were placed at both ends of the palanquins, cloths and precious garments were also piled there; 84,000 golden vases filled with silver (*suvarṇapātrarūpyapūrṇa*); 84,000 silver vases filled with gold (*rūpyapātra suvarṇapūrṇa*); 84,000 vases of beryl filled with crystal (*vaidūryapātra sphaṭikapūrṇa*); 84,000 crystal vases filled with beryl (*sphaṭikapātra vaidūryapūrṇa*); 84,000 cows (*dhenu*) giving a bucketful of milk at one milking (*kāṃsyopadohana*), their horns and hooves adorned with gold and dressed in white cotton; 84,000 young maidens (*kanyā*)*,* beautiful and virtuous, their bodies decorated with rings set with pearls and precious stones *(āmuktamaṇiratnakuṇḍala*).[81] This is a summary of [the great gifts made by Velāma]; the details could not be described. Simultaneously, king

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[81] Part of this description is directly taken from the *Velāmasutta* of the Aṅguttara, IV, p. 393-394: *So evarūpaṃ dānaṃ adāsi mahādānaṃ: caturāsīti suvaṇṇapātisahassāni adāsi rūpiyapūrāni, caturāsīti rūpiyapātisahassāni adāsi suvaṇṇpūrāni, caturāsīti kaṃsapātisahassāni adāsihiraññnpūrāni, caturāsīti hatthisahassāni adāsi sovaṇṇālaṃkārāni sovaṇṇadhajāni hemajālasañchannāni, caturāsīti rathasahassāni adāsi sīhacammaparivārāni vyagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovannālaṃkārāni sovaṇṇadhajāni hemajālasañchannāni, caturāsīti dhenusahassāni adāsi dukūlasathanāni kaṃsūpadhmaraṇāni* (to be corrected to *kaṃsupadohanāni*, according to all the Chinese versions*), caturāsīti kaññāsahassāni adāsi āmuttamaṇikuṇḍalāyo, caturāsīti pallaṅkasahassāni adāsi gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sa-uttaracchadāni ubhatolohitakūpadhānāni, caturāsīti vatthakoṭisahassāni adāsi khomasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ kappāsikasukhumānaṃ; ko pana cādo annassa pānassa khajjassa leyyassa peyyassa najjo maññe vissandati*.

"He made the following great gifts: 84,000 golden vases filled with silver, 84,000 silver vases filled with gold; 84,000 bronze vases filled with precious metal; 84,000 elephants with golden ornaments, golden banners and covered with golden ribbons; 84,000 chariots with coverings of lion, tiger and leopard skins, with coverings of white wool, with golden ornaments, golden banners and hangings of gold thread; 84,000 cows with tethers (?) of jute fiber, giving a full bronze bucket of milk; 84,000 young maidens adorned with rings of precious pearls; 84,000 palanquins laden with long fleecy covers of white wool embroidered with flowers, with carpets and magnificent antelope skins, screened at the top and with red cushions at each end of the palanquin; 84,000 measures of fine linen, fine silk, fine wool and fine cotton, to say nothing of the food and drink, snacks and candies, solid and liquid, which flowed like rivers!"

[Note: In the translation of the epithet *kaṃsūpadhāreṇa*, applied to the milk-cows, I [Lamotte] have departed from Buddhaghosa's interpretation: *rajatamayakhīrapaṭicchaka* "having milk-buckets made of silver" and the translations proposed by T. W. Rhys-Davids (*Dialogues*, II, p. 221): "with horns tipped with bronze", Nyanatiloka (*Reden des Buddha*, V, p. 201: "mit Bronzeglocken behängt", and E. M. Hare (*Gradual Sayings*, IV, p. 263): "with milkpails of silver". The correct interpretation of *kaṃsūpadohana* "giving a full bucket of milk at one time", proposed by H. Kern, *Toevoegselenop 't Woordeboek van Childers*, Amsterdam, 1916, p. 142, should be adopted. Chinese versions of the Velāmasutta have understood the text. – As for this description of Velāma's fabled generosity, it is made up of borrowed pieces and fragments that may be found throughout the texts; cf. Dīgha, II, p. 187-188; Saṃyutta, III, p. 144-145; Aṅguttara, IV, p. 94. The description of the palanquins occurs even in the Sanskrit Sukhāvatīvyūha, § 41, but in a very corrupted form.]

Vāsava (read *P'o sa p'o*) and the 84,000 minor kings, together with the ministers (*amātya*), the people, soldiers and merchants, each offered a hundred thousand gold pieces.

When Velāma had made the usual offering (*dharmayajñā*)[82] and prepared these gifts, *Che t'i p'o na min* (Śakra devānām indra), spoke this stanza to the bodhisattva Velāma:

The wealth of the universe, so difficult to acquire,

Can make the whole world rejoice.

Today, all that you have acquired,

You have given to attain buddhahood.

At the same time, the gods of the pure abodes (*śuddhāvāsadeva*), appearing in corporeal form, praised him and spoke this stanza:

You have opened the gate to the great gifts.

That which you have done

Is out of compassion (*anukampā*) for beings,

And in view of attaining buddhahood.

Then the gods had this thought: "We will block up his golden vase (*suvarṇabhṛṅgāra*) in such a way that the water cannot flow out of it. Why? Although there is a donor (*dāyaka*) here [namely, Velāma], there is no field of merit (*puṇyakṣetra*) [i.e., an individual worthy of receiving his gifts]."[83]

Then king *Mo* (Māra) said to the Śuddhavāsika gods: "But all the brahmins [invited here by Velāma to receive his gifts] have all gone forth from home (*pravrajita*), observe the pure precepts (*śīlaśuddhi*) and have entered the Path (*marga*). How can you say that they are not a field of merit?" The Śuddhavasika gods said: " The bodhisattva [Velāma] is giving gifts with the view of obtaining buddhahood, whereas all these men are [blinded] by wrong views *(mithyadṛṣṭi*). This is why we say that there is no field of merit." King Māra replied: "How do you know that Velāma is making these gifts in view of obtaining buddhahood?"

Then the Śuddhavasika gods created, by metamorphosis (*nirmāṇa*), a brahmin carrying a golden vase (*suvarṇabhṛṅgāra*) and holding a golden rod (*suvarṇadaṇḍa*) who approached the bodhisattva Velāma and said: "What benefits do you hope to obtain by means of these great gifts, by renouncing [143a] things that are difficult to give up? Do you want to become a noble cakravartin king, possessing seven jewels, a thousand sons and ruling the four continents (*cāturdvīpaka*)?" The bodhisattva answered that he was not seeking that. – "Are you seeking to become *Che t'i p'o na min* (Śakra devānām indra), the husband of eight

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[82] Velāma's alms are often designated by the name 'the great sacrifice of Velāma' (*Velāmamahāyañña*).

[83] The brahmins to whom Velāma's generosity was addressed were a bad field of merit because they did not practice the eightfold Path of nirvāṇa. Cf. Aṅguttara, IV, p. 237: *Idha bhikkhave samaṇabrāhmaṇā micchādiuṭṭhikā honti micchāsaṅkappā micchāvācā micchākammantā micchāvMayāmā micchāsatino micchāsamādhino. Evaṃ aṭṭhaṅgasamannāgatesu bhikkhave samaṇabrāhmaṇesu dānaṃ na mahāphalaṃ hoti na mahānisaṃsaṃ na mahājutikaṃ na mahāvipphāraṃ.*

thousand *nayuta* of goddesses (*devī*)?" Velāma answered no. – "Do you want to become king of the six classes of gods of the desire realm (*kāmadhātudeva*)?"[84] – Velāma replied no. –"Do you want to become Brahmādevarāja who rules the trisāhasramahāsāhasralokadhātu and who is the grandfather of beings (*sattvapitāmaha*)?" Velāma again answered no. – "Then what do you want to become?" Then the bodhisattva spoke this stanza:

I seek the place free of desire,

Escaping from birth, old age, sickness and death.

I want to save all beings;

Therefore I seek buddhahood.

The fictive brahmin (*nirmitabhrāmana*) answered: "Master of generosity (*dānapati*), buddhahood is difficult (*durlabh*a) to attain and demands great hardships *(ārta*). Your mind is soft (*mṛduka*), accustomed to pleasure, and is certainly not capable pf aspiring to that state. As I said before, the states of noble cakravartin king, of Śakradevānām indra, of king of the six classes of Kāmadhātudeva and of Brahmādevarāja are easy to obtain. It's not necessary to seek buddhahood." The bodhisattva answered: "Listen then to my fully considered oath (*ekacittapraṇidhi*):

Even if a wheel of burning iron (*uṣṇāyaścakra*)[85]

Was spinning on top of my head,

I would seek buddhahood resolutely (*ekacittena*)

With no regret.

Even if I had to undergo immense sufferings

In the three bad destinies (*durgati*) or among men,

I would resolutely seek buddhahood

And never depart from this resolve.

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[84] Māra is king of the Paranirmitavaśavartins and consequently the head of the six classes of gods of the desire realm; cf. above, Treatise, I, p. 340F, 695F.

[85] A well-known punishment which Maitrakanyaka (Maitrayajña) once saw in front of him, himself becoming the victim of it; cf. Dīvyāvadȅa, p. 604; Avadānaśataka, I, p. 202; Karmavibhaṅga, p. 53. Here is the description of the punishment in the Avadānaśataka, l. c.; *puruṣaṃ mahāpramāṇaṃ mūrdhni cāsyāyomayam cakraṃ bhramaty ādīptaṃ pradīptaṃ saṃprajvalitam ekajvālībhūtaṃ, tasyaśiraso yat pūyaśoṇitaṃ pragharati so 'syāhāraḥ:* "Maitrakanyaka saw a tall man on whose head a red-hot iron wheel, all aflame, was spinning; the pus and blood flowing onto this man's head constituted his food." – See also Chavannes, *Contes*, I, p. 135; III, p. 11. The punishment is represented on the frescos of Chinese Turkestan (cf. Waldschmidt, *Gandhara* ..., pl. 32b, 33b.

Then the fictive brahmin said: “Master of generosity [patron] (*dānapati*), it is good (*sādhu*), it is very good; then seek to become Buddha.” And he added this stanza of praise:

The power of your exertion (*virya*) is great,

Your have compassion for all beings.

Your wisdom (*prajñā)* is free of hindrances *(āvaraṇa*)

You will become Buddha before long.

Then the gods rained down flowers to worship the bodhisattva. As for the Śuddhāvāsika gods who had blocked up Velāma’s vase so that the water did not flow out, they had hidden themselves and disappeared.

Then the bodhisattva went to the brahmin who was the oldest (*brāhmaṇasthavira*) [of all those who had been invited] and, with his golden vase (*suvarṇabhṛṅgāra*), wanted to pour the water over him [meaning to transfer full ownership over all the benefits that he was distributing to the brahmin by means of this libation,][86]; but the water was blocked and did not flow out. The crowd was astonished: ”All kinds of great gifts have been prepared and the virtues of the patron (*dānapati*) are also great. Then why does not the water flow out?” The bodhisattva said: “It is not their fault. Was not my mind impure (*aviśuddha*)? Have I not kept something back that I should have given? Why is this happening to me?” He consulted the treatises on sacrifice (*yajñasūtra*) and the sixteen volumes [and he saw] that his purity (*viśuddhi*) was faultless. Then the gods said to the bodhisattva: “ Don’t worry: there is nothing that you have [143b] not planned for. The fault is with these bad impure brahmins [whom you wished to gratify].” Then the gods spoke this stanza:

In men, the net of wrong views (*mithyādṛṣṭijāla*)

And passions (*kleśha*) have destroyed right knowledge (*samyagjñāna*).

Having wandered away from pure morality

These wretches will fall into various [bad] destinies.

“This is why,” they added, “the water [that you wanted to pour over their hands] is blocked and does not flow.” Having said this, they suddenly disappeared.

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[86] In order to make the transfer irrevocable, the donor pours a little water over the hands of the receiver (cf. Jolly, *Recht und Sitte*, p. 112). See, e.g., the gift of the Jetavana in Nidānakathā, p. 93: *Anāthapiṇḍiko... suvaṇṇabhiṃkāraṃ ādāya Dasabalassa hatthe udakaṃ pātetvā “imaṃ Jetavanavihāram āgatānāgatassa cātuddisassa buddhapramukhassa saṃghassa dammīti” adāsi*; - the gift of the Veṇuvana in Vinaya, I, p. 39: *Atha kho rājā Māgado Seniyo Bimbisāro sovaṇṇamayaṃ bhiṇkāraṃ gahetvā bhagavato onojesi “etāhaṃ bhante Veḷuvanaṃ uyyānaṃ buddhapamukhassa bhikkhusaṃghassa dammīti”;* - the gift of his wife by Ugra in Aṅguttara, IV, p. 210: *Atha khvāhaṃ taṃ purisaṃ pakkosātevā vāmena hattena pajāpatiṃ gahetvā dakkhiṇena hatthena bhiṅgāraṃ gahetvā tassa purissassa oṇojesiṃ.* – Lacking the golden vase, Viśvaṃtara used a gourd to give his two children to a brahmin; cf. Jātakamālā, p. 62: *Bodhisattvo... ‘bhiprasārite brāhmaṇasya pāṇau kamaṇḍalum āvarjjayām āsa, tasya yatnānurodhena papātāmbu kamaṇḍaloḥ.* – The vase that serves to accomplish the ritual of aspersion is often represented on Buddhist monuments; cf. Foucher, *Art Gréco-bouddhique*, I, p. 474, 475, 487, 491.

At that moment, the six classes of gods of the realm of desire (*kāmadhātudeva*) shone rays of light (*raśmi*) of all kinds and lit up the assembly; addressing themselves to the bodhisattva, they spoke this stanza:

Wandering in the ocean of evil

They are not following your straight path.

Of those who receive your gifts

There is no one like you.

Having said this, they suddenly disappeared.

Hearing this stanza, the bodhisattva had this thought: "In this assembly is there really nobody who is my equal, and is that why the water is blocked and does not flow?" And he spoke this stanza:

In the universes of the ten directions,

If there are marvelous pure beings,

I take refuge (*śaraṇa*) in them and I bow down to them

Holding the vase in my right hand,

I pour the water into my left hand

And I take the vow (*praṇidhi*) to be the only man

Who is worthy to receive such great gifts.

At once the water in the vase rose up into space *(ākāśa*) and, falling from above, poured into the bodhisattva's left hand.[87]

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[87] In the Manoratha, IV, p. 183, there is no fictive brahmin and things happen in a more simple way: *Velāmo sabbālaṃkārabhūsito dānavīmaṃsanatthāya phalikavaṇṇassa udakassa suvaṇṇabhiṅgāraṃ pūretvā "imasmiṃ loke sace imaṃ paṭiggahetuṃ yuttarūpā dakkhiṇeyyā puggalā atthi, idaṃ udakaṃ nikkhamitvā paṭhaviṃ gaṇhātu; sace n' atthi, evam eva tiṭṭhatū" 'ti saccakiriyaṃ katvā bhiṅgāraṃ adhomukham akāsi. Udakaṃ dhammakarakena gahitaṃ viya ahosi. Bodhisatto "suñño vata bho Jambudīpo, ekapuggalo pi dakkhiṇaṃ paṭiggahetuṃ yuttarūpo n'atthī" 'ti vippaṭisāraṃ akatvā "sace dāyakassa vsenāyaṃ dakkhiṇā visujjhissati, udakaṃ nikkhamitvā paṭhaviṃ gaṇhātu" 'ti contesi. Phalikavaṭṭisadisaṃ udakaṃ nikkhamitvā paṭhaviṃ gaṇhi. Idāni dānaṃ dassāmī ti... divase divase dānaṃ dīyati... Dāne dīyamāne yeva sattavassāni sattamāsā atikantā*.

Tr.: "Velāma, clothed in all his adornments, wished to test his generosity: having filled a golden vase with water the color of crystal, he made the following vow: "In this world, if there is a person worthy of homage, able to receive this gift, may the water coming from this vase spread over the earth; if there is no-one, may the water remain in the vase." At once he turned the vase upside down; the water was retained as if by a filter. The Bodhisattva then said: "So Jambudvīpa is then empty; there is not even a single person capable of receiving my offering." Nevertheless, without regret he added: " If my offering is purified by the action of the donor, may the water coming out of the vase spread over the earth." At once, the water, flowing out of the vase like crystal, spread out over the earth. He resolved then to fulfill his alms and distributed his gifts. The distribution lasted for seven years and seven months."

Seeing this wonder, king Vāsava felt great respect (*arcanā, satkāra*) and spoke this stanza:

> Great master of brahmins
>
> Water the color of pure beryl (*vaiḍūrya*)
>
> Flowing down from above
>
> Has fallen into your hand!

Filled with respect and joining their hands as a sign of homage, the great assembly took refuge (*śaraṇa*) in the bodhisattva.

Then the bodhisattva spoke this stanza:

> The gifts that I make today
>
> Do not have as their goal the merits of the threefold world (*traidhātukapuṇya*);
>
> They are for [the benefit] of all beings
>
> And in order to seek for Buddhahood.

When he had said this, the great earth (*mahāpṛthivī*), the mountains (*parvata*), the rivers (*nadī*) and the trees (*vṛkṣa*) trembled in six different ways *(ṣāḍvikāram akaṃpanta*).[88]

At the beginning, Velāma had given alms to the assembly [of brahmins] with the idea that they were worthy of receiving his homage (*pūjā*); afterwards, when he had understood that this assembly were unworthy, it was out of compassion [and no longer from respect], that he gave them gifts that they had already received.[89]

Jātakas and avadānas of this type relating to all kinds of gifts could be cited at length here. Those are outer gifts (*bāhyadāna*), but what are inner gifts *(ādhyātmikadāna*)?[90]

4. Inner generosity

Inner generosity consists of giving one's life *(āyus*) to others without any regret, as is told in the Jātakas and Avadānas.

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88 On this sixfold trembling of the earth, see above, Traité, I, p, 473-474F.

89 See the interpretation proposed above, p. 679F, note.

90 Outer and inner gifts are defined in Bodh. bhūṃi, p. 114-115: *tatra sarvadānaṃ katamat. sarvam ucyate samāsato dvividhaṃ deyavastu. ādhyātmikaṃ ca bāhyaṃ ca. tatr' ā majjñaḥ svadehaparityāgo bodhisattvasya kevalādhyātmikavastuparityāga ity ucyate. yat punar bodhisattvo vāṃtaśijīvināṃ sattvānām arthe bhuktvā bhuktvā annapānaṃ vamati tat saṃsṛṣṭam ādhyātmikabāhyavastudānaṃ bodhisattvasyety ucyate. etad yathoktaṃ sthāpayitvā pariśiṣṭadeyavastuparityāga bāhyadeyavastuparityāga evety ucyate*.

1. [*The king who set fire to his body so as to hear a Buddhist stanza*].[91] – The Buddha Śākyamuni

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[91] Condensation of a long jātaka told in detail by the Ta feng pien fo pao ngen king, T 156, k. 2, p. 131c-132b: A cakravartin king, whose name is not given, met a brahmin in a small frontier kingdom who knew the well-known stanza summarizing the Buddha's teaching: *anityā bata saṃskārā utpādavyayadharmiṇaḥ, utpadya hi nirudhyante teṣāṃ vyutpaśamaḥ sukham* (cf. Dīgha, II, p. 157; Saṃyutta, I, p. 6, 158, 200; II, p. 193; Theragāthā, no. 1159; Jātaka, I, p. 392; Visuddhimagga, p. 527; a stanza endlessly reproduced in Buddhist inscriptions: cf. E.I., IV, p. 64). To obtain this stanza from the brahmin, the king had the upper part of his body cut in a thousand places by a caṇḍāla, the wounds filled with oil with cotton wicks inserted in them. When the brahmin had revealed the second part of the stanza, the king set fire to these wicks. Then, in the presence of Indra, he testified that his sacrifice had no other purpose than to obtain supreme complete enlightenment. He said: "If I speak the truth, may my blood turn into milk and may my wounds be healed." Immediately, the desired miracle was accomplished and Indra announced to the king that before long he would be Buddha. – The same jātaka with a few variations occurs in the P'ou sa pen hing king, T 155, k. 1, p. 112c-113c; Hien yu king, T 202, k. 1, p. 349b-350a (repeated in King liu yi siang, T 2121, k. 25, p. 136b-c): The king called *Tou chö na sie li* (in T 155), or *K'ien chö ni p'o li* (in T 202) – perhaps Kāñcanaśrī – cut a thousand lamps into his own body in order to obtain from the brahmin *Lao tou tch'a (Raudrākṣa*) another famous stanza: *sarve kṣayāntā nicayāḥ patanānatāḥ samucchrayāḥ, saṃyogā viprayogāntā maraṇāntaṃ hi jīvitam* (cf. Sanskrit Udānavarga, I, 22, ed. Chakravarti, p. 4; Nettip., p. 146; Mahāvastu, III, p. 152, 183; Divya, p. 27, 100, 486; JA, Jan.-Mar. 1932, p. 29).

Buddhists have always loved the stanzas: in the Greater Vehicle, the greatest rewards have been promised to the sons and daughters of good family who learn, repeat, understand or explain to others even one four-lined stanza taken from the Prajñāpāramitā (Vajracchedikā, p. 46: *itaḥ Prajñāpāramitāyā dharmaparyāyād antaśaś catuṣpādikām api gāthām udgṛhya dhārayed uddeśayed vacayet paryavāpnuyāt parebhyaś ca vistareṇa saṃprakāśayet)*.

A whole series of exploits accomplished by the future Buddha in order to obtain one stanza could be cited: we limit ourselves to mention several: -Ta tch'eng pen cheng sin ti kouan king, T 159, k. 1, p. 194a; Ta pan nie p'an king, T 374, k. 14, p. 449b-451b; T 375, k. 13, p. 691b-693b; King liu yi siang, t 2121, k. 9, p. 43a-c: A young brahmin, practicing austerities on Mount Himavat, strongly wished to know the Buddhist doctrine. Wanting to test the sincerity of his wish, Indra appeared to him in the form of a hideous rākṣasa and recited the first part of the stanza to him: *anityā bata saṃskārāḥ*. The brahmin, enchanted, requested the second part, but the rākṣasa, before continuing, demanded that the brahmin give him his body as food. The brahmin agreed and after the second part of the stanza had been recited to him, he climbed up into a tree and threw himself down at the feet of the rākṣasa, but the latter, resuming his form as Indra, caught him in his fall and paid homage to him. Hiuan Tsang who summarizes this exploit (T 2087, k. 3, p. 882c24) locates it 400 *li* south of *Mong kie li* (Maṅgalapura), on the mountain *Hi lo* (Ham, 2500 m. high, in Buner. The jātaka is depicted on the Formosan pagodas (cf. Ecke-Demiéville, *Twin Pagodas*, p. 42 and pl. 32. 1) and on the Tamamushi altar.

- P'ou sa pen hing king, T 155, k. 2, p. 119b15-16; Hien yu king, T 202, k. 1, p. 350a-b; King liu yi siang, T 2121, k. 25, p. 136c-137a: King *P'i leng kie li* drove a thousand nails into his body to obtain from the brahmin Raudrāka the Buddhist stanza: *anityā bata saṃskārāḥ.*

- Avadānaśataka, no. 35, I, p. 187-193 (tr. Feer, p. 128-131); Siuan tsi po yuan king, T 200, no. 34, k. 4, p. 218c-219b; Dvāviṃśatyavadāna, ch. 23; Hien yu king, T 202, k. 1, p. 349a-b; King liu yi siang, T 2121, k. 25p. 140a-b: The king of Benares, Surūpa (variant) Kurūpa) offered his son, his wife and his own body as food to Śakra transformed into a yakṣa, in order to hear the stanza: *priyebhyo jāyate śokaḥ, priyebhyo jāyate bhayam; priyebhyo*

was once a bodhisattva. At one time when he was [143c] the king of a great country, there was neither Buddha nor Dharma nor Saṃgha of monks. Having gone forth four times to seek the Buddhist Dharma, the king understood that he would not find it. A brahmin said to the king: "I know a stanza of the Buddha (*buddhagāthā*); if you pay homage (*pūjā*) to me, I will give it to you." The king asked: "What homage do you want?" The brahmin replied: "If you give the upper part of your body (*pūrvakāya*) and cut the flesh into the shape of a wick *(dīpavarti)* and pay homage to me with it, I will surely give you [the stanza]." The king said to himself: "My body is fragile and impure; from one lifetime to the next, it experiences innumerable sufferings. On the other hand, the Buddhist Dharma is a rare thing (*adbhuta*); today when I am beginning to be able to use it, why should I regret its loss?" Having thought thus, he called on outcaste (*caṇḍāla*) who cut the upper part of his body, made a wick out of it, bound his flesh with white cotton and poured oil (*taila*) over it. At once the [king's] body burst into flame and [the brahmin] gave him the stanza.

2. [*Jātaka of the Pigeon*]. [92] – The Buddha was once a pigeon (*kapota*) living in the Snow Mountains (*himālaya*). On stormy day, a man lost his way; miserable (*daridra*) and exhausted *(ārta*), hunger *(bubhukṣā)* and cold (*śīta*) had brought him to his last moments (*muhūrta*). Seeing this man, the pigeon

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vipramuktānāṃ nāsti śokaḥ, kuto bhayam (cf. Dhammapada, v. 212; Av. śataka, I, p. 191). – According to the Mahāvastu, II,p. 225-257, the same (?) Surūpa, head of a herd of antelope, gave up his own body to Śakra disguised as a hunter for the price of the gāthā*: sataṃ pādarajaḥ śreyo na giri kāñcanāmayaṃ; so rajo śokahānāya sa giri śokavardhanaḥ*.

- Avadānaśataka, np. 38, I, p. 213-222 (tr. Feer, p. 142-138); Siuan tsi po yuan king, T 200, no. 35, k. 4, p. 219b-220b: The son of Brahmadatta, king of Benares, Dharmagaveṣin or Subhaṣitagavasin, threw himself into blazing coals to hear from the mouth of Śakra, disguised as Guhyaka, the stanza: *dharmaṃ caret sucaritaṃ nainaṃ duścaritaṃ caret; dharmācārī sukhaṃ śete asmiṃ loke paratra ca* (cf. Dhammapada, v. 169; Av. śataka, I, p. 220).

- King liu yi siang, T 2121, k. 8, p. 41b-c, which refers to P'ou sa kiue ting king, ch. 1: The bodhisattva *Chan sin* learned that a woman from the east kept the memory of half of a Buddhist stanza once preached by a Buddha. He went out to seek her and having miraculously crossed a vast morass, he discovered at the back of a cave near the city of *Chan tchou* (Supratistita) an ugly woman who agreed to recite the beginning of the stanza: *sabbapāpassa akaraṇaṃ kusalassa upasampadā, sacittapariyodapanaṃ eta Buddhāna sāsasaṃ* (cf. Digha, II, p. 49; Dhammapada, v. 183; Nettipakaraṇa, p. 43, etc.)

- Ling liu yi siang, T 2121, k. 3, p. 42c-43a: A man living at the foot of a precipice knew a Buddhist stanza. The bodhisattva *Lo fa* (Dharmatrata), in exchange for this stanza, promised him his golden cloak and his pearl necklace and, to prove the sincerity of his intention, had no hesitation in throwing himself over the precipice. The Cāturmahārājika devas caught him in his fall.

- Below, T 1509, k. 16, p. 178c: A bodhisattva, whose name varies according to the sources, used his skin as parchment, one of his bones as brush and his blood as ink to write the stanza: *dharmaṃ caret sucaritam*.

– Tsa pao tsang king, T 203, no. 49, k. 4, p. 469c-470a (tr. Chavannes, *Contes*, III, p. 43-46): The Buddha himself shows how much he appreciated the value of one stanza: four brothers having given him offerings, he teaches each of them a phrase incomplete in itself; but by joining these four phrases, the brothers succeeded in reconstructing the Buddhist creed: *anityā bata saṃskarā.*

[92] This jātaka is repeated in King liu yi siang, T 2121, k. 48, p. 254b.

flew to look for fire (*agni*), collected some kindling (*indhana*) and lit it. Then the pigeon threw itself into the fire and gave its body to the famished man.

In the same way, the Bodhisattva gave his head (*śīras*), his eyes (*nayana*), his marrow (*majjā)* and his skull (*mastaka*) to beings.[93] It would be necessary to list fully the various Jātakas and Avadānasūtras here. All of that is called inner generosity. The immensity of these inner *(ādhyātmika*) and outer (*bāhya*) gifts is the nature of generosity.

[93] See references in Traité, I, p. 143F, n. 1.

CHAPTER XX: THE VIRTUE OF GENEROSITY AND GENEROSITY OF THE DHARMA (p. 692F)

I. GENEROSITY OF THE DHARMA[94]

Question. - What is meant by generosity of the Dharma (*dharmadāna*)?

Answer. - Here are various opinions:

1. All speech well-spoken (*subhāṣita*), all useful (*arthasahita*) speech constitutes generosity of the Dharma.

2. Generosity of the Dharma consists of preaching the Holy Dharma (*saddharma*) explained by the Buddha (*buddhakaṇṭhokta*) to people.

3. Generosity of the Dharma consists of teaching people the threefold Dharma: *1*) *the Sieou tou lou* (Sūtra); *2*) the *P'i ni* (Vinaya; *3*) the *A p'i t'an* (Abhidharma).

4. Generosity of the Dharma consists of teaching people the four Baskets of the Dharma (*dharmapiṭaka*): *1*) the *Sieou tou lou tsang* (Sūtrapiṭaka); *2*) the *P'i ni tsang* (Vinayapiṭaka); *3*) the *A p'i t'an tsang* (Abhidharmapiṭaka); *4*) the *Tsa tsang* (Saṃyuktapiṭaka).[95]

5. Generosity of the Dharma consists of teaching in brief form the twofold Dharma: *1*) the śrāvaka Dharma; *2*) the Mahāyāna Dharma.

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[94] The distinction between material (*āmiṣadāna*) generosity and generosity of the Dharma (*dharmadāna*) is of canonical origin: cf. Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tseng yi a han, T 125, k. 7, p. 577b. To these two types of generosity, the Mahāyāna treatises, especially those of the Vijñānavādin school, add a third, namely, the generosity of safety (*abhayadāna*): cf. Dharmasaṃgraha, chap. CV; Saṃdhinirmocana, IX, § 12; Saṃgraha, p. 190-191; Abhidharmasamuccayavyākhyā, T 1606, k. 12, p. 749c; Siddhi, p. 620; Bodh. Bhūmi, p. 133: *āmiṣadānaṃ dharmadānam abhayadānaṃ ca samāsataḥ ihāmutrasukhaṃ āmiṣadānaṃ dharmadānam abhayadānaṃ casamāsataḥihāmutrasukhaṃ dānaṃ sattvānāṃ veditavyaṃ.. tat punar āmihadānaṃ praṇītaṃ śucikalpitaṃ vinīya mātsaryamalaṃ saṃnidhimalaṃ ca dadāti. tatra mātsaryamalavinayaḥ cittāgrahaparityāgāta, saṃnidhimalavinayo bhogāgrahaparityāgād veditavyaḥ, abhayadānaṃ siṃhavyāgragrāharājachorodakādibhayapartirāṇatayā veditavyaḥ. dharmadānam aviparītadharmadeśanā nyāyopadeśaḥ śikṣāpadasamādāpanatā ca*; Madhyāntavibhāga, p. 206-207: *pūjānugrahakāṅkṣhayā bāhyādhyātmikavsatuniravadyāt pratyupakāravipākādinirapekṣo yayā cetanayā parityajati kāyavākkarmaṇā ca pratipādayatīdaṃ bodhisattvasyāmiṣadānam... sattvānupaghātakānām ājīvaśāstrakalānipuṇānāṃ karuṇāpūrvakānām upadeśaḥ sugatimokṣamārgopadeśaś ca dharmadānam... rājacauradāyadavyālādibhir āghrātānāṃ tebhyo vimokṣaṇam abhayadānam*.

[95] The question has already been raised (*Traité*, I, p. 596F) of the four Dharmapiṭakas; on the fourth "the Mixed Basket", see Przyluski, *Concile*, p. 119-120.

Question. – But *T'i p'o ta* (Devadatta), *Ho to* (Hatthaka, should be Udraka)[96], etc., have also taught people[97] the Tripiṭaka, the four Baskets, the Dharma of the śrāvakas and that of the Mahāyāna; nevertheless, they fell into hell (*niraya*). Why?

Answer. – The sins of wrong view (*mithyādṛṣṭyāpatti*) in Devadatta were [144a] numerous; in *Ho to*, the sins of falsehood (*mṛṣāvāda*) were numerous. [Their sermons] did nor constitute a gift of the pure Dharma (*viśuddhadharmadāna*), made with the Path (*mārga*) in view; they sought only honors (*yaśas*), wealth (*lābha*), the signs of respect (*satkāra, arcanā)* and homage (*pūjā).* Because of these bad intentions, Devadatta was reborn in the hells (*niraya*).[98]

Furthermore, it is not enough to preach to fulfill generosity of the Dharma. In order for it to be true generosity of the Dharma, it is necessary to teach everyone with a pure mind (*viśuddhacitta*) and good intention (*kuśalacetanā*). Just as the material gift *(āmiṣadāna*) is not meritorious if it is not inspired by a

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96 *Ho to* (30 and 5; 36 and 3) may transcribe an original *Hattaka* (cf. Akanuma, p. 222a); but the censure addressed here to Ho to does not fit in any way the famous disciple of the Buddha Hatthaka Ālavaka (cf. *Traité*, I, p. 562-565F); it actually does apply to Udraka. First of all, the Mppś blames Devadatta and *Ho to* of giving alms, not in view of the Path, but to acquire benefit, honor and fame (*lābhasatkāraśloka*, cf. Majjhima, I, p. 192, etc.). Now we know, from the Adhyāśayasaṃcodanasūtra, cited in the Śikṣasamuccaya, p. 105, that "the search for profits and honor causes men to fall into the hells, into the animal destinies or into the world of Yama, and makes him similar in conduct to Devadatta and Udraka" (*narakatiryagyoniyamalokaprapātano lābhasatkāraḥ, devadattodrakasamācaro lābhasatkāraḥ pratyuavekṣitavayaḥ*). Secondly, the Mppś will record that in Ho to "the sins of lying are numerous"; now this is precisely the reproach that could be addressed to Udraka Rāmaputra, whose teachings the Buddha had followed when he was still the Bodhisattva. The Buddha was full of respect for his old teacher and, if he had been still alive, it was to him and to Ālāra Kālāma that he would have preached the Dharma in the first place (Vinaya, I, p. 7; Mahāvastu, III, p. 322-323; Lalitavistara, p. 403), but that does not prevent him from disputing Udraka's false pretenses in Saṃyutta, IV, 83: *Taṃ kho panetaṃ bhikkhave uddako Rāmaputto avedagū yeva samāno vedagusmīti bhāsati; asabbajī yeva samāno sabbajismīti bhāsati; apalikhitaṃ yeva gaṇḍamūlaṃ palikhitaam me gaṇḍamūlan ti bhāsati*: "Although Uddaka Rāmaputta had not attained supreme wisdom, he pretended to have attained it; although he was not a universal conqueror, he pretended to be one; although he had not uprooted the root of evil, he pretended to have uprooted it." We may note also that the Mahāvyutpatti, no. 3516, places Udraka Rāmaputra in the list of the Tīrthikas.

97 A sermon of Devadatta is mentioned in the Tsa a han, t 99, no. 499, k. 18, p. 131; Aṅguttara, IV, p. 402-403; Candikāputta summarizes it for Sariputta in these words: *Devadatto āvuso bhikkhūnaṃ evaṃ dhammaṃ deseti: yato kho āvuso bhikkhuno cetasā cittam paricitaṃ hoti tass'etaṃ bhikkhunokallaṃ veyyākaraṇāya: khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmi ti*: "Here is how Devadatta preaches the Dharma to the monks: When the mind of a bhikṣu, O monks, is full of understanding, he is allowed to say: Rebirth is destroyed, sainthood is fulfilled, duty is accomplished; there is no further return to this world." We may add that the orthodoxy of this sermon is indisputable.

Udraka taught the doctrine professed by his father Rāma, a doctrine that led to the state of neither perception nor non-perception (*naivasaṃjñānā-saṃjñāyatana*); but, finding it insufficient, the Buddha renounced it (cf. Majjhima, I, p. 165 sq.; Dhammapadaṭṭha, I, p. 85; Mahāvastu, II, p. 200; Lalitavistara, p. 244).

98 See references in *Traité*, I, p. 407, note.

good mind (*kuśalacitta*), so also the gift of the Dharma is not generosity of the Dharma without a pure mind and good intention. Moreover, preaching the Dharma (*dharmadeśana*) inspired by a pure mind and a good intention praises the Three Jewels (*triratna*), opens the door of sin *(āpatti*) and merit (*puṇya*), teaches the four noble Truths *(āryasatya*), converts beings and introduces them to the Buddhist path (*buddhamārga*): this preaching constitutes the authentic generosity of the Dharma.

Finally, in brief (*samāsataḥ*), preaching the Dharma (*dharmadeśanā)* is of two types: the first, which avoids tormenting beings (*sattvān anupahatya*) and is inspired by a good mind (*kuśalacitta*) and compassion (*karuṇā*), is the cause and condition for reaching Buddhahood; the second, which perceives (*samanupaśyati*) the true emptiness (*śūnyatā)* of dharmas, is the cause and condition of the path of nirvāṇa. When one preaches this twofold Dharma in the midst of a great assembly (*mahāparṣad*) with feelings of compassion (*karuṇā*), without aiming at fame (*yaśas*), wealth (*lābha*) or honors (*satkāra*), one is practicing generosity of the Dharma of the pure Buddhist path (*viśuddhabuddhamārga*).

[*Aśoka and the bhikṣu with the pleasant breath*][99] -

It is said: King *A chou k'ie* (Aśoka) built eighty-four thousand Buddhist stūpas one day.[100] Although he had not yet seen the Path, he had faith (*prasāda*) in the Dharma. Each day, he invited the bhikṣus to his palace and paid homage (*pūjā)* to them; each day he had beside him, in turn, a Dharma teacher (*dharmācārya*) who preached the Dharma to him. There was a young tripiṭakadharmācārya, intelligent (*medhāvin*) and handsome (*abhirūpa*); when his turn came to preach the Dharma, he was seated beside the king and his mouth exhaled a thousand perfumes (*gandha*). Astonished, the king said to himself: "This is not good. With

[99] This anecdote is borrowed from the Ta tchouang yen louen king, T 201, no. 55, k. 10, p. 309c-310b (tr, Huber, *Sūtrālaṃkāra*, p. 273-278), which in turn is derived from the A yu wang tchouan, T 2042, k. 7, p. 128b-c (tr. Przyluski, *Aśoka*, p. 411-412). In the latter source, the bhikṣu is named Utpala. – A slightly different version is in the Tchong king aiuan tsa p'i yu king, T 208, no. 41, k. 2, p. 541c-542a (tr. Chavannes, *Contes*, II, p. 130-133): King Aśoka had taken away from Kaśmir the wife of an upasaka; having become queen, she burst into tears on smelling a beautiful flower that reminded her of the perfume of her former husband who, in the meantime, had become a śramaṇa and had attained arhathood. The king had him come into his presence and determined that the body of this monk was more perfumed than the lotus. In a previous lifetime, this monk had paid homage to a bodhisattva who was reciting sacred texts and had burned incense in his honor; the pleasant smell that he exhaled was the reward of this offering. – It is not impossible that Aśoka had a Kaśmirian woman among his queens: the Rājataraṅgiṇī, I, v. 108 sq., knows of a Jalauka, son of Aśoka, who reigned in Kaśmir. – Besides, it is a well-known theme of Buddhist hagiography that a pleasant smell came from the bodies of saintly individuals; this was the case of the Sugandhas or Sugandhins mentioned in the Avadānaśataka, I, p. 350-353; Kalpadrumāv., chap. 16; Theragathā, v. 24 (tr. Rh. D., *Brethren*, p. 28-29); Apadāna, II, p. 459-463.

[100] On these 84,000 stūpas of Aśoka, cf. Divya, p. 381; Tsa a han, T 99, k. 23,, p. 165a; A yu wang tchouan, T 2042, k. 1, p. 102a (tr. Przyluski, *Aśoka*, p. 243-244); A yu wang king, T 2043, k. 1, p. 135a; Dīpavaṃsa, VI, v. 96; Mahāvaṃsa, V, v, 175-176.

this perfume, he will trouble my palace people.” And speaking to the bhikṣu, h said: “What do you have in your mouth? Open your mouth so I can see.” The bhikṣu opened his mouth and the king saw that there was nothing there. He made him rinse his mouth with water, but the perfume remained as before. The king asked: “Bhadante, have you always had this perfume?” The bhikṣu replied: ”I have had it for a long time.” The king asked: “Since when?” The bhikṣu answered with this stanza:

Since the time of the Buddha Kaśyapa

I have had this perfume;

It has lasted since then

And seems always to be renewed.

The king said: “Bhadante, you speak [too] briefly (*samāsataḥ*), I do not understand; explain more fully (*vistaraḥ*).” The bhikṣu replied: “O king, listen carefully (*ekacittena*) to my words. Once, at the time of the Buddha Kāśyapa, I was a bhikṣu preacher (*dharmadeśaka*). In the great assembly (*mahāparṣad*), I always had great pleasure in describing the immense qualities (*apramāṇaguṇa*) of the bhagavat Kāśyapa as well as the true nature (*bhūtalakṣaṇa*) of dharmas; in innumerable sermons (*dharmaparyāya*) I took care to celebrate [the Buddha] and teach all beings. Since then I have always possessed the wonderful fragrance that [144b] comes from my mouth; from lifetime to lifetime, without interruption, it has been as it is today.” And the bhikṣu spoke this stanza:

This fragrance surpasses and eclipses

The perfume of all the flowers of the vegetable kingdom;

It can make all hearts rejoice;

From lifetime to lifetime, it continues ceaselessly.

Then the king, with mixed shame (*apatrāpa*) and joy (*prīti*), said to the bhikṣu: “ It is wonderful (*adbhuta*) that the virtue of preaching (*dharmadeśanāguṇa*) can bear such great fruit!” The bhikṣu answered: “That is its flower (*puṣpa*) but not its fruit (*phala*).” The king said: “What are its fruits? Please explain to me.” The bhikṣu answered: “In brief (*samāsataḥ*), its fruits are ten in number: listen well, O king.” And the bhikṣhu spoke these stanzas:

1) Great reknown (*mahāyaśas*),

2) beauty (*prasāda*),

3) The conquest of happiness (*sukhalābha*),

4) the signs of respect (*satkāra*),

5) A majestic light like the sun and the moon,

6) The love of all people,

7) The art of speech (*pratibhāna*),

8) possession of great knowledge (*mahājñāna*),

9) Disappearance of all the bonds (*sarvabandhakṣaya*),

10) Destruction of suffering (*duḥkhanirodha*) and acquisition of nirvāṇa:

These are the ten fruits [of preaching].”

The king asked: “Bhadanta, by celebrating the qualities of the Buddha, how did you obtain the ten fruits as reward?”

Then the bhikṣu answered with these stanzas:

In celebrating the qualities of the Buddha,
I did it so that everyone heard everywhere.
As reward for this merit
I obtained *great fame*.

In celebrating the true qualities of the Buddha
I did it so that everyone rejoiced.
Because of this merit
I have always, from one lifetime to the next, been *handsome*.

In speaking to people about sins *(āpatti*) and merit (*puṇya*),
I made them obtain the place of happiness (*sukhāvatī*).
As a result of this merit,
I enjoy *happine*ss and am always content.

In celebrating the power of the Buddha’s qualities,

I overcame all their hearts.
Because of this merit,
I ceaselessly gather the *signs of respect*.

By lighting the lamp of preaching,
I illumined all beings.
Because of this merit,
My *majestic light* shines like the sun.

In celebrating the Buddha's qualities in all ways,
I satisfied all beings.
As a result of this merit,
I am always *loved by people*.

In celebrating the Buddha's qualities with skillful speech
I have set neither bounds nor limits.
As a result of this merit,
My *eloquence* (*pratibhāna*) is inexhaustible.

In celebrating the wondrous attributes of the Buddha
I commit no errors.
As a result of this merit,
[I have acquired] great *purity of knowledge*.

[144c] In celebrating the Buddha's qualities
I have decreased people's afflictions (*kleśa*).
As a result of this merit,
My *bonds are broken* and my stains destroyed.

By the breaking of the two types of bonds

I have realized Nirvāṇa.

Thus, when the rain pours down

The fire is extinguished, there is no more heat.

He spoke again to the king: "If there is something you have not understood, this is the time to overcome the army of your doubts (*saṃśayasenā)* with the arrows of knowledge (*jñānaśara*)."

The king said to the Dharma master: "I have understood well; I have no more doubt. The Bhadanta is a virtuous man, skilled in celebrating the Buddha."

Preaching the Dharma by means of all kinds of Nidānas of this kind is to save people and this is what is called generosity of the Dharma.

Question. –Which is more important, material generosity *(āmiṣadāna*) or generosity of the Dharma (*dharmadāna*)?

Answer. – As the Buddha has said: "Of the two generosities, generosity of the Dharma is more important."[101] Why?

1) The fruit of retribution (*phalavipāka*) of material generosity occurs in the desire realm (*kāmadhātu*), whereas the fruit of retribution of generosity of the Dharma is in the threefold world (*traidhātuka*) or above the threefold world.[102]

2) Moreover, words (*vac*) that are pure (*viśuddha*) reach the central point of the reasoning (*yukti*) and the mind (*citta*) attains it also. This is why they surpass the threefold world.

3) Moreover, material generosity is limited (*sapramāṇa*), whereas generosity of the Dharma is limitless (*apramāṇa*); material generosity is exhausted, whereas generosity of the Dharma is inexhaustible: it is like a fire (*agni*) fed by kindling (*indhana*), the light of which is always increasing.

4) Moreover, the retribution (*vipāka*) of material generosity involves mediocre purity (*viśuddhi*) and many stains (*mala*), whereas the retribution of generosity of the Dharma has few stains and great purity.

5) Moreover, carrying great gifts requires (*apekṣate*) a great show of power, whereas the gift of the Dharma depends on nothing other than realization.

6) Moreover, material generosity can bring about the increase (*vṛddhi*) [only] of the four great elements (*caturmahābhūta*) and material organs (*indriya*), whereas generosity of the Dharma leads to the perfection

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[101] Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tseng yi a han, T 125, k. 7, p. 577b: *Dve 'māni bhikkhave dānāni. Katamāni dve? Āmisadānañ ca dhammadānañ ca. Imāni kho bhikkhave dānāni. Etad aggaṃ bhikkhave imesaṃ dvinnaṃ dānānaṃ yadidaṃ dhammadānam ti*.

[102] Compare Bodh. Bhūmi, p. 133: *āmiṣabhayadānaṃ saprabhedam ihasukham, dharmadānaṃ puṇaḥ saprabhedam amutrasukham*.

(*paripūri*) of the pure organs (*anāsravendriya*), the powers (*bala*) and the Path of enlightenment (*bodhimārga*).

7) Moreover, whether there is a Buddha [here below] or not, material generosity always exists in the world; on the other hand, generosity of the Dharma can be practiced only if there is a Buddha in the world. This is how we know that generosity of the Dharma is very rare. Why is it rare? Even the pratyekabuddhas [do not practice it], because they cannot preach the Dharma. They [are limited] to practicing mendicancy (*piṇḍapāta*) correctly and to converting beings by flying (*patana*) or by transforming themselves (*pariṇāma*).[103]

8) Moreover, material gifts can be derived from generosity of the Dharma, and one can equal the śrāvakas, pratyekabuddhas, the bodhisattvas and even the Buddhas.

9) Finally, generosity of the Dharma can analyze (*vibhaj-*) all dharmas: impure (*sāsrava*) and pure (*anāsrava*) dharmas, material (*rūpidharma*) and immaterial (*ārūpyadharma*) dharmas, conditioned (*saṃskṛta*) and unconditioned (*asaṃsakṛta*) dharmas, good (*kuśala*), bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas, permanent (*nitya*) and impermanent (*anitya*) dharmas, existent (*sat*) and non-existent (*asat*) dharmas. The true nature (*bhūtalakṣaṇa*) of all dharmas is pure (*viśuddha*), indestructible (*abhedya*) and unchangeable (*avyaya*). The brief explanation (*saṃkṣepa*) of all these dharmas makes up the eighty-four thousand Baskets of the Dharma (*caturaśhītidharmapiṭaka*): the developed (*vistara*) explanation is limitless (*apramāṇa*). All these dharmas are analyzed (*vibhakta*) and cognized (*vijñāta*) thanks to the generosity of the Dharma; this is why generosity of the Dharma is the higher gift.

These two generosities, [material and Dharma], together form “Generosity”. When one practices this twofold generosity while wishing to become Buddha, one is able to lead people to the state of Buddha and, all the [k. 12, p. 145a] more so, to other states.

Question. – Four kinds of abandonings (*tyāga*) consititute generosity, namely: abandoning material goods (*āmiṣatyāga*), the gift of the Dharma (*dharmatyāga*), the gift of of safety (*abhayatyāga*) and abandonment of the afflictions (*kleśatyāga*). Why mention only the [last] two *tyāgas* here?

Answer. – Because the gift of safety (*abhayatyāga*) is not distinct from the virtue of morality (*śīla*), we do not speak of it here. On the other hand, as [we will deal later with the virtue] of wisdom (*prajñā*), we do not speak of the abandonment of the passions (*kleśatyāga*) here. If we were not going to deal with the six virtues (*pāramitā),* it would be necessary to mention these four abandonments together.

II. VIRTUE OF GENEROSITY

Question. – What is meant by *Dānapāramitā* (Virtue of generosity)?

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[103] On the pratyekabuddhas, see L. de La Vallée Poussin, *Pratyekabuddha*, ERE, X, p. 152-154; Malalasekera, II, p. 94-96.

Answer. – The meaning of *dāna* (generosity) has been explained above (chap. XIX). As for *pāramitā,* here:

1) *Pāra*, in the language of Ts'in, means "the other bank"; *mi*, in the language of Ts'in, means to "arrive at". Therefore the expression means: "To cross over the river of generosity (*dānanadī*) and to attain the other shore."[104]

Question. – What is meant by: "Not attaining the other shore"?

Answer. – Not to attain the other shore is, e.g., beginning to cross a river and turning back before arriving.

[Śāriputra renounces the Greater Vehicle].[105] - Śāriputra, who had practiced the bodhisattva path for sixteen kalpas,[106] wanted to cross over the river of generosity. One day a beggar came to him and asked for his eye (*nayana*). Śāriputra said to him: "My eye will be of no use to you; why do you want it?" But if you asked me for my body (*kāya*) or my goods (*āmiṣadravya*), I would give them to you immediately." The beggar answered: "I do not need your body or your goods; I only want your eye. If you really practice generosity, you will give me your eye." Then Śāriputra tore out one of his eyes and gave it to him. The beggar took it and, in front of Śāriputra, h e sniffed it, spat upon it with disgust, threw it on the ground and stamped on it with his feet. Śāriputra said to himself: "People as vicious as this are hard to save. My eye was of no use to him at all but he demanded it violently and, when he got it, he threw it away and stamped on it. What can be more vicious? Such people cannot be saved. It is better to tame oneself; one will free oneself sooner from saṃsāra." Having had this thought, Śāriputra left the bodhisattva path and returned to the Lesser [145b] Vehicle (*hīnayāna*). This is what is called not reaching the other shore. But if one travels one's path directly without turning back (*avinivartana*) and reaches Buddhaood, that is called reaching the other shore.

2) Furthermore, having done what had to be done (*kṛtakṛtya*)[107] is "to reach the other shore". [Note: In India, it is commonly said of someone who has accomplished that which had to be done, that he has reached the other shore.]

3) Furthermore, "This shore" [the shore from which one is departing], is greed (*mātsarya*); the river is generosity; and "the other shore" is Buddhahood.

4) Furthermore, "this shore" is the wrong view of existence and non-existence (*bhavavibhavadṛṣṭi*)[108]; "the other shore" is wisdom (*prajñā)* which destroys the wrong view of existence and non-existence; the river is the diligent practice of generosity.

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[104] For the etymology of the word pāramitā, see Kośa, IV, p. 231; Madh. avatāra, p. 30 (tr. Lav., Muséon, 1907, p. 277); Saṃdhinirmocana, IX, §13; Sūtrālaṃkāra, ed. Lévi. XVI, 15; Saṃgraha, p. 186; Abhidharmasamuccayavyākhyā, T 1606, k. 11, p. 748a; Siddhi, p. 628.

[105] The story of the downfall of Śāriputra, who abandoned the Greater Vehicle to return to the Lesser Vehicle, is repeated in King liu yi siang, T 2121, k. 14, p. 69b.

[106] On the sixteen kalpas of Śāriputra's career, cf. P'i p'o cha, T 1545, k. 71, p. 366c; k. 101, p. 525b.

[107] For this expression, see above, *Traité*, I, p. 212-215F.

[108] Cf. *Traité*, I, p. 423F, n.1.

5. Finally, there are two types of gifts: the gift of Māra and the gift of Buddha. Māra's gift is accompanied by fetters (*saṃyojana*), theft (*haraṇa*), sadness (*daurmanasya*), confusion (*upāyāsa*) and fear (*bhīma*); it is called "this shore". Buddha's gift is pure generosity (*viśuddhadāna*), free of fetters and objects of fear, leading to Buddhahood; it is called "the other shore" and it constitutes the Paramitā.

[*Āsīviṣopamasūtra*][109]. -

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[109] The Āsīviṣopamasūtra is taken from the Saṃyutta, IV, p. 172-174 (tr. Woodward, Kindred Sayings, IV, p. 107-110). It also occurs in the Saṃyukta and the Chinese Ekottara: Tsa a han, T 99, n0. 1172, k. 43, p. 313b-315a; Tsing yi a han, T 125, k. 23, p. 669c-670. These two versions correspond in essence to the Pāli text.

The Pāli Saṃyutta and the Tseng yi a han place the Āsīviṣopamasūtra in Śrāvastī, in the Jetavana in the Anāthapiṇḍadārāma, while the Tsa a han places it at Kauśāmbī in the Ghositārāma.

The Chinese versions have some details lacking in the Pāli text but which appear in the Mppś. The Tsa a han and the Tseng yi a han note that the four venomous snakes are in a trunk *(k'ie*) or a chest (*han*), symbolizing the human body, the receptacle of the four great elements. Moreover, the Tseng yi a han, like the Mppś, has a king ordering the hero of the story to feed and bathe the snakes at a certain time.

In the Pāli Saṃyutta and the two Chinese versions, the hero, in his flight, successively meets five deadly enemies (*pañcavadhakā paccatthikā),* a sixth individual the burglar assasin (*chaṭṭha antaracaravadhaka*), an empty village (*suñña gāma*), robber pillagers of villages (*corā gāmaghārakā),* a vast expanse of water (*mahā udakaṇṇava*). In the Mppś, the adventures are slightly different: the hero successively meets five hired assassins sent by the king to catch him, a false friend, an empty village, a good counsellor, a great river. – Moreover, the interpretation of the parable varies from one source to the other: the Pāli Saṃyutta and the two Chinese versions see in the vast expanse of water an allegory symbolizing the four streams of desire (*kāma*), existence (*bhava*), wrong view (*diṭṭhi*) and ignorance (*avidyā*), whereas the Mppś sees, in the great river, a figure indicating thirst (*tṛṣṇā).*

These significant differences show that the Mppś instead of being directly inspired by the canonical texts of the Pāli Saṃyutta, the Tsa a han or the Tseng yi a han, has borrowed its parable from other sources. In fact, the Āsīviṣopamasūtra, as told here by the Mppś, is taken almost textually from a chapter of the Mahāparinirvāṇasūtra (T 374, k. 23, p. 499a-b; T 375, k. 21, p. 742c-743a), of which here is the translation:

A king filled a trunk with four venomous *(āsīviṣa*) snakes and commanded a man to feed them, put them to sleep and wake them, rub their bodies. He ordered: "If anybody infuriates one of these snakes, I will takes steps to have him put to death and his body exposed in a public place." Then on hearing the royal decree, our man became frightened, abandoned the trunk and fled. At once the king ordered five caṇḍālas to draw their swords and pursue him. Looking back, our man saw them and fled even more quickly. Then the five men, resorting to a trick, hid their swords which they were carrying and sent after him an individual who, pretending to be his friend, said to him: "You can turn back." But our man did not believe them and took refuge in a village (*grāma*) where he tried to hide. Coming into the village he furtively inspected all the houses, but saw no one; he took some containers (*bhājana*) but they were empty, without contents. Seeing nobody and not finding any provisions, he sat down on the ground. In the sky he heard a voice that said: "Hey, man! This village is empty and without inhabitants, but tonight six great thieves (*mahācaura*) will come; If you ever encounter them, your life will not be spared. How then will you escape them?" Then our man, his fear increasing, took flight. On his road he found a river with choppy water, but he had no boat [to cross it].; feverishly, he gathered all kinds of material and built a boat (*kaula*). He thought: "If I stay here, I will be

In the *Fo chouo tou che yu king* (Āsīviṣopamasūtra), it is said:

A man who had committed an offence against the king was commanded by the latter to take a *chest* containing *four venomous snakes* and to guard them and take care of them. The man said: "It is dangerous to come near these four snakes; they kill anyone who approaches them. It is impossible to feed even one of these snakes, let alone four at once." Then he threw away the chest and fled. The king ordered five *men* to take their swords and pursue him. Thereupon, an *individual*, of attractive speech but inwardly hostile, said to the man: "It would be reasonable to feed these snakes; that would not cause any harm." Smelling a rat, our man went his own way and saved his life by fleeing. He came to an empty village where an *honest man* skillfully (*upāyena*) said to him: "Although this village is empty, it serves as a stopping-place for thieves. If you stay here, you should watch out for the robbers. So don't stay here." Then our man came to a *great*

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the victim of the four poisonous snakes, the five caṇḍālas, the false friend and the six great thieves; if I cross the river and my boat does not hold, I will fall in the water and drown. I prefer to fall in the water and die rather than be the victim of the snakes and the robbers." At once, he pushed his straw raft into the water, seated himself on it and paddling with his hands and feet, he reached the other shore [where he found] peace (*kṣema*) and safety; his mind (*citta*) was calmed and his fears disappeared.

The Mahāparinirvāṇasūtra follows this apoplogue with a long interpretation that can be summarized as follows: the body is like the trunk; earth, water, fire and wind the four venemous snakes; the five caṇḍālas, the five skandhas; the false friend, *rāgatṛṣṇā;* the empty cillage, the six *ādhyātmikāyatanas*; the river, the *kleśas*; the raft, *vimukti, jñāna-darśana*, the six *pāramitās* and the thirty-seven *bodhipākṣikadharmas*; the other shore, *nityasukhanirvāṇa*.

The Āsīviṣopamasūtra seems to have been particularly well-known in north-west India, a region with which the Mppś shows so much acquaintance. According to the Samantapāsādikā, I, p. 66, the Chan ken liu p'i p'o cha, T 1462, k. 2, p. 685b; and the Mahāvaṃsa, XII, v. 26, the sthavira Madhyānyika (thera Majjhantika) preached it to the nāga king Aravāla and the people of Kaśmīra-Gandhāra; eighty-four thousand listeners were converted to Buddhism and a hundred thousand received ordination.

It should be noted, however, that this preaching of the Āsīviṣipamasūtra is not mentioned in the Sarvāstivādin texts dealing with the conversion of Kaśmir by Madhyāntika: Ken pen chou... tsa che, T 1451, k. 49, p. 410c-411b (tr. Przyluski, *Le Nord-Ouest de l'Inde*, JA, 1914, p. 533-537); A yu wang tchouan, T 2042, k. 4, p. 116b-c (tr. Przyluski, *Aśoka*, p. 340-342); A yu wang king, T 2043, k. 7, p. 156a-b.

The *Āsīviṣopamasūtra* should not be confused with the *Āsīvisasutta* of the Aṅguttara, II, p. 110-111) tr. Woodward, Gradual Sayings, II, p. 115-116) another important sūtra, which has no parallel in the Chinese Tripiṭaka, but which is often cited in the Pāli sources; cf. Puggalapaññatti, p. 48; Suttanipāta, comm., p. 458.

Finally, we note that the four great elements entering into the bodily composition are often compared to poisonous snkes; cf. *Traité*, I, p. 8iF; Sūtrālaṃkāra, tr. Huber, p. 153, 387; Vimalakīrtinirdeśasūtra, T475, k. 1, p. 539b28. Gold, particularly deadly, recalls the same comparison: Sūtrālaṃkāra, tr. Huber, p. 171.

The apologue of the four poisonous snakes, contained in the Āsīviṣopamasūtra, shows traits in common with the parable of "the man in the well", which has four snakes (i.e., the four elements) threatening to bite a man clinging to a root on the edge of a well; cf. Chavannes, *Contes*, II, p. 83-84; III, p. 257; IV, p. 158, 235-238; J. Ph. Vogel, *The Man in the Well*, RAA, XI, 1937, p. 109-115.

river; on the other shore of the river (*pāra*), there was a *foreign land*, a very happy country (*sukhāvatī*), peaceful, pure and free of torment. Immediately, our man gathered materials and ropes and built himself a *raft*. Using his *hands and feet*, he paddled across the river and reached the other shore, Sukhāvatī, free of torment.

The *king* is king Māra; the *chest* is the human body; the *four poisonous snakes* are the four great elements (*caturmahābhūta*); *the five solders with drawn swords* are the five aggregates (*pañcaskandha*); the *individual* with fine words but bad intentions is attachment (*saṅga*); the *empty village* is the six attractions (*ruci*); the *thieves* are the six sense objects *(ṣaḍbāhyāyatana*); the *honest man* who addresses him with compassion is the good teacher; the *great river* is thirst (*tṛṣṇā*); the *raft* is the Noble eightfold Path *(āṣṭāṅgikāryamārga*); paddling with *hands and feet* is exertion (*vīrya*); *this shore* is the world (*loka*); the *other shore* is nirvāṇa; the *man who crosses* over is the arhat who has destroyed the defilements (*kṣīṇāsrava*).

It is the same for the bodhisattva. If his generosity comes up against three obstacles *(āvarāṇ*a) [which consist of saying]: "It is *I* who am *giving such and such a thing* to this *recipient*", he falls under Māra's power and he does not escape from difficulties. But if the bodhisattva's gift is triply pure (*trimaṇḍalapariśuddha*) and free of these three obstacles *(āvaraṇa*),[110] he reaches the other shore and is praised [145c] by the Buddha: this is called *Dānapāramitā,* this is arriving at the other shore [of generosity]. The six Pāramitās allow people to cross the great ocean of the afflictions (*kleśa*) – greed (*mātsarya*), etc. – and attachment (*saṅga*) and lead them to the other shore.

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Question. – But arhats and pratyekabuddhas also reach the other shore. Why do we not speak of the Pāramitās [in their regard]?

Answer. – The arhats and pratyekabuddhas reach the other shore just like the Buddha reached the other shore; but, although the words are the same, the reality is different. The shore [that they leave] is saṃsāra; the shore [that they reach] is nirvāṇa; however, they do not reach the other shore of generosity [like the Buddhas and the bodhisattvas]. Why? Because they are not able to give everything (*sarva*) at all times (*sarvatr*a) in every way (*sarveṇa*). Even supposing they do give, they are not motivated by the great mind [of Bodhi]. Practicing generosity, sometimes with a neutral mind (*avyākṛtacitta*), sometimes with a good but impure mind (*sāsravakuśalacitta*), sometimes with a pure mind that lacks compassion (*anāsravacitta mahākaruṇārahita*), they are unable to "give for all beings". But when the bodhisattvas give, they know that the gift has no birth (*anutpanna*), does not perish (*aniruddha*), is free of stains (*anāsrava*), is unconditioned (*asaṃskṛta*) and like nirvāṇa (*nirvāṇasama*), and they know they are giving for all beings. This is what is called dānapāramitā.

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[110] See above, p. 676F, n. 2.

Others call dānapāramitā the fact of dedicating all wealth, all inner and outer goods to generosity, without seeking for reward (*phalavipāka*).

Finally, the fact of being inexhaustible (*akṣayatva*) constitutes dānapāramitā. Why? When one knows that the thing given (*deyadravya*) is absolutely empty (*atyantaśūnya*), like nirvāṇa (*nirvāṇasama*), and in this spirit, one gives alms to beings, the reward of generosity (*dānavipāka*) is called dānapāramitā. Just as a sage *(ṛṣi*) having the five supernatural powers (*abhijñā)* hides a precious object in the rock and, to preserve it, he crushes diamond and coats it so as to make it indestructible, so the bodhisattva coats his generosity with the wisdom of the true nature of nirvāṇa so as to make it inexhaustible. Moreover, the bodhisattva gives for all beings and as the number of beings is inexhaustible, his gift also is inexhaustible. Finally, the bodhisattva gives in order to acquire] the attributes of Buddha and, as these attributes are immense (*apramāna*) and infinite (*ananta*), his gift too is immense and infinite.

This is why, although the arhats and pratyekabuddhas reach the other shore [of nirvāṇa], it cannot be said that they have reached the other shore [of generosity].

III. PERFECTION OF GENEROSITY

Question. – What is meant by perfection of generosity (*dānaparipūri*)?

Answer. – As we have said above, the bodhisattva practices all the generosities. Whether it is a matter of inner *(ādhyātmika*) goods or outer (*bāhya*) goods, great (*mahat*) or small (*parītta*), numerous (*sambahula*) or few (*alpa*), coarse (*sthūla*) or subtle (*sūkṣma*), valued (*adhyavasita*) or scorned (*anadhyavasita*), useful (*arthika*) or useless (*apārthika*), the bodhisattva abandons all of these. His mind is without regret (*vipratisāra*) and even (*sama*) towards all beings. He does not make considerations such as the following: "It is necessary to make large gifts, not small gifts; one should give to monastics (*pravrajita*) and not to lay people; one should give to humans (*manuṣjya*) and not to animals (*tiryagoni*)." He gives to all beings with [146a] perfect equanimity (*samacittatā*); he gives without seeking any reward (*vipāka*) and realizes the true nature (*bhūtalakṣaṇa*) of generosity. This is what is understood by perfection of generosity.

Furthermore, he keeps no count of time (*kāla*), day (*ahar*) or night (*rātri*), winter (*hemanta*) or summer (*grīṣma*), favorable or unfavorable moment; he gives equally at all time, and his heart feels no regret. He even goes so far as to giving up his head (*śiras*, his eyes (*nayana*), his marrow (*majjā)* and his skull (cf. *Traité*, I, p. 143F). This is the perfection of generosity.

Furthermore, some say: During the interval of time between the first production of the mind of Bodhi (*prathamacittotpāda*) up to the thirty-four minds under the Bodhi tree,[111] the generosity practiced by the bodhisattva is perfect generosity.

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[111] For these thirty-four minds, of which sixteen are *darśanamārga* and eighteen are *bhāvanāmārga*, see above, *Traité*, I, p. 434, n. 2.

Furthermore, in the seventh bhūmi (*saptamabhūmi*),[112] the bodhisattva obtains the knowledge of the true nature (*satyalakṣaṇa*) of dharmas. From then on, he adorns (*alaṃkaroti*) the buddhafields (*buddhakṣetra*) converts (*vinayati*) beings, worships (*pūjaya*ti) the Buddhas and acquires great miraculous powers (*mahābhijñā*): he divides his own body into innumerable bodies and rains down the seven jewels (*saptaratna*), flowers (*puṣpa*), perfumes (*gandha*), banners (*patakā)* and garlands (*nicaya*) from each of these bodies; he transforms himself into a great lamp (*dipa*), like Mount Sumeru and pays homage to the Buddhas and assemblies of bodhisattvas of the ten directions. Then in marvelous accents, he celebrates the qualities of the Buddhas in verse; he pays homage (*vandana*) to them, worships (*pūja*), respects (*satkārā)* and welcomes them (*pratyudgamana*).

He causes a rain of all kinds of food *(āhāra*) and clothing (*vastra*) to fall on innumerable lands of the hungry ghosts (*pretaviṣaya*) of the ten directions, enough to fill them fully. Having been filled to satisfaction (*tṛpti*), all the pretas produce the mind of supreme and perfect enlightenment (*anuttarasamyaksaṃbodhi*).

Then he goes to the animal realm (*tiryagyoni*); he commands the animals to improve themselves and to cast aside all feelings of mutual hostility; he chases away their fears (*bhaya*) and each is gratified according to their needs. Having obtained satisfaction, all the animals produce the mind of anuttarasamyaksaṃbodhi.

Among the damned (*naraka*) plunged in the immense torments of the hells, he causes the extinction of the hell fires and the cooling of the boiling water. When their punishment has ceased and their hearts are healed, the damned feel neither hunger (*bubhukṣā)* nor thirst (*pipāsa*); they obtain rebirth among the god or humans and that is why they produce the mind of anuttarasamyaksaṃbodhi.

To the poor people (*daridra*) of the ten directions, the bodhisattva gives good fortune; as for the rich (*dhanya*), he rejoices them by satisfying them with various flavors (*rasa*) and colors (*rūpa*); this is why they all produce the mind of anuttarasamyaksaṃbodhi.

The bodhisattva goes to the gods of the desire realm (*kāmadhātudeva*) and makes them renounce their heavenly sense pleasures (*kāmasukha*); he rejoices them by giving them this wondrous jewel that is the bliss of the Dharma (*dharmasukha*); this is why they all produced the mind of anuttarasamyaksaṃbodhi.

Finally, he goes to the gods of the form realm (*rūpadhātudeva*) and destroys their attachment to pleasure of meditative concentration (*samādhisukhāsvadana*); he rejoices them by means of the *dhyānas* appropriate to bodhisattvas. This is why thess gods produce the mind of anuttarasamyaksaṃbodhi.

This [activity] which is continued until the tenth bhūmi (*daśamabhūmi*) is called the perfection of the virtue of generosity (*dānapāramitāpūri*).

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[112] For the conduct of the bodhisattva in the seventh bhūmi, called "Far-Gone" (*dūraṃgamā bhūmi*), see Daśabhūmikasūtra, p. 55-63 and Introduction by J. Rahder. Other references in Saṃgraha, p. 38-39.

Furthermore, the bodhisattva has two kinds of bodies (*kāya*): *1*) a body born from bonds and actions (*bandhanakarmajakāya*) and *2*) a body of the Dharma (*dharmakāya*).[113] The perfection of the virtue of generosity that he practices in these [146b] two bodies is called *paripūrṇadānapāramitā*.

Question. – What is meant by virtue of generosity belonging to the body born of bonds and actions?

Answer. – Without having attained the Dharmakāya and without having broken his fetters (*kṣīnasaṃyojana*), the bodhisattva is able to give all his precious goods (*ratnadravya*) unreservedly, his head (*śiras*), his eyes (*nayana*), his marrow (*majja*), his skull (*mastaka*), his kingdom (*rājya*), his wealth (*dhana*), his wife (*dāra*), his children (*putra*), his internal *(ādhyātmika*) or external (*bāhya*) possessions, without his mind feeling emotions.

[*Viśvantarajātaka*[114]]. – Thus the prince (*kumāra*) *Siu t'i na* (Sudinna?), in the language of Ts'in "Excellent Generosity", gave his two children (*putra*) to a brahmin, and then he gave his wife, without his heart being upset by emotion.

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[113] To understand this text and the developments that follow, it is useful to compare other passages of the Mppś that deal with the two bodies of the Bodhisattva, Some have already been listed in Hobogirin, p. 141, and in the appendix to the Siddhi, p. 780f. In order to justify my [Lamotte] translations, I would like to mention that de La Vallée Poussin, *Notes bouddhiques*, VIII,BCLA, 1929, p. 218, has established that the *fa-sing* (61 and 4) of Kumārajīva which, in Hiuan-tsang's versions, corresponds to *dharmat*ā, translates *dharmadhātu* here. Dharmadhātu may be translated as Absolute; according to the explanation of the Saṃgraha, p. 121, it is called thus because it is the cause (*dhātu* = *hetu*) of pure dharmas (*vaiyavadānika*).

T 1509, k. 28, p. 264b: We have already said that the Bodhisattva entering into the *dharmavasthā,* abiding in the *avaivartikabhūmi*, acquires a body born of the Absolute (*dharmadhātujakāya*) when his last fleshly body (*māṃsakāya*) is exhausted, because, although he has cut all the afflictions (*kleśa*), the perfuming (*vāsanā)* of the afflictions remains; thus he takes a *dharmadhātujakāya*, not an existence in the threefold world (*traidhātukajāti*).

T 1509, k. 30, p. 283a-b: Although the Bodhisattva has not attained either acquiescence of non-production (*anutpādakṣānti*) or the five *abhijñās*, his fleshly body of birth and death (*cyutupapattimāṃsakāya*, or *saṃsāramāṃsakāya*) possesses a mind of great compassio*n (mahākaruṇācitta)* and is able to give beings all the inner and outer goods that he possesses.

T 1509, k. 30, p. 284a: When the Bodhisattva enters into *nyāma*, he abandons the body of birth-and-death (*cyutupapattikāya* or *saṃsārakāya*) and acquires the true form of the Absolute (*dharmadhātu*).

[114] The Mppś will return to this jātaka later (k. 33, p. 304c): "The bodhisattva *Siu ti nien na* (Sudhinna) gave a fine white elephant to an enemy family; withdrawn into the depths of the mountains, he gave twelve ugly brahmins his two dear sons; then he gave his wife and his eyes to a fictive brahmin. Then the earth shook violently, the heavens rolled with thunder and the ether rained down a rain of flowers."

We are dealing with a quite special recension of the well-known Viśvantarajātaka. Whereas Viśvantara is elsewhere called *Sudāna* "Excellent generosity" (T 152, k. 2, p. 7c29; T 171, p. 418c16), *Sudanta* or *Sudāṃṣḥṭra* "With Beautiful Teeth" (T 2087, k. 2, p. 881b8; Rāṣṭrapālaparipṛcchā, p. 22., l. 18; Lalitavistara, p. 167, l. 21), here he is surnamed Sudinna "Excellent Generosity". In the other sources, it is to a single brahmin that he gives his children and not to, as here, "twelve ugly brahmins". Finally, the mention of the gift of the eyes, after that of the wife, occurs only here.

The story is well known: “Viśvantara, or Vessantara, was a young prince who had a passion for generosity. He had a white elephant endowed with the magical power of bringing the rains. A neighboring king whose land was afflicted with aridity, asked for the animal. Viśvantara gave it to him; his countrymen were furious and demanded his punishment. The generous prince had to leave in exile, accompanied by his wife Madrī who wanted to share his exile and their two children, Jālin and Kṛṣṇājinā. On the way, two brahmins demanded the horses of his chariot: he gave them away; a third demanded the chariot itself: he gave it. At the cost of a thousand sufferings, the exiled family finally arrived at the forest of Vaṅka chosen for his exile. They lived there in a hut, eating roots and wild fruits. The trees, moved by compassion, bent down their branches to offer their fruit to the two chikdren of Viśvantara and Madrī. But a new brahmin named Jūjaka arose and demanded that the father give him the two children to be his servants. Despite their terror, despite the desolation, he gave them. The god Indra, disguised as an ascetic, came and demanded his wife as slave: he gave her also. Finally Indra made himself known and gave back to the hero his family and his goods.” (R. Grousset).

Here is a summary of the main sources:

Pāli sources: Jātaka no. 547, VI, p. 479-596; Cariyāpiṭaka, I, no. 9, p. 78-81 (tr. Law, p. 100-105). – Many allusions or references: Jātaka. I, p. 47; Milinda, p. 112, 274; Samantapāsādikā, I, p. 245; Dhammpadaṭṭha, I, p. 69; Vibhaṅga Comm., p. 414; Mahāvaṃsa, XXX, v. 88; Còlavaṃsa, XLII, v. 5. Avadānakalpalatā, no. 23, vol. I, p. 646-551. Allusions in Rāṣṭrapālaparipṛcchā, p. 22, l. 18; Lalitavistara, p. 167, l. 21.

Tibetan sources: Dulwa, tr. Schiefner-Ralston, *Tibetan Tales*, no. 16, p. 257-272; J. Bacot, *Drimedkundan, Une version Tibétaine dialoguée du Vessantara Jātaka*, JA, 1914, p. 221-305.

Chinese sources: Lieou tou tsi king, T 152, no. 14, k. 2, p. 7c-11a; T’ai tseu siu ta na king, T 171, p. 418c-424a (tr. Chavannes, Contes, III, p. 362, 395; Ken pen chou... yao che, T 1448, k. 14, p. 64c-69a; Ken pen chouo... p’o seng che, T 1450, k. 16, p. 181a-184b; King liu yi sinag T 2121, k. 31, p. 164c-166c. – The Chinese pilgrims described at length the places sanctified by Viśvantara’s sacrifice: Song Yun, Lo yang k’ie lan ki, (tr. Chavannes, BEFEO, III, 1903, p. 413-414; 419-420); Hiuan tsang, Si yi ki, T 2087, k. 2, p 881b (tr. Beal, I, p. 111-113; Watters, I, p. 217-218;): they locate, respectively, the legend at *Fo cho fou* and at *Po lou cha*, which Foucher locates at Shāhbāz-garhī.

Sogdian sources: É. Benveniste, *Vessantara Jātaka, Texte sogdien*, 1946.

In Cambodia: A. Leclerc, *Le livre de Vésandar, le roi charitable, d’après la lecon camboddgienne*, L. Finot, BEFEO, III, 1903, p. 320-334.

In Laos: S. Karpèles, *Chronique de l’École Francaise d’ExtrÎme-Orient*, Laos, BEFEO, 1931, p. 331 (local holiday at Vieng Chan in honor of the reading of the Vessantarajātaka).

Iconography: for Bhārhut, see *Mémoires concernant l’Asie orientale*, III, pl. 2,1); Barua, Barhut, III, pl. 91; JRAS, 1928, p. 390-398. – Marchall-Foucher, *Mon. of Sanchi*, I, p. 225-226; II, pl. 23a 1, 25 (1), 29 (3), 31 (1). – Foucher, *Art Gréco-bouddhique*, I, p. 284, fig, 144; AR Arch. Surv., 1907-1910, pl. 17 (a, c). – Sīvaramamurti, *Amarāvartī*, p. 260-262; pl. 63(5). – Ramachandran, *Sculptures from Goli*, p. 7-12, pl. IV-VI; - Ajaṇṭā, cave XVII.

[*Sarvadajātaka*].[115] Thus, king *Sa p'o ta* (Sarvada), "Universal Generosity" in the language of Ts'in, having been conquered by an enemy kingdom, hid in a forest. A brahmin of a distant region came to beg alms of him. The king, whose kingdom was lost, his home destroyed and who was in hiding by himself, took pity on the fatigue *(ārta*) of this man who had come so far without receiving anything, and said to this brahmin: "I am king Sarvada; the new king has enlisted men to search for me and places great importance [on my capture]." At once he chained himself and gave himself up to the brahmin who led him to the new king and was given a big reward.

[*Candraprabhajātaka*].[116] - Again, prince (*kumāra*) *Yue kouang* (Candraprabha) went out for a ride one day. A leper (*pāmavat*) saw him, stopped his chariot and said to him: "I am gravely sick (*glāna*), tired *(ārta*) and in pain. Will the prince, who rides for pleasure, be the only one to enjoy himself? I would like him, with a mind of great compassion (*mahākaruṇācitta*), to cure me." Having heard this, the prince questioned his physician (*vaidya*) who told him: "The blood (*śoṇita*) and marrow (*majjā)* are needed of a man who, from his birth up to his adolescence, has never been angry (*dveṣa*); we will smear {the sick man with this marrow] and give him to drink [this blood]; then he will be cured." The prince said to himself: "Supposing such a man existed, he will hold onto his life and preserve it. What can be done? It is impossible to find someone who will sacrifice his body spontaneously." Then the prince commanded a caṇḍāla to cut into his flesh, break his bones (*asthi*), extract the marrow (*majjā*), smear the sick man with it and give him his blood to drink.

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115 Later, at k. 33, p. 304c, the Mppś will return to this jātaka; here the king has the name *Sa p'o ta to* (Sarvaṃdada). The same jātaka is taught in the Ta tchouang yen louen king, T 201, no. 70, k. 15, p. 339b-340a (tr. Huber, *Sūtrālaṃkāra*, p. 416-421), Tsa p'i yu king T 207, no. 34, p. 530a-c (tr. Chavannes*, Contes*, II, p. 59-61). In these two collections, the story has a favorable ending: the usurper king re-establishes Sarvada on the throne and goes home. On the other hand, in the Lieou tou tsi king, T 102, no. 10, k. 1, p. 5a06a (tr. Chavannes, *Contes*, I, p. 8-45), the good king is put to dath by the usurper. In the same collection, T 153, no. 11, k. 2, p. 6a-c (tr. Chavannes, *Contes*, I, p. 46-49), the good king, called *Po ye* this time, does not wait to be handed over to the brahmin, but gives him his head on which a reward had been set; the conqueror, touched by such virtue, replaced the head of the former king back on his body, covered his entire body with gold leaf and seated him in the place of honor. See also P'ou sa pen yuan king, T 153, k. 1, p. 55sq; King liu yi snag, T 2121, k. 26, p. 141b-142b. – Hiuan tsang, Si yu ki, T 2087, k. 3, p. 883a (tr. Beal, I, p. 124; Watters, I, p. 232-235), locates the feat of Sarvaṃdada at the Mahāvana monastery on the side of a mountain two hundred *li* south of Maṅgalapura; archeologists place Mahāvana at Sounigrām,

116 Here the Mppś seems to have grouped into a single story two jātakas from the Ratnakūta (cf. Ta pao tai king, T 310, k. 111, p. 640c9-631a22; Maitreyaparipṛcchā, T 349, p. 188b21-188c8; see also Ling liu yi sinag, T 2121, k. 10, p. 55b17-55c2): the first jātaka tells how prince *Kien yi ts'ie yi* (Sarvārthadarśana)took his own blood to give a sick man a drink; the second, how prince *Miao houa* or *Lien houa* (Utpala) broke one of his bones and took the marrow to smear over a sick man. The Mppś attributes both of the exploits to pronce Candraprabha, also mentioned in the Ratnakūta (T 310, k. 111, p. 631a25-631b12; T 349, p. 188c9-18) as having given his eyes to a blind man. However, Utpala seems to have the monopoly of "the gift of the marrow", for it is he again who writes a text of the holy Dharma with one of his broken bones as pen, his marrow as ink and his skin as parchment (see traité, I, p. 144-145, as note: The gift of the marrow).

By giving his life, his wife and his children in this way, the bodhisattva spares them no less than he would pieces of rubbish. Considering the things that he gives, he knows that they exist due to conditions (*pratyaya*) and that, if one looked for a reality in them, one would find nothing: [indeed] everything is pure (*viśuddhi*) and like nirvāṇa. Until he attains the acquiescence of the non-production of things (*anutpattikadharmakṣanti*), this is how his body born of bonds and actions *(bandhanakarmajakāya*) practices the perfection of generosity (*dānapāramitāparipūri)*.

Question. – How does the Dharmakāya bodhisattva practice the perfection of generosity?

Answer. – Having reached the end of the fleshly body (*māṃsakāya*), the bodhisattva attains the acquiescence of the teaching of the non-production of things (*anutpattikadharmakṣanti*); he abandons his fleshly body and acquires the body of the Dharma (*dharmakāya*). In the six realms *(ṣaḍgati*) of the ten directions, he converts beings by means of emanated bodies (*nirmāṇakāya*) and avatars (*avatāra*); he gives all kinds of pearls and jewels (*maṇiratna*), clothing (*vastra*) and food to all; he gives his head (*śīras*), his eyes (*nayana*), his marrow (*majjā),* his skull (*mastaka*), his kingdom (*rājya*), his wealth (*dhanā*), his wife (*dāra*), his children (*putra*), his inner *(ādhyātmika*) and outer (*bāhya*) possessions unreservedly. *[Ṣaḍdantajātaka*].[117] - The Buddha Śākyamuni was once a white elephant with six tusks

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[117] For this well-known jātaka, see the following sources: Pāli sources: Jātaka, no. 514, vol. V, p. 36-37.

Sanskrit sources: Kalpadrumāvadānamalā, no. 22 (cf. Mitra, *Nep. Buddh*. *Lit*., p. 301-302); Avadānakalpalatā, no. 49, but this *avadāna* is absent from the Paris MS (J. Filliosat, *Catalogue du Fonds Sanskrit*, p. 4, no. 8) and in the edition of the Avadānakalpalatā in the Bobliotheca Indica by S. C. Das and H. M. Vidhyabhusana, 1888 and 1918; It may be found in the Cambridge MS, Add. 1306 and 913 (cf. Foucher, *Beginnings of B. Art*, p. 204, n. 1).

Chinese sources: Lieou tou tsi king, T 152, no. 28, k. 4, p. 17a-c (tr. Chavannes, *Contes*, I, p. 101-104); Ta tchouang yen louen king, T 201, no. 68, k. 14, p. 336b-338a (tr. Huber, Sūtrālaṃkāra, p. 403-411); tsa pao tsang king, T 203, no. 10, k. 2, p. 453c-454b (tr. Chavannes, *Contes*, IV, p. 100-102); Mo ho seng k'i liu, T 1425, k. 2, p. 240b-241a (tr. Chavannes, *Contes*, II, p. 289-293); Ken pen chouo... yao che, T 1448, k. 15, p. 71a-72a; Hiuan tsang, Si yu ki, T 2087, k. 7, p. 906a (tr. Beal, II, p. 49; Watters, II, p. 53).

Iconography: Cunningham, Barhut, pl. 26 (6); cf. also Lüders, *Bharhut und die buddh. Literature*, p. 155-159; Marshall-Foucher, *Mon. of Sanchi*, I, p. 224; II, pl. 15, 29, 55: Coomaraswamy, *Bodhgayā,* p. 27-28, pl. 48 (1); Sivaramamurti, *Amarāvatī*, pl. 26 (2), but see note p. 218; Ramadhandram, *Sculptures from Golī*, pl. I (c, d); Foucher. *Art Gréco-bouddhique*, p. 272, fig. 138; Griffiths, *Ajantā,* cave X, col. I, pl. 41 and fig, 21; cave XVII, vol. I, pl. 63 and p. 37, fig. 73.

Works: L. Feer, Le *Chaddantajātaka*, JA, 1895, p. 31-85; 1895, p. 189-223; J. Speer, *Über den Bodhisattva als Elefant mit sechs Hauzähnen*, ZDMG, LVII, p. 305-316; A. Foucher, Mélanges S. Lévi, 1911, p. 231, or *The Six-Tusked Elephant*, in *Beginnings of Buddhist Art*, 1917, p. 185-204. In this work, Foucher shows how this jātaka has evolved in a parallel way in the literary texts and the archeological documents.

1) The hunter cuts the elephant's tusks with a knife: Stanzas from the Pāli jātaka.

2) The hunter cuts the elephant's tusks with a saw: Bhārhut medallion (2nd century B.C.), Amarāvati medallion, fresco from grotto X at Ajantā and Gandhāran bas-relief (2nd century A.D.), Golī frieze (3rd century A.D.). Lieou tou tsi king (translated into Chjnese in 280).

3) The elephant himself saws off his tusks: Pāli prose commentary 5th century).

(*ṣaḍdantapāṇḍragajapota*); a hunter (*ludhaka*) who was on the lookout for him shot him with a poisoned arrow (*viṣaśara*); the other elephants ran up with the intention of killing the hunter by trampling him under their feet, but the white elephant pushed them away with his body; he protected this man and had compassion for him as for his own son; after having sent away the herd [146c] of elephants by his exhortations, he quietly asked the hunter: "Why did you shoot me with an arrow?" The hunter asnwered: "I need your tusks." At once the white elephant wedged his tusks into a hole in a rock [and broke them off] so that the blood and the flesh ran out at the same time; then he took the tusks in his trunk and gave them to the hunter.

Although here it is a matter of an elephant, a thought imposes itself: we should know that this elephant is not an ordinary animal (*tiryak*) [the existence of which is due] to retribution for actions (*saṃskāravipāka*); and as the same greatness of spirit is not found among the arhats, we should know that this elephant is a Dharmakāya bodhisattva.

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4) The elephant himself breaks his tusks against a rock (Kalpadrumābadāna, Mahāprajñāpāramitāśāstra (translated into Chinese between 402 and 405).

5) The elephant himself breaks his tusks against a tree: Tsa pao tsang king (translated into Chinese in 472).

6) The elephant himself tears out his tusks with his trunk: Sūtrālaṃkāra (translated into Chinese about 410), fresco in cave XVII at Ajantā (6th century). For the Bhārhut medallion, see also Lüders, *Bhārhut und buddh. Lit.*, p. 155-159.

[*Tittiriyaṃ brahmacariyaṃ*][118]. There was a time when the men of Jambudvīpa were unaware of the

[118] This well-known apologue is entitled "Religious life of the Pheasant", *Tittiriyaṃ brahmacariyaṃ* in Pāli, *Tche fan hing* in Chinese. The Buddha preached it to his monks to encourage them to practice respect towards their elders. The apologue has three or four animals, a bird, a monkey and an elephant, to which some sources add a hare. The bird is sometimes a pheasant (*tittiriya* in Pāli; *tche* (172 and 8) in Chinese), sometimes a francolin (?) (*kapiñjala*), sometimes also the *To*-bird (36 and 3, or 196 and 8), a kind of pigeon that lives in the Gobi desert. In order to determine their respective ages, these three animals went to a large tree, either a nyagrodha (*Ficus indica*) or a pippala (*Ficus religiosa*) which some sources locate on the side of the Himavat, others on the shore of the sea.

A comparative study of the various sources allows us to classify them as follows:

1st Three Vinayas, the Pāli Vin. (II, p. 161-162), the Mahīśasaka Vin. (T 1421, k. 17, p. 121a), the Dharmaguptaka Vin. (T 1421, k. 17, p. 121a) as well as the Tch'en yao king (T 212, k. 14, p. 686a) present the apologue in the form of a simple fable.

2nd The Mahāsāṃghika Vin. (T 1425, k. 27, p. 446a-b) presents the exploits of the pheasant and his friends in the form of a jātaka, in the sense that the parts played by the heroes of the fable are proposed as having been lived by the Buddha and his contemporaries in the course of a previous life. According to this Vimaya, the elephant was none other than the Buddha.

3rd The Sarvāstivādin Vin. (T 1435, k. 34, p. 242b-c) and the Mppś (T 1509, k. 12, p. 146c) both show the story in the form of a jātaka, but identify the pheasant as the Buddha this time. Moreover, they develop the apologue considerably, the three animals, perched on on top of the other, go to preach to the other animals and to people.

4th The Tittirajātaka of the Pāli Vin. I, p. 218-219) reproduces, almost word for word the text of the Pāli Vin., but adopts the *samodhāna* of the Sarvāstivādin Vin. in identifying the elephant as Maudgalyāyana, the monkey as Śāriputra nd the pheasant as the Buddha.

5th The Mūlasarvāstivādin Vin. (original version in Gilgit Manuscripts, III, part 3, p. 125-131); Tibetan version in Schiefner-Ralston, *Tibetan Tales*, p. 302-307) has four animals: a francolin (*kapiñjala*), a hare (*śaśa*), a monkey (*markaṭa*) and an elephant (*gaja*), which it identifies (p. 131) with the Buddha, Śāriputra, Maudgalyāyana and Ānanda, respectively. This Vin. brings a new detail: it is the king and the people of Benares who are converted by the example of the four animals.

6th The oral traditions collected by Hiuan tsang also relate this jātaka with Benares. Acording to the *Life* (T 2053, k. 3, p. 235c) and the *Memoirs* (T 2087, k. 7, p. 906a) of this pilgrim, there was a stūpa built to commemorate the virtuous pheasant in the neighborhood of Benares.

See a comparative study of the various recensions *in La conduite réligieuse du faisan dans les textes bouddhiques*, Muséon, LIX, 1946, p. 641-653. See also Ecke-Demiéville, *Twin Pagodas*, p. 58 and pl. 39 (1).

Most of the Vinayas add that the elephant places the monkey on his head and the monkey placed the pheasant on his shoulder; they walked together from village to village preaching the Dharma. The Sarvāstivādin Vin. continues: Earlier, these three animals enjoyed killing living beings (*prāṇātipāta*), stealing (*adattādāna*), engaging in sex (*kāmamithyācāra*) and lying (*mṛṣāvāda*). They had this thought: "Why do we not renounce our bad actions?" Thinking thus, they renounced killing, stealing, sex and falsehood; among the animals they were unequalled in observing the four precepts. After their death, they were reborn in the heavens. At that time, the code of the pheasant was propagated and spread, it was manifested among gods and men People thought: "Why do the animals do good deeds and not pillage our crops to feed themselves?" And they also thought: "If the animals show so much respect, all the more reason we should show mutual respect." From then on, people showed respect to one another, practiced

respect due to the venerable aged ones (*vṛddhabhadanta*); it was impossible to convert them by words. Then the Bodhisattva changed himself into a *kia p'in chö lo* bird (kapiñjala or francolin). This bird had two friends (*mitra*), a great elephant (*mahāhastin*) and a monkey (*markaṭa*); they lived together under a *pi po la* tree (pippala or Ficus religiosa). One day they wondered: "We do not know who is the oldest of us." The elephant said: "Earlier, when I saw this tree, it came to under my belly (*udara*) and today it is the size that you see. From that I conclude that I am the oldest." The monkey said: "Once, when I was kneeling on the ground, my hand reached the top of this tree; from that I deduce that I am the oldest." The bird said: "In a gig-tree forest, one day I was eating a *pippala* fruit; a seed sprouted from my droppings (*varcas*) and that produced the tree that you see; from that I deduce that I am by far the oldest." The bird also said: "The antiquity of my previous births (*pūrvajanmapauraṇa*) gives me the right of respect (*pūjā*)." At once the great elephant put the monkey on his back, the bird perched on the monkey and they went to walk about. All the birds and animals, seeing them, asked: "Why are you doing this?" They answered: "This is how we pay respect (*satkāra*) and homage (*pūjā)* to the elders." The birds and animals accepted the lesson and began to respect [their elders]; they stopped invading the fields of the people and destroying the lives of animals. People found it strange that all the birds and animals had stopped doing harm. Having entered the forest, a hunter (*lubdhaka*) saw the elephant carrying the monkey who was carrying the bird; he told the country people that the practice of [mutual] respect had transformed beings and that all of them were busy doing good. The people rejoiced saying: "Today the great peace begins; the birds and animals are becoming civilized." In turn, the people imitated the animals and all practiced respect [toward their elders]. From that ancient event until today, the thousand lifetimes have elapsed; we should know that this [francolin] was the Dharmakāya Bodhisattva.

Finally, in the space of a moment, the Dharmakāya Bodhisattva transforms himself (*pariṇamate*) into innumerable bodies (*asaṃkhyeyakāya*) and pays homage (*pūjayati*) to the Buddhas of the ten directions (*daśhadigbuddha*); in one moment, he can create immense riches (*apramāṇadhana*) and give them to beings; in the space of one moment, he can preach the Dharma to all in harmony with high, medium or low tones (*agramadhyāvaraśabda*); and the Bodhisattva follows these practices until he sits under the Bodhi tree (*bodhivṛkṣa*). It is by means of these kinds of practices that the Dharmakāya Bodhisattva practices the perfection of the virtue of generosity (*dānapāramitāparipūri*).

Furthermore, there are three kinds of generosity: *1*) material generosity (*dravyadāna*), *2*) the generosity of homage and respect (*pūjāsatkāradāna*); 3) *the* generosity of the Dharma (*dharmadāna*). What is material generosity? Material [147a] generosity consists of giving unreservedly all the inner *(ādhyatmika*) and outer (*bāhya*) goods that one possesses, such as precious stones and jewels (*maṇiratna*), clothing (*vastra*), food *(āhāra*), head (*śiras*), eyes (*nayana*), marrow (*majjā)* and skull (*mastaka*). – The generosity of respect consists of shows of respect (*satkāra*) and veneration (*vandana*) inspired by pure faith (*prasādacittaviśuddhi*): to accompany (*parivāra*) someone, to go to meet them (*pratyutdgamana*), to load them with praise (*varṇana*), to pay homage to them (*pūjana*) and other things

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the code of the pheasant widely and carefully observed the five precepts (*pañcaśīla*). After their death, they were reborn in the heavens.

of this type. – The generosity of the Dharma, having as object the beauty of the Path (*mārga*), consists of instructing (*uddeśa*), teaching (*upadeśa*), explaining (*bhāṣaṇa*), discoursing (*lapana*), removing hesitations (*vicikitsāniḥsaraṇa*), replying to questions (*praśnavyākaraṇa*) and telling people about the five precepts (*pañcaśīla*): all these instructions given with the view of Buddhahood are called generosity of the Dharma. The perfection of these three kinds of generosity is called the perfection of the virtue of generosity.

Furthermore, three causes and conditions give rise to generosity: *1*) the purity of the mind of faith (*prasādacittaviśuddhi*); 2) the material object *(āmiṣadravya*); 3) the field of merit (*puṇyakṣetra*).[119]

a. There are three kinds of minds: compassion (*karuṇā),* respect (*satkāra*), and respect joined with compassion. Giving to the poor (*daridra*), to the humble (*hīna*) and to animals (*tiryagyoni*) is a generosity inspired by compassion (*karuṇādāna*); to give to the Buddha and bodhisattvas is a generosity inspired by respect (*satkāradāna*); to give to the arhats and pratyekabuddhas, to the elderly (*vṛddha*), the sick (*glāna*), the poor (*daridra*) and the exhausted *(ārta*) is a generosity inspired by both respect and compassion.

b. The object given (*deyadravya*) is pure (*viśuddha*) when it is neither stolen, nor pilfered but given at the proper time (*kāle*), without seeking for renown (*yaśas*) or gain (*labha*).

c. The greatness of the merit (*puṇya*) obtained comes either from the mind (*citta*), or from the field of merit (*puṇyakṣetra*) or from the value of the gift given:

It comes first from the mind when, for example, [the latter has] the fourfold evenness of mind (*samatācitta*) or the meditative stabilization of the recollection of the Buddha (*buddhānusṛtisamādhi*).[120] Thus, when the [Bodhisattva] gives his body to the tigress (*vyāghri*),[121] it is the mind that provides the greatness of his merit.

There are two kinds of fields of merit (*puṇyakṣetra*): *1*) the pitiful field of merit (*karuṇāpuṇyakṣetra*), *2*) the venerable field of merit (*satkārapuṇyakṣetra*). The pitiful field of merit provokes minds of compassion, whereas the venerable field of merit provokes minds of respect: this was the case for the king *A chou k'ie* (Aśoka), ["Without Care" in the language of Ts'in], when he gave to the Buddha the gift of earth (*pāṃśupradāna*).[122]

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[119] In other words, three factors concur in the production of generosity: *1*) the donor (*dāyaka*) who is inspired by motivations of compassion, respect or compassion joined with respect; *2*) the thing given (*deya*) which may be more or less pure; *3*) the recipient (*pratigrāhaka*), here called "field of merit" because it is in him that the donor plants merit; this recipient provokes the gift either by inspiring compassion due to his misfortune, or by inspiring respect by his moral qualities.

[120] Above, I, p. 325-327) the Treatise has defined the evenness of mind and the recollection of the Buddhas (I, p. 409-415).

[121] For the "gift of the body" to the famished tigress, see the references in Treatise, I, p. 143, n. 1.

[122] One day, the Buddha was walking with Ānanda in the streets of Rājagṛha. In passing, they saw two little boys, Jaya and Vijaya, who were at play, building a city of earth, making houses and granaries and making the grain which

Finally, [the greatness of the merit] is derived from the object given. Thus the woman whose wine (*madya*) had disturbed her mind and who heedlessly gave her necklace made of the seven jewels (*saptaratnamayakeyūra*) to the stūpa of the buddha Kāśyapa, was reborn among the Trayastriṃśa gods by virtue of this merit. Gifts of this kind are called material gifts (*dravyadāna*).

IV. NON-EXISTENCE OF THE THING GIVEN

Question. – Generosity is the renunciation of wealth (*dhanaparityāga*); why then do you say that the perfect gift (*paripūra*) involves a thing to be abandoned (*parityaktadharma*)?

Answer. – 1. There are two kinds of generosity, supramundane (*lokottara*) and that which is not supramundane.[123] Here we are talking about supramundane generosity, which is without marks (*animitta*); being without marks, it does not involve anything abandoned. This is why we say that perfect generosity does not involve renunciation.

2. Moreover, it does not involve renunciation because the material object *(āmiṣadravya*) is non-existent (*anupalabdha*): this object is empty (*śūnya*) in the future (*anāgata*) and the past (*atīta*); in the present (*pratyutpanna*), it has no defined property (*niyatadharma*). This is why we say that there is no renunciation.

3. Moreover, the agent (*kāraka*), when he renounces his riches, says to himself: "My alms have great value (*mahāguṇa*)" and thereby gives rise to pride (*abhimāna*) and bonds of thirst (*tṛṣṇābandhana*). This is why we say that [the perfect gift] does not involve a thing abandoned. Since nothing is abandoned, all pride is excluded; pride being absent, the bonds of thirst do not arise.

[147b] 4. Moreover, there are two kinds of donors (*dāyaka*), mudane (*laukika*) donor and supramundane (*lokottara*) donor. The mundane donor renounces his riches (*dhana*) but does not renounce his generosity

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they put into the granaries with earth. The two children, seeing the Buddha, were filled with joy. Then Jaya, taking from the granary the earth which he called grain, he repectfully offered it to the Buddha, while Vijaya, with palms joined, agreed with his friend. Having given alms with the earth, young Jaya, made the vow of having the power in the future to protect the entire universe under his royal umbrella, to recite gāthās and to make offerings. The Buddha accepted the handful of earth which the little boy offered him and began to smile. He explained to Ānanda who asked for the reason for the smile: "A hundred years after my Nirvāṇa, this little boy will be a holy cakravartin king, master of one of the four continents. In the city of Kusumapara (Pātaliputra), he will be a king of the true Dharma with the name of Aśoka. Having divided up my relics, he will build 84,000 precious stūpas for the benefit and prosperity of beings."

This anecdote, known under the name of the the gift of the earth (*pāṃśupradānāvadana*) is told in Divyāvadana, p. 364-382; Tsa a han, T 99, no. 604, k. 23, p. 161b-165b; A yu wang tchouan, T 2042, k. 1, p. 131b-135b; Hien yu king, T 202 (no. 17), k. 3, p. 368c-369a. – Iconography: Foucher, *Art Gréco-bouddhique*, I, p. 517; fig. 255, 256; Longhurst, *Nāgārjunakoṇḍa*, p. 37; pl. 35b.

[123] See above p. 675F,

(*dāna*), whereas the supramundane donor renounces both his riches and his generosity. Why? Because the material object *(āmiṣadrvaya*) and the concept of generosity (*dānacitta*) are both non-existent (*anupalabdha*). This is why we say that the perfect gift does not involve renunciation.

5. Finally, in the Prajñāpāramitā, it is said that three things do not exist (*anupalabdha*), namely, the object given *(āmiṣa*), the donor (*dāyaka*) and the recipient *(pratigrāhaka*).[124]

NON-EXISTENCE OF THE OUTER OBJECT[125]

1. Debate with the Realist.

The Realist. – But these three things must be joined in order that there be generosity (cf. p. 663F), and now you say that they do not exist! What is meant by the perfection of the virtue of generosity

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[124] Cf the passage of the Pañcaviṃśati, p. 264, relative to lokottara dānapāramitā: *Tatra katramā lokottarā dānapāramitā yaduta trimaṇḍalapariśuddhiḥ. tatra katamā trimaṇḍalapariśuddhiḥ. tatra katamā trimaṇḍalapariśuddhiḥ. iha bodhisattvo mahāsattvo dānaṃ dadat nātmānam upalabhate pratigrāhakaṃ nopalabhate dānaṃ ca nopalabhate*.

[125] In this section, the Mppś argues against the realism of the Lesser Vehicle (Sarvāstivādin and Sautrāntika) which believes in the existence of *rūpa*s or material objects. Two types of *rūpa* should be distinguished: *1*) subtle *rūpa*, i.e., the atoms (*paramāṇu*), *2*) massive *rūpa* or coarse matter consisting of atoms. According to the Sautrāntika, the subtle *rūpa* alone is real, but the massive *rūpa*, which does not exist apart from the subtle *rūpa*, is fictive (*sāṃvṛta*); according to the Sarvāstivādins, both *rūpas* are real.

The Mppś begins by attacking massive *rūpa*, accepted by the Sarvāstivādins who, adopting the positions of certain heretics, Vaiśeṣika and others, claim that massive *rūpa* (e.g., a piece of cloth) is real (*a*) because it bears a name (*nāman*) producer of an idea (e.g., the name of cloth), (*b*) because it is the seat of certain qualities (size and color in the case of cloth) and the result of certain causes (the thread making up the composition of the cloth). - Borrowing its refutation from the Sautrāntikas, the Mppś comments: (*a*) there may be a name, an idea, without a corresponding reality (we have the notion of the horns of a rabbit, while the rabbit has no horns); (*b*) the qualities that we find in the objects have only relative value and these objects, since they do not exist apart from the ultimate atoms of color, smell, taste and touch that constitute them, have only nominal existence.

Then the Mppś goes on to attack these ultimate atoms which, the Sautrāntikas claim, are not derived from a complex of causes and conditions like the cloth but constitute the final result of the analysis of the substance. According to the Sarvāstivādins, the atom has no extension – is just a point – and these atoms do not touch one another (cf. Kośa, I, p. 89); on the other hand, according to the Sautrāntikas, the atom, which entails spatial division (*dibhāgabheda, digvibhāga*), is extended, and the atoms touch one another as a result of their extension (Kośa, I, p. 89). It is this last definition which the Mppś opposes mainly; it shows that the concept of an extended atom is intrinsically contradictory,

Finally, in the spirit of the Greater Vehicle, the Mppś shows that the object, being capable of giving rise to different contradictory concepts, has only subjective value and is essentially empty (*śūnya*).

(*dānapāramitāparipūri*) if not the presence of a material object *(āmiṣadravya*), a donor (*dāyaka*) and a recipient (*pratigrāhaka*)? Why do you say that these three things are non-existent? The cloth (*paṭa*) that is offered as a gift nevertheless really exists. Why?

1st Argument. – Since the cloth has a name (*nāman*), a reality, cloth (*paṭadharma*), exists. If the reality cloth did not exist, the name cloth would not exist either; but since the name exists, there is necessarily the cloth.

2nd Argument. – Moreover, the cloth is long (*dīrgha*) or short (*hrasva*), coarse (*sthūla*) or fine (*sūkṣma*), white (*avadāta*), black (*kṛṣṇa*), yellow (*pīta*) or red (*lohita*); it has causes (*hetu*) and conditions (*pratyaya*); it has a maker (*kāraka*) and a destroyer (*bhedaka*); it has an effect (*phala*) and, according to the properties it possesses, it arouses concepts. – Indeed, it is long if it is ten feet, short if it is five feet; it is coarse if its threads (*tantu*) are heavy, fine if its threads are thin; it has the color that the dye gives it; it has threads as cause and weaving as condition; these causes and conditions being brought together, there is cloth. For maker, it has the professional weaver, for destroyer , the person who tears it; for effect, it protects the body from cold (*śīta*) and heat (*uṣṇa*). The person who finds it experiences joy (*muditā*); the person who loses it experiences sadness (*daurmanasya*); the person who gives it as a gift gains merit that will be of profit on the Path (*mārga*); the person who steals it is killed, exposed in the market place, and after death, falls into hell (*niraya*). For all these reasons, we know that the cloth exists and we assume a dharma cloth.

ANSWER:

Refutation of the 1st argument. – You say that the thing exists because the name exists: this is not correct (*ayukta*)! Why? There are two kinds of names: the kind that corresponds to a reality and the kind that does not correspond to a reality. Thus, there is a plant (*tṛṇa*) called *Tchou li* (cauri) – Caurī, in the language of Ts'in, means "thief"; although this plant does not rob, does not pilfer, and is not really a thief, nevertheless it is called "the thief". Again, the horn of a rabbit (*śaśviṣāna*) and the hairs of a tortoise (*kūrmaroma*) are only names and have no reality. Although the cloth is not non-existent in the same way that the horn of a rabbit or the hair of a tortoise, it exists [only] as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) and, when these causes and conditions disappear, it no longer exists. It is the same for the forest (*vana*), the chariot (*ratha*), etc., which all have a name but have no reality. In a mannekin (*kāṣṭhapuruṣa*) that is, however, given the name of a man (*puruṣa*), human properties (*puruṣadharma*) cannot be found; similarly, in the cloth, that also is given a name, no reality cloth can be found. In the human mind, the cloth can produce the causes and conditions (*hetupratyaya*) productive of a concept since, when someone finds the cloth, they are happy whereas, when someone loses the cloth, they are sad. But the cloth is only the cause and condition generating a concept [and there is no cloth in itself].[126]

[126] On the relationships between the name and the thing that it designates, see Saṃgraha, p. 118, 174, 237; Tattvasaṃgraha, I, p. 274-366 *(Śabdaparīkṣā*); Vigrahavyāvartanī, text in J. Bihara and Orissa, XXIII, 1937, Part III (appendix) and translation by S. Yamaguchi, JA, Jul.-Sept., 1929, p. 1-86; or G. Tucci, *Pre-Diññaga*, p. 1-77.

There can be two kinds of causes and conditions for the arising of a concept: some concepts stem from a reality, others from a non-reality, such as the visions in a dream (*svapnadṛṣṭa*), the moon reflected in water [147c] (*udakacandra*)[127] or the tree-stump seen in the darkness and mistaken for a man. Such names come from non-realities but are able to provoke the arising of a concept. Conditioning is not fixed (*niyata*) and it cannot be said that, because a concept is produced, there exists a corresponding substance. Real existence must not be sought in that which exists by virtue of causes and conditions productive of a concept. Thus, when the eye sees the moon reflected in the water, a concept is produced which is expressed by saying: "This is the moon", but the so-called moon resulting from this concept is not a real moon.

Refutation of the 2nd argument. – Furthermore, there are three kinds of existence (*bhāva*): *1*) relative existence (*parasparāpekṣikabhāva*), *2*) nominal existence (*prajñaptibhāva*), *3*) real existence (*dharmabhāva*).

1) For example, length (*dīrghatva*) and shortness (*hrastva*), the qualty of being "this" or "that", etc., have relative existence. In reality, there is neither length nor shortness, neither distance nor closeness; it is because of mutual relationship that we speak thus. Length exists as a result of shortness, and shortness exists as a result of length; "that" exists as a result of "this" and "this" exists as a result of "that". If I am east of an object, it will be looked upon as "western"; if I am west of an object, it will be looked upon as "eastern"; distinctions (*bheda*) between east and west exist in relationship to one and the same object; but even though they have a name, they are not reality. That is what is meant by relative existences; no true reality is found there and they are not comparable to colors (*rūpa*), smells (*gandha*), tastes (*rasa*) tangibles (*spraṣṭavaya*), etc.

2) Nominal existence (*prajñaptibhāva*), milk, for example, which has four factors: color (*rūpa*), smell (*gandha*), taste (*rasa*) and touchable (*sparṣṭavya*). When these causes and conditions (*hetupratyaya*) come together, we commonly speak of milk. The milk exists, but not in the way dharmas coming from causes and conditions (*pratītyasamutpannadharma*) exist; the milk does not exist, but not in the way that the horns of a rabbit (*śaśviṣāṇa*) or the hair of a tortoise (*kūrmaroma*) are non-existent. It is only as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) that we commonly say that milk exists.[128] It is the same for the cloth.

3) Moreover, it is as a result of color, smell, taste and tangible in the state of ultimate atoms (*paramāṇu*) that particles of hair (*romabhāga*) exist; as a result of the particles of hair, there are hairs (*roman*); as a result of hairs, there is fluff; as a result of fluff, there is thread (*tantu*); as a result of thread, there is cloth (*paṭa*); as a result of cloth, there is a garment (*vastra*). - If the causes and conditions, namely, color, smell, taste and tangible in the state of ultimate atoms were lacking, there would be no hair particles; the hair particles not existing, there would be no hair; the hairs not existing, there would be no fluff; the fluff not existing, there would be no thread; the thread not existing, there would be no cloth; the cloth not existing, there would be no garment.

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[127] For *svapna* and *udakacandra*, see above, *Traité*, I, p. 364F, 373F.

[128] Compare Kośa, IX, p. 239.

2. Debate with the Atomist.

The Atomist. – It is impossible that every object (*drvaya*) exists indiscriminately only by virtue of the complex of causes and conditions (*hetupratyayasāmagrī*). Thus, the ultimate atoms, because of their extreme subtlety (*paramaśukṣmatvāt*), have no parts (*bhāga, avayava*) and, having no parts, have no complex (*samāgrī*). Being coarse (*sthūla, audārika*), cloth is susceptible to being torn (*rūpaṇa*), but how could the ultimate atom, that has no parts, be broken?

ANSWER:

1. The extremely tiny does not exist; this is said mistakenly. Why? Because coarseness (*sthūlatva*) and subtleness (*sūkṣmatva*) are relative concepts (*parasparāpekṣika*). The subtle exists in contrast with the coarse and this subtle always has something more subtle than itself.

2. Moreover, if there existed a substance (*rūpa*) in the state of ultimate atom (*paramāṇu*), it would entail tenfold spatial division (*daśadighbhāgabheda*);[129] but if it entailed the tenfold sparial division, it would not be a question of the ultimate atom. On the other hand, if there is not tenfold spatial division, it is not a question of matter.[130]

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[129] In his Wei che eul che louen (T 1599, p. 76a15), Hiuan tsang renders the expression *digbhāgabheda* of the Viṃśika (ed. Lévi, p. 7, l. 19) as *Fang fen* (70; 18 and 2). Here the Mppś speaks of *daśadigbhāgabheda*, tenfold spatial division in reference to the four cardinal directions, the four intermediate directions, the zenith and the nadir (cf. *Traité*, I, p. 446F, note). – We have just seen that, according to the Sautrāntikas (cf. Kośa, I, p. 92), the atom entails spatial division or "extension"

[130] The concept of material atom is intrinsically contradictory. The atom, not susceptible to deterioration, not susceptible to resistance (*pratighāta*) is, by definition, free from breakage (*rūpaṇa*) and is indivisible (cf. Kośa, I, p. 25). Matter (*rūpa*), on the other hand, is essentially subject to deterioration, breakage, by virtue of the definition *rūpaṇād rūpam* (Kośa, I, p. 24).

If, as the Sautrāntikas would have it (cf. Kośa, I, p. 89), the atom is extended, i.e., entails spatial division, it is divisible and thus is not an atom.

If, as the Sarvāstivādins would have it (cf. Kośa, I, p. 89; Siddhi. P. 39), the atom is not extended, it will appear like space, like emptiness, and will no longer be able to be called *rūpa*.

Compare Viṃśikā, p. 7: *digbhāgabhedo yasyāsti tasyaikatvaṃ na yujyate. anyo hi paramāṇoḥ pūrvadigbhāgo yāvad adhodigbhāga iti digbhāgabhedesati kathaṃ tadātmakasya paramāṇor ekatvaṃ yokṣyate*: "That which has spatial division constitutes a unity. If the ultimate atom has a part oriented to the east (another to the west), up to a part oriented to the nadir, how could the unity of the ultimate atom be possible with such diversity of orientations?"

The atomic theories of the Lesser Vehicle are explained and refuted in Siddhi, p. 44-47.

3. Furthermore, if the ultimate atom existed, it would have spatial subdivision *(ākāśapariccheda*);[131] but if there is subdivision, it cannot be a question of the ultimate atom.

[148a] 4. If the ultimate atom existed, color (*rūpa*), smell (*gandha*), taste (*rasa*) and touchable (*sparṣṭavya*) would occur as a function of the parts (*bhāga*); but it cannot be a question of the ultimate atom there where color, smell, taste and touchable function as parts.[132]

Try as one may to argue about the ultimate atom, this is why it cannot be established. The sūtra says: "All matter (*rūpa*), whether coarse (*audārika*) or subtle (*sūkṣma*), inner (*adhyātman*) or outer (*bahirdhā*), if considered generally, is transitory (*anityā)* and non-substantial (*anātmaka*)",[133] but it does not say that ultimate atoms exist. This is called the emptiness of the division into parts.

3. The object, subjective creation and emptiness.[134]

Moreover, for those who contemplate emptiness (*śūnyatādarśin*), matter exists as a function of the mind (*cittanuparivartin*). Thus these contemplatives (*dhyāyin*) see matter as being earth (*pṛthivī*), water (*ap*-), fire (*tejas*) or wind (*vāyu*), as being blue (*nīla*), yellow (*pīta*), red (*lohita*) or absolutely empty

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[131] There is *ākāśa-fen-ts'i* (18 and 2; 210), i.e., *ākāhaparihcheda* or *ākāśapravibhāga*, according to Suzuki, *Index to the Laṅkāvatāra*, p. 238.

[132] One can reply to that, along with the Kośa, II, p. 148-149, note) that an atom never exists in isolation, but that there is a minimum of seven atoms. The molecule of derived matter (atom of color, or atom of smell, etc.) entails 1379 atoms, and as all derived matter has color, smell, taste and touchable, this number must be multiplied by four to obtain the smallest part of matter existing in the isolated state.

[133] Cf. Vinaya, I, p. 14; Saṃyutta, II, p. 252, 253: III, p. 47, 68, 80, 89; IV, p. 332: *Yaṃ kiñci rūpaṃ atītānāgatapaccuppannam ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na so attā 'ti*.

[134] This paragraph seems to take its inspiration in part from the "Sūtra of Four Knowledges", popular in the idealist school; cf. Saṃgraha, p. 104-105, 250-252, 421-423. The bodhisattva who possesses the four knowledges takes into account the non-reality of outer objects:

1) *Viruddhavijñānanimittatvajñāna*: he knows that one and the same object can give rise to absolutely opposite concepts.

2) *Anālambanavijñaptyupalabdhitvajñāna*: he knows that one may have concepts that do not conform to any reality.

3) *Aprayatnāviparītatvajñāna*: he knows that if the object were real, his consciousness would require no effort and would not be subject to error.

4) *Trividhajñānānukūlatvajñāna*: he knows that the object can be bent to the needs of three kinds of minds: (*a*) to appear as they wish to bodhisattvas and meditators endowed with mastery of mind (*cetovaśitā*); (*b*) to appear to yogins endowed with *śamatha* and *vipaśyanā* at the moment when they think of it; (*c*) to not appear at all to the saints who have acquired concept-free knowledge (*nirvikalpakajñāna*).

(*atyantaśūnya*).[135] And in the same way they can contemplate the ten views of the object as totality of the object (*kṛtsnāyatana*).[136]

[*Dārukkhandhakasutta*].[137] - The Buddha, who was dwelling on Gṛdhrakūṭaparvata, went one day to the city of Rājagṛha along with the assembly of bhikṣus. Seeing a large piece of wood (change *ta houei* "great water" to *ta mou* "big piece of wood" or "*mahādāruskandha*") in the middle of the path,[138] the Buddha spread out his mat (*niṣadana*), sat down and said to the monks: "A bhikṣu entered into trance (*dhyānapraviṣṭa*) and, endowed with mastery of mind (*cetovaśiprāpta*), would be able to change this big piece of wood (read *ta mou*) into earth (*pṛthivi*) and this would be real earth. Why? Because the earth element exists in the wood. He would also be able to change it into water (*ap-*), into fire (*tejas*) into wind (*vāyu*), into gold (*suvarṇa*), into silver (*rājata*) and into all kinds of precious substances (*nānāvidharatnadravya*); and they would all be real. Why? Because the elements (*dhātu*) of all these things exist in the wood (read *mou*)."

2. Moreover, it is the same as in the case of a beautiful woman; the voluptuous man (*kāmeṣu mithyācārin*) who sees her, takes her to be a pure wonder and his heart clings to her; the ascetic given to contemplation of the disgusting (*aśubhabhāvana*), on looking at this woman, finds all sorts of defects without any beauty; her rival, when she sees her, feels jealousy (*īrṣyā)* hatred (*dveṣa*) and bad feelings; she does not want to look at her, as if she were ugly.[139] – On looking at this woman, the voluptuous man

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[135] The contemplatives (*dhyāyin*) who practice the trance states (*dhyāna*) obtain mastery of mind (*cetovaśhta*), a mental capability (*cittakarmanyatā)* that makes them able to cause whatever they wish to appear by the power of their aspiration (*adhimuktibala*) alone; they change earth into water, etc. Cf. Madh, avatāra, p. 163 (tr. Lav., Muséon, 1916, p. 346-347); Saṃgraha, p. 106, note. – The power of the contemplative is described by the Bodh. bhūmi, p. 352, in the following way: *yatepsitaṃ ca sarvarddhikāryaṃ karoti, sarvapraṇidhānani cāsya yathākāmaṃ samṛdhyanti, yayad eva vastu yathādhimucyate tat tathaiva bhavati*: "He performs all his miracles according to his wish, all his wishes come about as he desires; every object becomes exactly what he wants it to be."

[136] The ten *kṛtsnāyatanas* are studied in Kośa, VIII, p.213-215.

[137] Cf. the Dārukkhandhakasutta of Aṅguttara, III, p. 340-341 (tr. Hare, *Gradual Sayings*, III, p. 240-241), or Tsa a han, T 99, no. 494, k. 18, p. 128c-129a, and Kośa, II, p. 147. But according to the canonical version, this sūtra was pronounced by Śāriputra and not by the Buddha.

[138] The reading of the Taisß: *Ta houei* (37; 85) "large piece of water", is unacceptable. It is absurd that the Buddha would have spread out his mat on a piece of water and that then he would proclaim, as an extraordinary feat, the possibility of changing this piece of water into water. All these absurdities disappear if we adopt the variant Ta mou (37; 75) " large peice of wood"' this variant is attested in the Yuan, Ming and Sung editions as well as the Tempyu *Ishiyama-dera* monastery Mss; besides, it is the reading adopted in the Pāli and Chinese versions of the *Dārukkhandhakasutta*.

[139] If the object were real, it would not be the object of such diametrically opposite conceptions, but it would be seen by everyone in the same way. Now the concepts relating to one and the same object vary according to the categories or dispositions of the perceiving subjects. In order to illustrate the theme, the texts resort especially to two examples, that of the woman and that of water.

feels pleasure (*sukha*); the jealous, sadness (*duḥkha*); the ascetic finds the Path (*mārga*); the unprejudicd man feels neither attraction nor repulsion: it is as if he was looking at a piece of wood. If this beauty were truly pure, the four men who were looking at it should all see it as fine (*śubha*); if it were truly ugly, all should see it as ugly (*aśubha*). But, [as this is not the case], we know that beauty and ugliness are in the mind (*citta*) and outwardly (*bahirdhā)* there is nothing fixed (*niyata*). It is as if one were looking at the void (*śūnya*).

3. Finally, because the eighteen emptinesses (*aṣṭadaśaśūnyatā)* are found in matter, it appears as empty (*śūnya*) on being examined; being empty, it is non-existent (*anupalabdha*). In the same way, all wealth *(āmiṣadravya*) resulting from causes and conditions *(pratītyasamutpanna*) is empty *(śūnya)* and absolutely non-existent *(atyantānupalabdha*).

V. NON-EXISTENCE OF THE DONOR.[140]

A given woman is a beauty to her lover, a frightful skeleton to the ascetic, a horror to her rival, a tasty mouthful for the dog, etc. A well-known stanza, cited in the commentary to the Saṃgraha, p. 106, note, and in the Sarvadarśana-saṃgraha, ed. of the Ānandāśrama, p. 12, says:

Parivrāṭkāmukaśunām ekasyāṃ pramadātanau /
kuṇapaḥ kāminī bhakṣya iti tisro vikalpanāḥ //

"The ascetic, the lover and the dog have three different conceptions of the same female body: for the ascetic, it is a corpse; for the lover, it is his mistress; for the dog, it is a good mouthful."

As for the example of the water, here is the commentary of the Saṃgraha, p. 105, n.: "There where the pretas, by the power of retribution of their actions, see a river full of pus, the animals – fish, etc., – see a drink, a home, and they settle down in it. People see delicious, pure and clear water; they use it to wash, to quench their thirst and to bathe in it. As for the gods in the sphere of the infinity of space, they see only space there, for they have no physical sensations. Now, it is impossible to have so many opposing consciousnesses on one and the same thing if this thing were real." The same example is given in Madh. avatāra, p. 164, l. 12 (tr. Muséon, 1910, p. 348), the Viṃśika, p. 4, l. 2-6; the Nyāyavārtitika, p. 528, l. 12.

[140] In this section, the Mppś argues against the belief in a soul *(ātmavāda*), the belief in individaulity (*pudgalavāda*) which finds adherents, not only among heretics, but also among certain Buddhists, mainly the Vātsīputrīya-Sāṃmitīyas (cf. above, *Traité*, I, p. 43F, n.) In the refutation presented here by the Mppś, we have changed slightly the banalities current among the opponents of the Ātmavāda who plagiarize one another at every opportunity:

Canonical and post-canonical sources: Vinaya, I, p. 13-14; Milinda, p. 25 sq; Kathāvatthu, I, p. 1. Sarvāstivādin and Vaibhāṣhika: Vijñānakāya in L. de La Vallée Poussin, *La Controverse du temps et du Pudgala dans le Vijñānakāya*, EA, p. 358-376; Kośha, IX, p. 227-302.

Madhyamika: Madh. kārikā and vṛtti, p. 340-381; Chatuḥśataka, ed. P. Vaidya, p. 83-89 (tr. p. 138-142), ed. Bhattacharya, p. 19-101; Madh. āvatāra, p. 233-287 (tr. Lav., Muséon, 1911, p. 282-328); Bodhicaryāvatāra, IX, v. 73, and Pañjikā, p. 471-484.

Vijñānavādin: Sūtrālaṃkāra, ed. Lévi, p. 154-160 (tr. Lévi, p. 259-265); Siddhi, p. 14-15; Tattvasaṃgraha, I, p. 125-130 (tr. S. Schayer, *Kamalaśīlas Kritik des Pudgalavāda*, RO, VIII, 1932, p. 68-93; tr. Jha, I, p. 217-226).

It should be noted that the Mppś, attributed rightly or wrongly to Nāgārjuna, shows no special resemblance in its refutation of the ātman to the Madh. kārikā of Nāgārjuna, and, in a word, seems to ignore it whereas, in other

Why is the donor (*dāyaka*) non-existent? Because, like the cloth (*paṭa*), he exists as a result of the complex of causes and conditions (*hetypratyayasāmagrī*). If we examine the cloth part by part (*bhāgaśaḥ),* we see that it is non-existent; it is the same for the donor. We call a portion of space *(ākāśa*) enclosed within the four great elements (*mahābhūta*) body (*kāya*); when this body thinks, moves about and acts, when it walks, stops, sits down or arises, we commonly (*prajñaptitaḥ)* call it a man (*pudgala*). But considering it part by part, it is non-existent (*anupalabdha*).

Moreover, the ātman is absent in all the aggregates (*skandha*), elements (*dhātu*) and bases of consciousness *(āyatana*). Since the ātman does not exist, the donor does not exist. Why? Because the ātman is given all kinds of names (*nāmasaṃketa*): man (*manuṣya*), god (*deva*), male (*puruṣa*), female (*strī*), donor (*dāyaka*), recipient (*pratigrāhaka*), suffering person (*duḥkhasaṃvedin*), fortunate person (*sukhasaṃvedin*), animal (*tiryagyoni*), etc.; there are only names (*nāman*), there is no true reality in them (*bhūtadharma*).

[148b] Question. – If the donor does not exist, who is this bodhisattva who is practicing the virtue of generosity (*dānapāramitā*)?

Answer. – He is a simple name (*nāmasaṃketa*) existing as a result of the complex of causes and conditions (*hetupratyayasāmagrī*), but with no more reality than a house (*gṛha*) or a chariot (*ratha*).

NON-EXISTENCE OF THE ĀTMAN

1. The ātman is not an object of consciousness.

Question. – Why does the ātman not exist?

Answer. – We have already said above [when we were explaining the phrase] *Evaṃ mayā śrutam ekasmin samaye* (cf. *Traité*, I, p. 67-69F), but we will repeat it.

The Buddha spoke of six consciousnesses (*vijñāna*): *1*) the eye consciousness (*cakṣurvijñāna*) and the dharmas associated with the eye consciousness (*cakṣurvijñānasaṃprayukyakadharma*) together take color (*rūpa*) as object *(ālambana*), but are not concerned with houses (*gṛha*), cities (*nagara*) and other nominal fictions of all kinds; *2-5*) similarly, the consciousnesses of ear, nose, tongue and body (*śrotraghrāṇajihvākāyavijñāna*) [are concerned with sound (*śabda*), smell (*gandha*), taste (*rasa*) and touchable (*spaṣṭavya*) repectively]; *6*. the mental consciousness (*manovijñāna*) and the dharmas associated with the mental consciousness (*manovijñānasaṃprayuktakadharma*) cognize the eye (*cakṣus*),

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places, it frequently has recourse to it (cf. *Traité*, I, p. 36F, 37F, 69F, 367F, 378F, 396F). We have already determined above, *Traité*, p. 614F, n., that the Mppś, at certain places, departs from the doctrines of the Madh. kārikā.

color (*rūpa*), the eye consciousness (*cakṣurvijñāna*), and so on up to : they cognize the mind (*manas*), dharmas and the mental consciousness (*manovijñāna*).[141]

The things that are the object *(ālambana*) of these consciousnesses (*vijñāna*) are all empty (*śūnya*), impersonal (*anātman*) and perish after their arising (*utpannaniruddha*); they are not independent (*svatantra*).

Neither can an ātman cannot be attributed to unconditioned dharmas (*asaṃskṛtadharma*)[142], for they experience neither suffering (*duḥkha*) nor happiness (*sukha*). If an ātman were needed in all of that, there must be a seventh consciousness to cognize this ātman; but this is not the case. Therefore we know that there is no ātman.

2. Debate with the Personalist.

The Personalist. - How do you know there is no Ātman?

1st Argument. – Each person in particular conceives the idea of ātman in respect to his own person (*svakāya*), and not in respect to that of another. Therefore if he wrongly considers as ātman the non-ātman of his own person, he ought also to wrongly consider as ātman the non-ātman of another.

2nd Argument. – If there is no inner *(ādhyātma*) ātman, (given that) the cognition of colors arises and perishes from moment to moment (*kṣaṇotpannaniruddha*), how does one distinguish and recognize the color blue (*nīla*), yellow (*pīta*), red (*lohita*) or white (*avadāta*)?

3rd Argument. – If there is no ātman, and since the evolving human consciousnesses (*pravṛttivijñāna*), constantly arising and ceasing, all disappear with the life of the body, who is bound by the actions – sins *(āpatti*) or merits (*puṇya*)? Who endures suffering (*duḥkha*) or happiness (*sukha*)? Who is liberated (*vimukta*)?

For all of these reasons, we know that the ātman exists.

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[141] According to the Kośa, IX, p. 238, the Vātsīputrīyas believe that the ātman or pudgala is cognized by the visual consciousness. When the visual consciousness, they say, cognizes color and shape, i.e., the body, they secondarily discern the pudgala (*chakusurvijñeyāni rūpāṇi pratītiya pudgalaṃ prativibhāvayati*). – Here the Mppś establishes that the object belonging to the six consciousnesses is empty and does not constitute an ātman; it will add that there is no seventh consciousness to cognize the ātman. This difficulty will later lead the idealist school to posit a seventh consciousness which they call the *kliṣṭamanas*. Stained by belief in a self, this *kliṣṭamanas* has the store-consciousness *(ālayavijñāna*) as object which it wrongly takes to be an ātman (cf. Saṃgraha, p. 16-22; Triṃśikā, p. 22-24; Siddhi, p. 225-288).

[142] These *asaṃskṛta dharmas* are space *(ākāśa*), cessation (= nirvāṇa) due to wisdom (*pratisaṃkhyānirodha*) and the cessation not due to wisdom (*apratisaṃkhyanirodha*); cf. Kośa, I, p. 8.

ANSWER:

Refutation of the 1st Argument. – 1) The difficulty is common to us, for if the man conceived the idea of ātman with reference to another person, one must still ask why he does not conceive the idea of ātman in reference to his own person.[143]

2. Furthermore, arising from causes and conditions (*pratītyasamutpānna*), the five aggregates (*skandha*) are empty (*śūnya*) and are not ātman.[144] But because of ignorance (*avidyā*), the twenty kinds of *satkāyadṛṣṭi* (belief in "me" and "mine") arise.[145] This *satkāyadṛṣṭi* arises relative to the five aggregates. Since it arises from the five aggregates, it is these five aggregates and not the person of another that is considered to be the ātman, and that is due to the impregnations (*vāsanā)* of [ignorance].

3. Furthermore, if there were any ātman [whatsoever], the ātman of a third person should exist; but without even knowing if your own ātman exists or not, you are questioning me about the ātman of a third person. It is as if somebody, questioned about the horns of a rabbit (*haśviṣāṇ*a), should answer that they are like the horns of a horse (*aśvaviṣāṇa*). If the horns of a horse really existed, one could resort to them to establish [the existence] of the horns of a rabbit; but if the horns of a horse are also uncertain (*avyakta*), how could one resort to them to establish the horns of a rabbit?

4. Furthermore, it is because the man conceives the idea of ātman in reference to his own person that he himself affirms the existence of the ātman. But you are speaking of a universal (*vyāpin*) ātman which should also be attributed to other people. This is why one cannot say that the fact of conceiving the idea of ātman in reference to one's own person and not in reference to [148c] another's person proves the existence of the ātman.

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[143] Āryadeva meets this objection in his Catuḥśataka, v. 228 (cited in Madh. vṛtti, p. 199):

yas tavātmā mamānātmā tenātmā niyamān na saḥ,
nanv anityeṣu bhāveṣu nāma jāyate.

"What is self for you is non-self for me; therefore it is not certain that it concerns a self. Do these hypotheses not arise on the basis of impermanent things?"

[144] To understand the discussion that follows, one should remember that the idea of the self applies to the five skandhas, the elements constituting the individual, namely, substance or body (*rūpa*), perception (*saṃjñā),* feeling (*vedanā),* formations (*saṃskāra*) and consciousness (*vijñāna*). A synonymous expression is "name-and-form" (*nāmarūpa*) which the Mppś will use later. *Nāman* is the four non-material skandhas, perception, feeling, formations and consciousness; *Rūpa* is the material skandha, the body or substance.

[145] *Satkāyadṛṣṭi,* the etymology of which is obscure (cf. Kośa, V, p. 15, n. 2) means the belief in "me" and "mine" *(ātmātmīyagrāha*). See Majjhima, III, p. 17; Saṃyutta, III, p. 16; Vibhaṅga, p. 364; DhammasaṅgaÈni, p. 320; Paṭisaṃbhidā, I, p. 143-149; Mahāvyutpatti, no. 1684-4704; P'i p'o cha, T 1545, k. 8, p. 36-49 (tr. J. Rahder, *La satkāyadrṣhṭi d'après Vibhāṣā,* 8, in MCB, I, 1931-32, p. 227-239; Kośa, V, p. 15-17; Siddhi, p. 348

The *satkāyadṛṣṭi* takes as *ātman* either the five *skandhas* or one of the five *skandhas*: it has twenty aspects or "points" on which scholars disagree; the Pāli system counts four different aspects for each of the five skandhas: *1*) *rūpa* is *ātman*; *2*) *ātman* is endowed with *rūpa*; *3*) *rūpa* is within the *ātman*; *4*) the *ātman* is within *rūpa*, and so on for each of the other four skandhas. The Abhidharma system is explained in Mahāvyutpatti and Vibhāṣā (*l.c.*) and is more complicated.

5. Furthermore, there are people in whom the idea of atman arises in reference to something [other than themselves]: thus, heretic contemplatives (*tīrthikadhyāyin*), practicing the seeing of the totality of earth (*pṛthivīkṛtsnāyatana*), see the earth as being the ātman and the ātman as being the earth,[146] and the same also for water, fire, wind and space. But it is out of error (*viparyāsa*) that the idea of ātman is conceived in reference to another.

6. Moreover, there are circumstances (*samaya*) where the idea of self is conceived in reference to another.

[*The man whose limbs were replaced by those of a corpse*].[147] Thus, a man who had undertaken to go on a long journey spent the night alone in a deserted house. In the middle of the night, a demon, carrying a dead man on his shoulder, was about to set the corpse down in front of him; then another demon angrily chased the first one saying: "That dead man belongs to me; why are you bringing him here?" The first demon replied: "He is my property; it is I who took him and brought him here myself." The second demon continued: "No, it was I who brought that dead man here." Each seizing the corpse by one hand, the two demons argued with each other. The first demon said: "There is a man here and we can ask him." The second demon began to question him. The man thought: "These two demons are very strong; whether I tell the truth or I lie, my death is certain; in either case, I can't escape. What is the use of lying?" Then he answered that it was the first demon that had brought [the corpse].

Immediately, very angry, the second demon seized the man by the hand which he tore off and threw on the ground; but the second demon took an arm of the corpse which he fitted onto the man by slapping it on. In the same way he substituted the two arms, the two legs the head and the sides [of the corpse]. Together, the two demons devoured the man's body which they had replaced [by that of the corpse], and after wiping their mouths, they went away.

Then the man thought: "With my own eyes, I saw the demons devour the body which my mother and father gave to me; now my present body consists completely of another's flesh. Do I really have a body now, or am I only a corpse? If I think I have body, it is entirely another's body; if I think I don't have one, there is, however, a body that is visible." Having had these thoughts, he was very worried and became like a man who has lost his mind.

The next morning, he resumed his journey. Having arrived at the kingdom that was his destination, he saw an assembly of monks around a Buddhist stūpa, and he asked them whether his body existed or not. The monks asked him: "Who are you?" He answered: "I don't even know if I am a man or not." He told

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[146] On the power of these contemplatives, see above, p. 731F.

[147] In its version of this macabre story, the Mppś is very close to Tchong king siuan tsa p'i yu king, T 208, no. 3, p. 531c-532a (tr. Chavannes, *Contes*, II, p. 72-74). The story is summarized in King liu yi siang, T 2121, k. 46, p. 241a-b. – According to the legend of Aśoka, the victim of the story was the son of a noble family of Mathurā: he had become a monk under Upagupta, but decided to return to the world; on going home, he stopped for the night in the temple of a deva, where two yakṣas appeared and substituted his body for that of a corpse. The next day, he returned to Upagupta and, completely detached from his body, he attained arhathood: cf. A yu wang tchouan, T 2042, k. 6, p. 122b (tr. Przysluski, *Aśoka*, p. 381-382); A yu wang king, T 2043, k. 9, p. 165b.

the assembly all that had happened. The bhikṣus said: "This man knows for himself the non-existence of a self; he will easily be liberated."

Speaking to him, they said: "From the very beginning until today, your body was always without ātman, and it is not just coming to the present moment [that that is so]; it is simply because the four great elements were combined that you thought: 'This is my body.' There is no difference between your previous body and that of today." The bhikṣus converted him to the Path (*mārga*); he cut through his passions and became an arhat.

Thus there are circumstances where one conceives the idea of self in reference to another. But under the pretence that there are distinctions between "that" and "this", one cannot say that there is a "me".

7. Finally, the true nature (*bhūtasvabhāva*) of the ātman cannot be established with precision (*niyama*); one cannot establish whether it is eternal (*nitya*) or transitory (*anitya*) independent (*svatantra*) or dependent (*asvatantra*), [149a] active (*kāraka*) or inactive (*akāraka*), substantial (*rūpin*) or non-substantial (*arūpin*), and other characteristics (*nimitta*) of this kind. Where there are characteristics (*nimitta*), there is reality (*dharma*); but without characteristics, there is no reality. Since the ātman has no characteristics, we know that it does not exist.

a. If the ātman were eternal (*nitya*), the sin of murder (*vadhāpatti*) would not exist. Why? The body can be killed bcause it is transitory, whereas the ātman would be indestructible because eternal.

Question. – Without a doubt, the ātman which is eternal cannot be killed, but the sin of murder is only killing the body.

Answer. – If killing the body were murder, why does the Vinaya say that suicide *(ātmavadha*) is not murder?[148] Sin *(āpatti*) and merit (*puṇya*) result from evil done to another (*paraviheṭhana*) or good done

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[148] I [Lamotte] strongly doubt that the Vinaya says that "suicide is not murder", but it is certain that Buddhism has never condemned suicide as such. It seems that it is wrong that de La Vallée Poussin, in his article *Suicide* in ERE, XII, p. 25, claimed the contrary. In fact, the third Paārājika, to which he refers, does not condemn suicide itself, but the encouraging of others to kill themselves, which is quite different: "If a bhikṣu gives a knife or had a knife given to someone and tells them to kill themselves; if he praises death to them; if he says for example; "What use is this miserable life? It is better to die than to live" ... and afterwards this man, because of that, dies, this bhikṣu is guilty of a *pārājika* sin" (Vinaya, III, p. 72; L. Finot, *Le Prātimokṣasūtra des Sarvāstivādin*, JA, Nov.-Dec., 1913, p.477-478).

As the Mppś comments here, suicide, which harms no one else, is not a sin since sin consists of harming others, just as merit consists of doing good to others. But although suicide itself is not to be condemned, that does not mean that it should be recommended to all. A reasonable action in some, in others it can be madness.

Among successful suicides, we may cite that of the Buddhas who turned the wheel of Dharma and converted disciples, that of pratyekabuddhas who judged the time had come to enter into nirvāṇa, that of arhats who destroyed their passions and "did what had to be done" *(kṛtakṛtya*); finally, that of bodhisattvas who sacrificed their lives in honor of the Buddha or for the good of creatures. Thus, Śākyamuni, having decided to die, spontaneously renounced his life force *(āyusaṅkhkhāraṃ assaji*: Digha, II, p. 106). Pratyekabuddhas in groups or singly, judging that the time had come, rise up into the sky, change themselves into fire and enter parinirvāṇa (cf. *Traité*, I, p. 182F, n. 2; p. 392F). At the death of Śākyamuni, eighteen arhats entered nirvāṇa with him (*Traité*, I, p. 89, n. 2) while

to another (*parahita*) respectively. It is not by taking care of one's own body or by killing one's own body that one gains merit or commits a sin. This is why the Vinaya says that suicide is not a sin of murder but is tainted with ignorance (*moha*), desire (*rāga*) and hatred (*dveṣa*).

If the ātman were eternal, it would not die and would not be reborn. Why? Because according to your system, the ātman which is eternal, completely fills the five destinies (*gati*); how would there be birth and death? Death (*cyuti*) consists of leaving this place, and birth (*upapatti*) consists of appearing in that place. This is why it cannot be said that the ātman is eternal.

If the ātman were eternal, it would be unable to experience sorrow (*duḥkha*) and happiness (*sukha*). Why? When sorrow prevails, one is sad, and when happiness prevails, one is joyful. But that which is modified (*vikṛta*) by sorrow and joy is not eternal.

If the ātman were eternal, it would be like space *(ākāśasama*); rain would not moisten it and heat would not dry it up. There would be no hither (*ihatra*) or thither (*paratra*) in it. If the ātman were eternal, it could not be reborn over there or die here.

If the ātman were eternal, the view of self *(ātmadṛṣṭi*) would exist permanently and one would never be able to attain nirvāṇa.

If the Ātman were eternal, it would be without arising (*utpāda*) and ceasing (*nirodha*) and there would be no falsehood or error, for there must be non-self (*anātman*) and impermanence (*anitya*) for there to be forgetfulness and error.

Subhadra voluntarily preceded him in death (*Traité*, I, p. 210F). Vakkhali, who was suffering from a painful illness, received asssurance from the Buddha that his death would be innocent (*apāpika*), recited the Buddhist credo for the last time and stabbed himself (Saṃyutta, III, p. 119-124; Tsa a han, T 99, no. 1265, k. 47, p. 346b-347b; Tseng yi a han, T 125, k. 19, p. 642b-643a). Godhika, despairiing of attaining definitive deliverance, slit his throat, at once obtainedarhathood and entered into nirvāṇa (cf. *Traité*, I, p. 211F, n.). Mahāprajāpati Gautamī and her friends voluntarily entered nirvāṇa with the Buddha's permission (*Traité*, I, p. 587F, n.). Both the Lesser and the Greater Vehicle unreservedly praise the charitable deeds of the bodhisattvas who sacrifice their life for the benefit of beings or to pay homage to the Buddhas. We may recall the "gift of the body" and the "gift of the head" made by the future Buddha Śākyamuni (*Traité*, I, p. 143-144F, n.), the deed of the bodhisattva Sarvasattvapriyadarśana who, to celebrate the Buddha and the Saddharmapuṇḍarīkasūtra, filled his body with oil, set it on fire and burned for twelve years (*Traité*, I, p. 579, n.; below, p. 751F). Suicide seems to be reserved for very saintly and very virtuous people; others would do best to abstain. Often, the untimely attempt at suicide fails, not without, however, assuring the hopeless one of considerable spiritual benefits. Sihā, hopeless at not progressing on the spiritual path, wished to hang herself; hardly had she knotted the cord around her neck than she attained arhathood; the cord loosened from her neck and fell to the ground (Therīgathā, v. 77-81). Sappadāsa, feeling unable to arrive at meditative stabilization, was about to kill himself with a razor when he suddenly attained insight (Theragāthā, v. 405-410). Vakkhali, regretting not seeing the Buddha, wished to throw himself down from a high rock; at that moment the master appeared and prevented him from prematurely ending his days (Apadāna, II, p. 465-468; Manorathha, I, p. 248-251; Dhammapadaṭṭha, IV, p. 118-119; tr. Burlingame, *Legends*, III, p. 262-263: Theragāthā Comm. in Rh.-D., *Brethren*, p. 197-199).

Therefore the ātman is not eternal and, for many reasons of this kind, we know that the ātman is not eternal.

b. If the ātman were transitory (*anitya*), there would, again, be neither sin *(āpatti*) nor merit (*puṇya*). The body being impermanent and likewise the ātman, both would perish together [at death] and final annihilation (*ucchedānta*) would be reached. Swallowed up in this annihilation, one would not go on to future existences (*parajanman*) and undergo there [the retribution] of sins and merits. If this annihilation were nirvāṇa, it would not be necessary to cut the bonds (*bandhanadamuccheda*), and one would only commit sins and merits, the causes and conditions (*hetupratyaya*) of future existences. For many reasons of this kind, we know that the ātman is not transitory.

c. If the ātman were independent (*svatantra*) and active (*kāraka*), it would be able to have everything according to its desires. Now it does not [always] get what it wants and it [often] gets what it does not want.

If the ātman were independent, no one would commit evil deeds and fall into the bad animal destinies (*tiryagyonidurgati*).

Furthermore, every being hates suffering (*duḥkha*); but whoever seeks happiness (*sukha*) finds suffering. This is how we know that the ātman is neither independent nor active.

[149b] Moreover, out of fear of punishment, people make an effort to practice the good. If it were independent, why would it be forced to cultivate merits (*puṇyabhāvana*) out of fear of punishment?

Finally, beings do not realize their wishes (*manoratha*); they are pulled about *(ākṣipta*) by the afflictions (*kleśa*) and the bonds of craving (*tṛṣṇābandhana*). For many reasons of this kind, we know that the ātman is neither independent nor active.

d. Is the ātman dependent (*asvatantra*) and inactive (*akāraka*)? No, those are not the characteristics of the ātman. What is called the ātman is not different from the six consciousnesses *(ṣaḍvijñāna*).

Moreover, if the ātman is inactive, why does king *Yen lo* (Yama)[149] ask the fisherman: "Who commanded you to commit this sin?" And the fisherman answered: "I myself committed it." This is why we know that the ātman is not inactive

e. It is not correct that the ātman is substantial (*rūpin*). Why? Because all substance is transitory (*anitya*).

Question. – Why do people say: substantiality is one of my own characteristics?

Answer. – Some say that the ātman resides in the mind (*citta*) and that it is as fine (*sūkṣma*) as a mustard grain (*sarṣapa*); pure (*viśuddha*), it is called subtle material body (*prasādarūpakāya*). According to other opinions, it is like a grain of wheat (*yava*), a bean (*māṣa, masūra*) half an inch high (*ardhāṅguṣṭha*), an

[149] Yama, king of death and the hells in Hindu mythology (cf. Macdonell, *Vedic Mythology*, p. 171-174; Hopkins, *Epic Mythology*, p. 107-116): he plays only a minor role in the Buddhist pantheon (see Malalasekera, II, p. 680-681; Akanuma, p. 777a).

inch high (*aṅguṣṭha*).[150] As soon as it takes on a body, it resumes its former form, the way the skeleton of an elephant (*gajāsthi*), when it has reached its complete form, is like that of the entire elephant. Some say that the size [of the subtle body] corresponds to that of the human body and that after death the dimensions re-appear. But all of that is wrong (*ayukta*). Why? Because all matter (*rūpa*) is made of the four great elements (*mahābhūta*); being the result of causes and conditions (*pratītyasamutpanna*), all matter is impermanent (*anitya*). If the ātman were material, since matter is transitory, the ātman too would be transitory. For this hypothesis, see what has been said above (p. 743F).

Question. – There are two types of bodies (*kāya*), the coarse body (*sthūlaśarīra*) and the subtle body (*sūkṣmaśarīra*). The coarse body is transitory (*anitya*), but the subtle body is the ātman; eternally it passes from existence to existence and penetrates the five destinies (*gati*).[151]

Answer. – This subtle body does not exist (*nopalabhyate*). If the subtle body existed, there should be a place (*sthāna*) where it could be found, as is the case for the five internal organs or the four parts of the body. But we may search for it everywhere without finding it.

Question. – This subtle body is extremely fine (*paramasūkṣma*). At death, when it has gone, how would you see it if, during life, you couldn't find it? Besides, the five organs can neither see nor cognize this subtle body; only the ārya endowed with the superknowledges (*abhijñā)* could see it.

Answer. – If that is so, it is no different than nothing at all. When a person, at the moment of death, abandons the aggregates (*skandha*) of the present existence to enter into the aggregates of the intermediate existence (*antarābhava*),[152] there is no relationship of anteriority or posteriority between the

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[150] Here we have a very clear allusion to the speculations of the Upaniṣads which often contrast the Brahman, world soul, with the brahman, the psychic principle; as such the Being dwells in the citadel of the body (*puriśayaḥ puruṣaḥ:* Praśna Up., V, 5), in the lotus of the heart (*daharaṃ puṇḍaīkaṃ puruṣaḥ:* Cāndogya Up. VIII, 1, 1). It is tiny (*vāmana*: Katha Up. V, 3) a span in length (*pradeśamātra*: Cāndogya Up. V, 18, 1), an inch high (*aṅguṣṭhamātra*: Katha Up. IV, 12), smaller than a grain of rice, than a grain of wheat, than a millet seed *aṇiyayān vrīher yavād vā sarṣapād vā śyāmākataṇādulādd vā:* Śvetāś. Up. III, 14, 3), the size of a needle-point *(ārāgramātra*: Candogya Up. V., 8). It is the vital wind (*prāṇa*: Kauṣitakī Up. III, 9), the witness (*sākṣin*), the person who appears in the pupil of the eye (*ya eṣo 'kṣaṇi puruṣo dṛśyata*: Cāndogya Up. Iv, 15, 1).

In the Buddhist texts references are rarely found as clear as in the rantings of the Upaniṣads.

[151] The Vedānta accepts the existence of this subtle body; at the same time as the *indriyas*, the seeds of the organs of the coarse body, the soul carries with it at death the subtle body composed of subtle particles of the elements, which will be the seeds of a new coarse body. The subtle body is material but transparent; thus no one can see it when it exits. The animal heat belongs to it: if the corpse is cold, it is because the subtle body, enveloping the soul and the organs, has abandoned the coarse body. Cf. Śaṃkara ad Brahmasūtra, I, 4, 1: IV, 2, 9; P. Deussen, *Das System des Vedānta*, 1883, p. 399-404. – The Sāṃkhya also believe in the existence of a subtle body that does not come from the parents but results from a projection; cf. Sāṃkhyapravachanabhāṣya, III, 7, ed. R. Garbe, p. 89; Sāṃkhyasūtra, V, 103, ed. R. Garbe, p. 241.

[152] Some Buddhists are of the opinion that between existence-death and existence-birth there is an intermediate existence (*antarābhava*) – a body, five skandhas – that goes to the place of rebirth; this theory is proposed mainly by

moment when the body of the actual existence disappears and when it assumes the body of the intermediate existence: the birth occurs at the same time as the disappearance. It is as if one presses a wax seal (*mudrā)* onto clay and, the clay having received the imprint, the imprint were to be broken at once; the impression and the disappearance of the imprint are simultaneous, without anteriority or posteriority. At the very same moment when one takes on the aggregates and the mode of being of the intermediate existence, one abandons the aggregates of the intermediate existence (*antarābhava*) to assume the mode of being of existence-birth (*upapattibhava*). You say that the subtle body constitutes this intermediate existence, but this [alleged] body of intermediate existence comes [from nowhere] and goes [nowhere]. It is like the burning of a lamp (*dīpa*) characterized by a succession of productions and disappearances (*utpādanirodha-prabandha*), without permanence (*śāśvata*), but also without interruption (*uccheda*).[153]

[149c] Finally, the Buddha said: "Whether past, future or present, coarse or subtle, all substance is transitory."[154] Therefore your [alleged] subtle matter constituting the ātman would also be transitory and perishable.

For many reasons of this kind we know that the ātman is not substantial.

f. Neither is the ātman non-substantial (*arūpin*). The four aggregates (*skandha*)[155] and the three unconditioned (*asaṃskṛta*) factors are non-substantial. The four aggregates in question, being impermanent (*anitya*), dependent (*asvatantra*), dependent on causes and conditions (*hetupratyayāpekṣa*) cannot be the ātman. As for the three non-conditioned factors, they cannot be considered as being the ātman because they are not taken on (*upātta*). For many reasons of this kind we know that the ātman is not non-substantial.

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the Sāṃmitīyas (cf. Kathāvatthu, II, p. 361). But most of the sects do not agree, deny this *antarābhava* (see Kośa, III, p. 32, n) for the good reason that birth immediately follows the death.

153 In its reasoning and its examples, the Mppś seems to take its inspiration directly from the Madh.vṛtti, p. 544: *tatrabimbapratibimbanyāyena svādhyāyadīpamudrāpratimudrādinyāyena vā maraṇāntikeṣu skandheṣu nirudhyamāneṣv ekasminn eva kṣaṇe tulādaṇḍanāmonnāmanyāyenaiva avpapattyāṃśikāḥ skandhā yathākarmākṣepata upajāyante*: "In the example of the image and the reflection or the example of reading and the lamp, the seal and the impression, etc., when the present skandhas are destroyed at death, at that very moment, as is the case for the (simultaneous) rising and falling of the pans of a balance, the skandhas relating to birth are produced by a projection in harmony with the actions."

For the example of the image and the reflection (*bimbapratibimba*), see Kośa, III, p. 34: for the example of the seal and the impression (*mudrāpratimudrā),* Lalitavistara, p. 176, l. 15; Madh. vṛtti, p. 428, 551; for the example of the pans of a balance (*tulādaṇḍa*), Madh. avatāra, p. 94 (tr. Lav., Muséon, 1910, p. 291-292).

Also according to the Visuddhimagga (p. 604), birth immediately follows death and there is no intermediary (*tesaṃ antarikā natthi*).

154 Cf. Vinaya, I, p. 14; Saṃyutta, II, p. 252, 253; III, p. 47, 68, 80. 89; IV, p. 382: *Yaṃ kiñci rūpaṃ atītānāgatapaccuppannam ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dāre sāntīke vā, sabbaṃ rūpaṃ n' etaṃ mama n' eso 'ham asmi na me so attāti*.

155 I.e*., saṃjñā, vedanā, saṃskarā* and *vijñāna*; cf. above, p. 77F, n. 2.

Search for the ātman in the heavens or on earth, inside (*adhyātmam*) or outside (*bahirdhā*), in the three times (*tryadhva*) or the ten directions (*daśadiś)*, you will never find it anywhere. Only the coming together of the twelve bases of consciousness [*dvādaśāyatana*, i.e., the six sense organs and their respective objects] produce the six consciousnesses *(ṣaḍvijñāna*). The coming together of the three [*trisaṃnipāta*, or the coming together of the organs, the objects and the consciousnesses] is called contact (*sparśa*). Contact produces feeling (*vedanā),* concept (*saṃjñā),* the act of attention (*cetanā)* and other mental dharmas (*caitta, caitasikadharma*).[156] According to the Buddhist system (*ihadharma*), it is by the power of ignorance (*avidyā)* that *satkāyadṛṣṭi* (belief in me and mine) arises. As a result of *satkāyadṛṣṭi*, the existence of ātman is affirmed. This *satkāyadṛṣṭ*i is destroyed by seeing the truth of suffering (*duḥkhasatyadarśana*, the knowledge of the law relating to suffering (*duḥkhe dharmajñāna*) and the subsequent knowledge relating to suffering (*duḥkhe 'nvayajñāna*). When *satkāyadṛṣṭi* is destroyed, one no longer believes in the ātman.

Refutation of the 2nd argument. – Above (p. 736F) you said: "If there is no inner (*adhyātma*) ātman, given that the consciousness of colors arises and perishes from moment to moment (*kṣaṇotpannaniruddha*), how does one distinguish and cognize the color blue, yellow, red or white?" But if the ātman existed, neither could it cognize it by itself; it would have to depend *(āśrī*) on the visual consciousness (*cakṣurvijñāna*) to be able to cognize it. If that is so, the ātman is futile (*niṣprayajana*). The visual consciousness cognizes color; color arises and perishes, and [the visual consciousness] arises in similarity with it and perishes in similarity with it. However, in the mind that [immediately] follows, there arises a dharma called memory *(smṛti*); this memory is a conditioned (*saṃskṛta*) dharma; although it perishes and disappears, this memory is capable of cognizing.[157] In the same way that the ārya, by the power of his wisdom (*prajñābala*), is able to cognize future things (*anāgatadharma*), so successive moments of memory are able to cognize past moments (*atītadharma*). On disappearing, the previous visual consciousness gives birth to the subsequent visual consciousness. This subsequent visual consciousness is endowed with power by the energy of its activity (*pravṛttikṣṇatvāt*) and, although the color is temporary and unstable, it can be cognized thanks to the energy of memory. This is why, while arising and ceasing from moment to moment and despite its impermanence, consciousness can distinguish and cognize color.

Refutation of the 3rd argument. – You said (p. 736F): "If there were no Ātman, since the evolcing human consciousnesses (*pravṛttivijñāna*), which are always arising and perishing, all disappear with the life of the body, who then is related to actions – sins or merits? Who endures the suffering (*duḥkha*) or enjoys the happiness (*sukha*)? Who is liberated (*vimukta*)?" Now we will reply.

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[156] Extract of a sūtra the Sanskrit version of which is known to us by the Vijñānakāya (tr. Lav., EA, I, p. 370) and Kośa, III, p. 105; IX, p. 245: *cakṣuḥ pratītya rūpāṇi cotpadyate cakṣurvijñānam, trayāṇāṃ saṃnipātaḥ sparśaḥ vedanā saṃjñā cetanā*. The Pāli version which is slightly different occurs in Saṃyutta, II, p. 72; Iv, p. 33, 67-69, 86-87, 90: *cakkhuṃ ca paticca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṃgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇha, ayaṃ kho dukkhasso samudayo*.

[157] For the problem of memory, see Kośa, IX, p. 273 sq.

1. In the person who has not yet obtained the true Path (*mārga*), the afflictions (*kleśa*) cover over *(āvṛṇvanti*) the mind (*citta*); he performs actions (*karman*) that are the causes and condition for his rebirth (*jātihetupratyaya*); after death, the five aggregates [of the future existence] arise from the series of five aggregates (*pañcaskandhasaṃtāna*) of the present existence in the same way that one lamp lights another. And in the same way that, in the production of rice (*śāli*), three causes and conditions intervene, namely, soil (*bhūmi*), water (*vāri*) and seed (*bīja*), so for a future existence to be produced, a body (*kāya*), defiled actions (*sāsravakarman*) and the fetters (*saṃyojana*) are necessary. Of these three causes and conditions, the body and actions cannot be cut through, cannot be suppressed; only the fetters can be cut through. When the fetters are cut through, even though a body and actions remain, one can obtain liberation [150a] (*vimukti*). If there is a rice seed (*śālibīja*) and earth (*bhūmi*), but water (*vāri*) is missing, the rice will not grow. Similarly also, despite the presence of a body (*kāya*) and despite the presence of actions (*karman*), one is not reborn when the water of the fetters (*saṃyojana*) has dried up. Thus, even though there is no ātman, one can obtain liberation (*vimukti*). Bondage (*bandhana*) is due to ignorance (*avidyā);* liberation is due to wisdom (*prajñā);* the ātman plays no part.

2. Finally, the complex of name-and-form (*nāmarūpasāmagrī*) is commonly (*prajñaptitaḥ)* called pudgala (person, individual). This pudgala is chained by all the bonds (*bandhana*); but when it has found the tab of pure wisdom (*anāsravaprajñānakha*), it unties all the knots; from that time onward, this person has found liberation (*vimukti).* It is like a rope which one knots or unknots (*rajjuninirmocana*): the rope is the knot, and the knot is not something distinct (*bhinnadharma*); but in common usage (*loka*), we say: to tie the rope, to untie the rope. It is the same for name-and-form (*nāmarūpa*): the coming together of these two things, i.e., name (*nāman*) and form, is commonly called (*prajñaptitaḥ*) pudgala, but the fetters are not something different from name-and-form. With regard to name-and-form, it is just a matter of being chained [by the fetters] or liberated [from the fetters].

It is the same for receiving punishment or reward. Although no dharma is truly pudgala, it is by means of name-and-form that one gathers the fruit of sins and merits; and yet the pudgala has the name of the gatherer. It is like the chariot (*ratha*) that carries goods: by examining it piece by piece, there is no real chariot [distinct from its constitutive parts]; nevertheless, the chariot has the name of the transporter of goods. In the same way, the pudgala receives punishment and reward [in the sense that] name-and-form receive punishment or reward, whereas the pudgala has [merely] the name of receiver. It is the same for what feels suffering or happiness.

For many reasons of this kind, the ātman is non-existent. [Here] ātman means the donor (*dāyaka*), but it is the same for the recipient (*pratigrāhaka*). According to you, the ātman is the pudgala. This is why the pudgala who gives is non-existent and the pudgala who receives is non-existent. For many reasons of this kind, it is said that the thing given, the donor and the recipient do not exist.

Question. – If, among all the dharmas, the gift has as the true nature as its characteristic (*tathatālakṣaṇa*), if it is indestructible, non-perishable, unborn and uncreated, why do you say that the three elements [of which it is constituted], namely gift, donor and recipient] are broken and non-existent?

Answer. – If ordinary people (*pṛthagjana*) [think] they see a donor, a recipient and a gift, that is an error (*viparyāsa*) and a wrong view (*mithyādṛṣṭi*); they are reborn in this world (*loka*) and enjoy happiness here; but when their merit (*puṇya*) is exhausted, they go backward. This is why the Buddha wants to lead the bodhisattva to follow the true Path (*satyamārga*) and obtain the true fruit of reward (*vipākaphala*). The true fruit of retribution is Buddhahood. To destroy wrong views, the Buddha says that the three things (donor, beneficiary and gift] do not exist and are truly indestructible. Why? Because from the very beginning *(āditaḥ),* all dharmas are absolutely empty (*atyantaśūnya*). For innumerable reasons of this kind, they are non-existent, and that is what is meant by perfection of the virtue of generosity.

VI. GENEROSITY AND THE OTHER VIRTUES

Moreover, if the bodhisattva practices the virtue of generosity, he will be able to give birth to the six virtues (*pāramitā*), and this will then be the perfection of the virtue of generosity.

1. Generosity and the virtue of generosity.

How does generosity engender the virtue of generosity?

Generosity is lower (*avara*), middling (*madhya*) or higher (*agra*); from the lower generosity comes the middling generosity and from the middling generosity comes the higher generosity. Giving food *(āhāra*) and [other gross] objects (*audārikadravya*) with gentleness (*mṛducitta*) is lower generosity.

[150b] Advancing in the practice of generosity (*dānabhāvanāvardhana*) and giving garments (*vastra*) and [other] precious objects (*ratnadravya*) is middling generosity, the result of lower generosity. Progressing in the generous motivation (*dānacittavardhana*) without sparing anything, giving one's head (*śiras*), one's eyes (*nayana*), one's blood (*śoṇita*), one's flesh (*māṃsa*), one's kingdom (*rājya*), one's wealth (*dhana*), one's wife (*dāra*) and children (*putra*) unreservedly, this is higher generosity, coming from middling generosity.

[*Gifts practiced by Śākyamuni in his jātakas*].[158]

[*1. Lesser gifts*]. – Thus, when the Buddha Śākyamuni produced the Bodhi mind (*pratamacittotpādakāle*) for the first time, he was a great king called *Kouang ming* (Prabhāsa) – seeking Buddhahood, he practiced generosity more or less. – When he took on a new existence, he was the master-potter (*kumbhakāra*) who gave bath utensils and honey syrup to another Buddha Śākyamuni and

[158] In the course of his previous existences, Śākyamuni made countless offerings to the Buddhas, seeking for enlightenment in order to liberate beings. The Mppś limits itself here to mentioning several of these offerings, but a much longer list may be found in Lalitavistara, p. 171-172 (tr. Foucaux, p. 153-154).

his saṃgha.[159] – Then when he was reborn, he was the wife of a great merchant (*mahāśreṣṭhibhāryā),* who offered a lamp to the buddha *Kiao tch'en jo* (Kauṇḍinya). Various deeds of this kind are called lesser gifts of the Bodhisattva.

[*2. Middling gifts*]. – In his previous existences, the buddha Śākyamuni was a merchant's son who gave a garment to the buddha *Ta yin cheng* (Mahāghoṣa) and built ninety stūpas to him fter his parinirvāṇa. – Then, when he was reborn, he was the great king who offered to the buddha *Che tseu* (Siṃha*)* garlands made of the seven jewels (*saptaratnamayanicaya*). – Finally, when he was reborn, he was the great merchant (*mahāśreṣṭhin*) who offered to the buddha *Miao mou* (Sunetra) an excellent palace and lotuses made of the seven jewels (*saptaratnamayapadma*). Deeds of this kind are called middling gifts of the Bodhisattva.

[*3. Higher gifts*]. – In a previous existence, the buddha Śākyamuni was a recluse *(ṛṣi*) who, seeing the grace and beauty of the Buddha *Kiao tch'en* (Kauṇḍinya) threw himself at the feet of this Buddha from the top of a high mountain; then, with peaceful body, he stood to one side. – He was also the bodhisattva *Tchong cheng hi kien* (Sarvasattvapriyadarśana) who offered his body as a lamp to the Buddha *Je yue kouang tö* (Candrasūryavimalaprabhāsaśrī).[160] Various deeds of this kind, where the Bodhisattva sacrifices his body (*kāyajīvita*) to offer it to the Buddhas, are the higher gifts of the bodhisattva. These are the three gifts of the Bodhisattva.

It is the same also when the bodhisattvas, from their first production of Bodhi mind (*prathamabodhicittotpāda*), make gifts to beings; first, they give food *(āhāra*); then their generous intentions increasing (*dānacittavardhana*), they give them the flesh of their body (*kāyamāṃsa*). First, they give all kinds of excellent drinks; then, their generosity increasing, they give them their body's blood (*kāyaśonita*). First they give them paper, ink and canonical texts, then they give the dharma teachers the fourfold offering (*pūjā)* of garments, robes, food and drink; finally, having obtained the *dharmakāya*, they preach all kinds of sermons (*dharma*) to countless beings (*aprameyasattva*), thus practicing generosity of the Dharma (*dharmadāna*). It is by means of such [progressions] that, from the virtue of generosity, there ensues [an increase of] the virtue of generosity.

2. Generosity and the virtue of morality.

How does the generosity of the bodhisattva give rise to the virtue of morality (*śīlapāramitā*)? The bodhisattva says to himself that, if he does not give anything to beings, he will be poor in the following existence; because of this poverty, thoughts of stealing (*adattādāna*) will arise in him; in the course of these thefts, he will commit murder (*prāṇātipāta*). As a result of his poverty, he will have insufficient pleasure; since these pleasures are insufficient, he will engage in illicit lovemaking (*kāmamithyācāra*).

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[159] On the gift of the Buddha to the former Śākyamuni, see above, *Traité*, I, p. 225F and notes.

[160] The action of this bodhisattva who later became the Buddha Bhaiṣarāja is fully described in the Saddharmapuṇḍarīka, p. 405-408. See text, *Traité*, I, p. 579.

Because of his poverty, he will be a man of [150c] low condition (*hīna*); fearful of the fact of this lowly condition, he will speak falsehoods (*mṛṣāvāda*), etc. Thus in the course of his poverty, he will commit the ten bad paths of action (*akuśalakarmapatha*).[161] [On the other hand], if he practices generosity, he will be reborn wealthy, and having riches, he will not commit sins (*adharma*). Why? Because one has no needs, then the five objects of enjoyment (*pañca kāmaguṇa*) are assured.

[The snake, the frog and the rat][162]. – In a previous existence, *T'i p'o ta* (Devadatta) was once a snake (*sarpa*). This snake lived in a pool (*hrada*) in friendship along with a frog (*maṇḍūka*) and a tortoise (*kūrma*). In time, the water of the pool dried up completely, but there was nobody the snake could blame for the famine (*duṛibhikṣa*) and distress; however, he sent the tortoise to call the frog [intending to eat the latter]. But the frog sent the tortoise back with this stanza:

When one becomes poor, one forgets previous dispositions.

One forgets earlier values; eating becomes the main thing.

Remember my words and repeat them to the snake:

The frog will never return to you.

If one develops generosity, one will become rich in future existences and never have needs; then one will be able to keep morality (*śīla*) and avoid all these sins. Therefore generosity can engender the virtue of morality.

Furthermore, generosity leads to the alleviation of the bonds of immorality (*dauḥśīlya*); it increases the mind of morality (*śīlacitta*) and brings about its strengthening (*dṛḍhatva*). Thus generosity is the cause and condition (*hetupratyaya*) that advances (*vardhana*) morality.

Furthermore, the bodhisattva who gives always feels sentiments of goodwill *(maitrī)* and compassion (*karuṇā)* towards his beneficiary. Detached from riches, unsparing of his own goods, how could he steal? Full of loving-kindness and compassion towards his recipient, how could he have the intention to kill? This is how generosity impedes immorality and gives rise to morality. By practicing generosity, all

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[161] The ten good and bad paths of action have been listed above, *Traité*, I, p. 501F.

[162] This jātaka occurs in a shorter form in King liu yi siang, T 2121, k. 48, p. 257a (cf. J. Hertel, ZDMG, 1914, p. 67). A more developed form in Mūlasarvāstivādin Vinaya (Ken pen chouo... p'o seng che, T 1450, k. 17, p. 188c-189a, tr. Chavannes, *Contes*, II, p. 398-400; Dulwa in Schiefner-Ralston, *Tibetan Tales*, p. 308) which has, not a snake, a frog and a tortoise, but a mongoose, a rat and a snake. These three animals took refuge in the same burrow. A famine breaks out; the rat Gaṅgādatta goes to look for food, in his absence, the mongoose declares that he will eat him if he returns without bringing anything back; the snake Nadasena sends a letter to the rat to warn him of the danger. The rat announces that he will not return because in times of famine, beings listen only to their bellies and lose all feeling of kindness; he does not want to be the victim of the mongoose.

thoughts of miserliness (*mātsaryacitta*) are suppressed, and henceforth morality (*śīla*), patience (*kṣānti*), zeal (*vīrya*) and the other [virtues] are readily practiced.

[*The gift of Mañjuśrī*]. – *Wen chou che li* (Mañjuśrī) was once a bhikṣu a long time ago – these are long kalpas. Having gone to a village to beg alms, he succeeded in filling his bowl (*pātra*) with sweet cookies {p. 754F} of a hundred flavors (*śatarasamodaka*). In the town, a little boy insistently asked him for one of [these cookies] but Mañjuśrī did not give him any. However, having come to a stūpa of the Buddha, Mañjuśrī took two cookies in his hands and said to the boy: "If you can eat one of these cookies yourself and give the other one to the Saṃgha, I will give them to you as a gift." They agreed and the boy made a gift of one cookie to the Saṃgha. Then in the presence of Mañjuśrī he received ordination (*upasaṃpadā)* and made the aspiration to become Buddha. This is how generosity can lead to obtaining morality and to making the decision to become Buddha. Therefore generosity gives rise to the virtue of morality.

Finally, as reward for generosity, one obtains the fourfold offering, a fine kingdom, a good teacher and one has no needs. Under these conditions, one [easily] keeps morality. Besides, as reward for generosity, the mind becomes gentle; the gentleness of the mind gives birth to morality; thanks to this morality, one can maintain one's mind free of bad dharmas (*akuśaladharma*).

For many reasons of this kind, generosity engenders the virtue of morality.

3. Generosity and the virtue of patience.

How does generosity gives rise to the virtue of patience (*kṣāntipāramitā*)?

[151a] 1) If the bodhisattva gives a gift and his recipient (*pratigrāhaka*) rebuffs him, either by asking for too much or by asking at an inopportune time (*akāle*), the bodhisattva has the following thought: "If I give gifts, it is to attain Buddhahood; no one forces me to give. Acting by myself, why should I get angry?" Having reasoned in this way, he practices patience; thus generosity engenders the virtue of patience.

2) Furthermore, if the bodhisattva gives and his recipient becomes annoyed, the bodhisattva thinks in the following way: "At this moment I am giving my inner and outer wealth *(ādhyātmikabāhyadhana*); I relinquish that which is hard to abandon. Then why should I endure vain insults (*śūnyaśabda*)? If I did not have patience, the gifts that I would be making would be impure (*aśuddha*). Giving without patience is to act in exactly the same way as a white elephant (*pāṇḍaragaja*) going to take a bath in the river who, as soon as he comes out, goes to roll in the dirt." Having reasoned in this way, he practices patience.

For many reasons of this kind, generosity engenders the virtue of patience.

4. Generosity and the virtue of exertion.

How does generosity engender the virtue of exertion (*vīryapāramitā*)?

In making gifts, the bodhisattva always uses his exertion. Why? At the moment when the bodhisattva produces the mind of Bodhi (*prathamachittotpāda*) for the first time, his resources (*guṇa*) are not great. And so, when he wants to practice the twofold generosity and gratify the wishes of all beings, since his resources (*dravya*) are insufficient, he is forced to acquire wealth (*dhana*) so as to give sufficiently.

[*The lives of Mahātyāgavat*][163]

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[163] The bodhisattva *Neng-che* (Capable of giving) definitely is the bodhisattva *Ta che* (Great liberality) whom the Mppś has already praised (cf. *Traité*, I, p. 265) as a hero of vigor. The same individual also appears, under the name *P'ou che* (Universal liberality) in the Lieou tou tai king and, under the transcription *Mo ho chö kia fan* (Mahātyāgavat), in the Hien yu king.

The acts of the bodhisattva Mahātyāgavat are well-known in the following sources: Mahāvastu, II, p. 89-91; Lieou tou tsi king, T 152 (no. 9), k. 1, p. 4a-5a (tr. Chavannes, *Contes*, I, p. 30-38); Hien you king, T 202 (no. 40), k. 8, p. 404b-409c (cf. Chavannes, *Contes*, IV, p. 90-91; Schmidt, *Der Weise u. d. Thor*, p. 227-252); King liu yi siang, T 2121, k. 9, p. 47b-48a. – In summary, Mahātyāgavat, the son of the brahmin Nyagrodha, is a kind of hero of generosity. As his fortune and that of his father were insufficient, he undertakes a sea journey. On the way, he meets first the brahmin *Kia p'i* who promises him his daughter in marriage. Having come to the sea-shore, he joins some travelling companions, and on the seventh day, the last anchor holding the ship was cut. They came to the land of jewels; his companions, having made their fortunes, leave Mahātyāgavat who alone sets out to look for the *cintāmaṇi* pearl in the palace of the nāgas. Having triumphed over the poisonous serpents and the rākṣasas, Mahātyāgavat comes in turn to cities of silver, lapis-lazuli and gold where he gathers wondrous pearls. On his way back, they are stolen from him while he sleeps by the nāgas. To get them back, he undertakes to empty the water of the ocean; his pearls are returned to him. Having come back to his homeland, he finds his aged parents and marries his fiancée.

The deeds of Mahātyāgavat as they appear in the aforementioned sources are reproduced here incompletely by the Mppś which is silent about the marriage of Mahātyāgavat and about his courageous action of emptying the water of the ocean with a gourd. The latter detail, however, is not unknown to the Mppś because it mentions it in another place (*Traité*, I, p. 265F). On the other hand, here it introduces a series of episodes as the deeds of Mahātyāgavat that earlier are foreign to him; thus, after a shipwreck, during a period of seven weeks, Mahātyāgavat has to overcome a whole series of obstacles in order to reach the nāga palace.

These new episodes are borrowed partially from another cycle of legends closely related to that of Mahātyāgavat, the legend of the two brothers Kalyāṇakārin and Pāpakārin, of which the following is a summary: The king of Vārāṇasī had two sons, Kalyāṇakārin and Pāpakārin. The king of another land, Li che Po (Ṛṣabha) promised his daughter in marriage to Kalyāṇakārin who was a hero of generosity and who, in order to satisfy his leanings, went to seek his fortune beyond the seas; his brother Pāpakārin accompanied him. He came in turn to the cities of gold, of silver, of lapis-lazuli, and finally, after a thousand obstacles, the palace of the nāga king. Kalyāṇakārin obtained from the nāga the *cintāmaṇi* pearl, but his brother stole it from him after having put out his eyes. The brother returned first and made pretensions to the throne. The blind Kalyāṇakārin returned to the court of the king who had promised him his daughter, and the latter, although not recognizing him, declared that she wanted to marry only him; Kalyāṇakārin regained his sight and, having driven away his borther, the usurper, mounted the

The Buddha Śākyamuni in one of his previous existences (*pūrvajanman*) was a great physician-king (*mahāvaidyarāja*) who healed all the sick people (*vyādhi*), not with pride (*śloka*) or self-interest (*lābha*) but with compassion (*anukampā)* for all beings. But as the sick were too numerous, he was unable to heal them all. He worried about the whole world and worry did not leave his mind. He died of sadness and was reborn in the heaven of the *Tao li* gods (Trāyastriṃśa). Then he thought: "Here I have become a god; but by enjoying the reward of my merits (*puṇyavipāka*) alone, I have not advanced." By his own means, he chose to die and renounced the divine longevity (*devāyus*).

He was reborn in the palace of the Nāga king *P'o kia t'o* (correct *So k'ie lo* = Sāgaranāgarāja; cf. *Traité*, I, p. 294F, 288F) as nāga-prince (*nāgakumāra*). When he was grown up, his parents loved him very much, but he resolved to die and gave himself up to the king of the golden-winged birds (*garuḍa*). The bird carried him away and devoured him at the top of a cottonwood tree (*śālmalī*). His parents wept, moaned and lamented.

After his death, the nāga-prince took rebirth in Jambudvīpa as the crown prince of a great king (*mahārājakumāra*). He was called *Neng che* (Tyāgavat) and was able to speak as soon as he was born. He asked everywhere what wealth there actually was in the land so as to take it and distribute it as gifts. Frightened, the people avoided him and fled from him. Out of compassion and affection, his mother alone stayed to care for him. He said to his mother: "I am not a demon (*rākṣasa*); why do people run away from me? In my previous existences (*pūrvanivāsa*), I always loved to give and I surpassed everyone by my gifts." Hearing these words, his mother repeated them to peopple, and everyone returned. His mother raised him with love. When he had grown up, he gave [151b] away everything he possessed; then he went to find his father and asked him for riches to distribute. His father gave him a portion, and he spent it also in liberality. Seeing how many people in Jambudvīpa were poor (*daridra*) and unfortunate *(ārta*), he still wished to give to them, but his wealth was not enough. He began to weep and asked people: "By what means (*upāya*) could one get enough wealth for everyone?" The astrologers answered: "We have heard at one time that there is a *cintāmaṇi* (philosopher's stone); if one could get it,

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throne. – The story of the two brothers is found in the followiing sources, collated by Chavannes: Hien yu king, T 202 (no. 42), k. 9, p. 410a-415b (cf. Schmidt, *Der Weise u. d. Thor*, p. 261-282); Ta fang pien fo pao ngen king, T 156, k. 3, p. 142c-147a; Dharmagupta Vin., Sseu fen liu, T 1428, k. 46, p. 910c-913a; Mūlasarvāstivādin Vin. in T 1450, k. 15, p. 178c-180a (tr. Chavannes, *Contes*, II, p. 389-397), and Schiefner-Ralston, *Tibetan Tales*, p. 279-285; C. Huart, *Le conte bouddhique des deux frères, en langue turque et en caractères ouïgours*, JA, Jan.-Feb. 1914, p. 5-58; P. Pelliot, *La version ouïgours de l'histoire des princes Kalyānāṃkara et Pāpaṃkara*, T'oung Pao, 1914, p. 225-272. – See also the *Mahājanakajātaka*, Pāli Jātaka, VI, p. 30-68.

But the cycles of Mahātyāgavat and that of the two brothers are not enough to account for all the episodes told by the Mppś which, from borrowed bits and pieces, succeeds in giving its own tale the aspect of an original story. Indeed, all the tales of sea voyages use the same themes; only the choice and arrangement of the anecdotes differ a little. Another story of travel, built up with the same action, is that of Maitrakanyaka, otherwise Maitrāyajña, in Pāli Mittavindaka, to which S. Lévi has brought abundant documentation in his edition of the Karmavibhaṅga, p. 51.

one could obtain all that one desires." Having heard these words, the bodhisattva said to his parents: " I want to go to sea to look for this *cintāmaṇi* on the head of the Nāga king." His parents replied: "You are our only son; if you go down to the bottom of the sea, it will be hard for you to escape dangers;[164] if we ever lose you, what is the use for us to live on? You must not go. In our treasury (*kośa*) there is still some wealth; we will give it to you." The son replied: "Your treasury is limited, but my aspirations are limitless: I want to satisfy the whole world so that there will be no more needs. I would like to have your permission (*anujñā).* If I can follow my original intention, I will satisfy everyone in Jambudvīpa." Seeing the gravity of his resolve, his parents dared not hold him back and allowed him to depart.

At this moment, out of respect for his great qualities, five hundred merchants were very happy to follow him. Knowing the date of his departure, they assembled in the port. The bodhisattva, who had heard that there was a *cintāmaṇi* in the head of the Nāga king Sāgara (read *So k'ie lo*), asked the crowd: "Does anyone know the way leading to this Nāga's palace?" A blind man (*andhapuruṣa*)[165] named *T'o chö* (Dāsa), who seven times previously had been on the high seas[166] knew the sea route in question. The bodhisattva asked him to accompany him. He answered: "I am old and my eyes have lost their light; although formerly I went several times, today I can no longer go." The bodhisattva said: " If I am undertaking this journey now, it is not for myself; it is in the interests of all that I am going to look for the *cimtāmaṇi*. I wish to satisfy people so that their bodies have no more suffering." Then by means of a sermon on the Path (*mārgadharmaparyāya*), [the bodhisattva] converted the [old pilot]: "You are a wise man, how could you deny that? How could my vow be accomplished without your help?" Dāsa heard his appeal, warmly embraced the bodhisattva and said: "I will accompany you and set sail with you on the great ocean. As for myself, I will surely not return. You must gather my ashes and leave them on the island of golden sand (*suvarṇavālukādvīpa*) that is in the middle of the great ocean."[167]

When the gear for the voyage had been gathered together, they cut the seventh anchor [168]; the ship set forth, pitching and heeling and arrived at the island of precious stones. The merchants argued about the seven kinds of jewels (*saptaratna*) and, when each had had enough, they asked the bodhisattva why he did not take any. The bodhisattva asnwered: "What I want is the cintāmaṇi; these jewels are impermanent things and I don't want them. But each of you should [151c] limit yourselves so as not to weigh down the ship which cannot withstand it." But the merchants said: "Bhadanta, make some wishes for us so that we will be safe (*yogakṣema*)." Then they went away. Dāsa said to the bodhisattva: "Let us

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164 Parents always try to discourage their children from the business of the sea; cf. *Mahājanakajātaka*, Pāli Jātaka, VI, p. 34

165 Supāraga, the master mariner from Bharakaccha, had also himself become blind; but his services being revealed as indispensable, he agreed to lead an expedition on the high seas; cf. Pāli Jātaka, IV, p. 138-139; Jātakamālā, p. 88.

166 Seven voyages on the high seas are a record, since, as Pūrṇa comments in the Divyāvadāna, p. 34: "Has anyone ever seen or heard of a man who has returned from the great ocean six times bringing his ship back safe and sound and who goes to sea again for the seventh time?"

167 This is evidently Suvarṇadvīpa or Suvarṇabhūmi, cf. above, p. 628F.

168 The ship had been anchored to the quai by seven anchors; once the departure was decided on, one anchor per day was cut; cf. Chavannes, *Contes*, II, p. 243; IV, p. 90, 129.

keep the dinghy separately and we will go another route. Let us wait seven days for the wind.[169] We will sail along the southern coast; we will reach a dangerous place; there will be a craggy shore with a forest of jujube trees the branches of which extend down to the water. A heavy wind will blow our boat and it will break up. You must try to grab a branch and you will be able to save yourself. As for me who have no eyes, I will perish. Beyond the reef there is an island with golden sand and you must bury my body in the sand; this golden sand is pure and that is my wish."

As he had said, the wind arose and they sailed off. They came to the craggy shore and according to Dāsa's advice, the bodhisattva tried to grab a branch and succeeded in saving himself. He took Dāsa's body and buried it in the Golden Island (Suvarṇabhūmi). Then he went on alone according to the instructions previously given. For seven days he swam in deep water; for seven days he waded in water up to his neck (*kaṇṭha*); for seven days he waded in water up to his thighs (*kaṭi*); for seven days he waded in water up to his knees (*jānu*); for seven days he walked in mud (*kardama*). Then he saw beautiful lotuses (*utpala*), fresh and delicate, and he said to himself: "These lotuses are too fragile; it is necessary to enter into the meditative stabilization of space *(ākāśasamādhi*)." Having made his body light [by means of this meditative stabilization], he walked on these lotuses for seven days. Then he saw venomous snakes *(āsīviṣa*) and he said: "These poisonous snakes are very formidable"; he entered into the meditative stabilization of loving-kindness (*maitrīcittasamādhi*) and he walked on the heads of these venomous serpents for seven days: all the snakes raised their heads and presented them to the bodhisattva so that he could walk thereon. [170] When he had overcome these obstacles, he found a city made of the seven kinds of jewels (*saptaratnamayanagara*) fortified by seven moats; three great nāgas guarded the gates. Seeing this handsome (*abhirūpa*), graceful (*prāsādika*) bodhisattva adorned with the major and minor marks (*lakṣaṇānuvyañjan-ālaṃkṛta*) who had overcome all the obstacles to come to them, these nāgas thought: "This is not an ordinary man (*pṛthagjana*); this must be a bodhisattva, a man of great merit (*mahāguṇapuruṣa*)." They allowed him to enter into the palace.

The nāga king and queen had recently lost their son and were still mourning him in their hearts. Seeing the bodhisattva coming, the nāga queen, who possessed the superknowledges (*abhijñā),* recognized that this was her son, and the milk spurted from her breasts.[171] She asked him to be seated and said to him: "You are my son; when you left me, where did you take rebirth?" The bodhisattva who, for his part, kept the memory of his previous existences (*pūrvanivāsānismṛti*), recognized that these were his parents and answered his mother: "I took birth in Jambudvīpa as the crown prince of a great king (*mahārājakumāra*). Out of compassion (*anukampā)* for the poor (*daridrā)* who are unable to overcome the suffering of hunger (*bubhukṣā)* and cold (*śita*), I have come here to look for the *cintāmaṇi*." His mother said to him: "There is a [152a] *cintāmaṇi* on your father's head as an ornament (*cūḍāmaṇi*), but it will be difficult to

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[169] The favorable wind was known by the name *irā,* the propeller; cf. Chavannes, *Contes*, II, p. 243.

[170] Usually it is at the end of seven days and after sailing seven hundred leagues that the ship is shipwrecked (cf. Pāli Jātaka, IV, p. 16; VI, p. 34). To reach the marvelous city, the castaway must still struggle against all kinds of obstacles for seven weeks: one week of swimming, etc. See a development of very similar points in Sseu fen liu, T 1428, k. 46, p. 912a14.

[171] This is the theme of *The Mother's Milk*; cf. Chavannes, *Contes*, I, p. 83; III, p. 12; IV, p. 98.

get it. Your father will certainly take you to the treasure-house where he keeps his jewels and will certainly give you them at will; you must answer: ‘I do not need these assorted jewels (*miśraratna*); I want only the presious jewel on the head of the great king; if he understands my compassion [for beings], he will consent to giving it to me.’ This is how you will be able to get it.”

The bodhisattva went to his father who was deeply moved and whose joy was boundless. Full of pity for his son who had endured so many dangers to come to him, he showed him magnificent jewels and said: “I give you anything you wish; take what you want.” The bodhisattva answered: “I have come from afar to visit the great king in order to look for the *cintāmaṇi* which is on his head. If he understands my compassion [for beings], he will give it to me; if he does not want to give it to me, I have no need of anything else.” The nāga king replied: “I have only this single stone which always serves me as head-adornment (*cūḍāmaṇi*); the inhabitants of Jambudvīpa are unfortunate and miserable; you should not go back to them.” The bodhisattva replied: “But that is why I endured so many dangers and braved death to come so far. The inhabitants of Jambudvīpa are unfortunate and miserable and I want to fulfill their desires with the *cintāmaṇ*i.” Then with a sermon on the Buddhist path (*buddhamārgaparyāya*), the bodhisattva converted his father. The nāga king, giving him the stone, formulated one condition: “Here, I give you the stone; but when you are dead, you will return to me.” The bodhisattva answered: “I will conform with the king’s words with respect.”

Taking the stone, the bodhisattva flew up into the sky *(ākāśa*) and in the time it takes to stretch out one’s arm, he returned to Jambudvīpa. His human parents, the king and queen, seeing their son retum safe and sound, joyfully embraced him and asked: “What have you found?” He ansered: “I have found the *cintāmaṇi*.” – “Where is it?” – “In the lining of this garment.” – “How big is it?” – “Because of its marvelous qualities, it does not take up much space.” And the bodhisattva said to his parents: “Command that the inside and outside of the city be cleaned and that incense be burned, that banners (*patāk*ā) be hung, that the fast (*poṣadhavāsa*) and the vows be observed (*śīlasādāna*).” The next day, early in the morning, he set up a great pole as a monstrance and attached the pearl to its summit. Then the bodhisattva made the following vow (*praṇidhāna*): “If I attain buddhahood and save all beings, may this stone obey my wishes and make all precious things (*ratnadravya*) appear; may it fulfill all the needs of people.” Immediately a dark cloud spread and rained down all kinds of precious objects, garments (*cīvara*), food *(āhāra*), beds and seats (*śayāsana*), medicines (*bhaiṣajya*) and all the materials (*pariṣkāra*) that people need. And to the end of the [bodhisattva’s] life, this rain never stopped.

This is how generosity gives rise to the virtue of exertion in the bodhisattva.

5. Generosity and the virtue of meditation.

How does generosity give rise to the virtue of meditation (*dhyānapāramitā*)?

1) When the bodhisattva gives, he eliminates miserliness (*mātsarya*) and greed (*lobha*). Having eliminated avarice and envy by this generosity, he fixes his attention (*ekacitta*) and progressively

eliminates the five hindrances (*nivaraṇa*).[172] [152b] Elimination of the five hindrances is what is properly called meditation (*dhyāna*).

2) Moreover, it is by the support *(āśritya*) of generosity that the mind (*citta*) goes from the first *dhyāna* up to the *dhyāna* of the absorption of the cessation (*nirodhasamāpatti*)".[173] How is [generosity] a support? When the bodhisattva gives a gift to a person deep in meditation, he says to himself: "Because this person is practicing meditation and absorption (*samāpatti),* I am making the offering with good intention (*viśuddhacitta*). What can I do now to replace the meditation [from which I have just distracted him]? " Immediately, he concentrates his own mind and practices meditation. - When the bodhisattva gives to a poor person (*daridra*), he recalls the previous existences of this poor person [and says to himself]: "It is because he has committed errors (*akuśala*), because he has not concentrated his mind (*ekacitta*) or practiced meditation that he is at present (*ihajanman*) poor." As a result of that, [the bodhisattva] himself tries to practice the good, to fix his attention, and he enters into the *dhyānas* and the absorptions.

[*Mahāsudassanasuttanta*].[174]

This is what has been told: The eighty-four thousand vassals of the noble king *Hi kien* (Sudarśana)[175] came one morning to offer him precious things made of the seven jewels. The king said: "I have no need of them. Each of you should cultivate merit (*puṇya*)." The petty kings had the following thought: "Even though the great king does not want to accept [our gifts], it is not fitting that we should use them

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[172] These are fully studied below, chap. XXVIII.

[173] These are the nine *anupūrvavihāra* listed in Dīgha, II, p. 156; III, p. 265, 290; Aṅguttara, IV, p. 410. They include the four *dhyānas*, the four *ārūpyasamāpattis* and the *saṃjñāveditanirodhasamāpatti*.

[174] The *Mahāsudassanasuttanta*, of which the present passage is a somewhat variant version, is a separate sūtra in the Pāli Dīgha, II, p. 169-199 (tr. Rh. D., II, p. 198-232), whereas the Chinese Dīrghāgama and related sources incorporate it into the *Mahāparinirvāṇasūtra*: cf. Tch'ang a han, T 1, no. 2, k. 3, p. 21b-24b; Fp pan ni yuan king, T 5, k. 2, p. 169c-171a; Pan ni yuan king, T 6, k. 2, p. 185b-186c; Ta pan nie p'an king, T 7, k. 2 and 3, p. 200c-203a; Ken pen chouo... tsa che, T 1451, k. 37, p. 393a-394b. – However, an independent version of the Mahāsudassana is in the Tchong a han, T 26, no. 68, k. 14, p. 515b-618c; and Ta tcheng kiu wang king, T 45, p. 831a seq.

The story of Sudassana is also summarized in Dīgha, II, p. 146-157; Saṃyutta, III, p. 144; Pāli Jātaka, I, p. 391-393.

[175] Sudarśana is here rendered as *Hi kien* (30 nd 9; 147); elsewhere as *Chan kien* (30 and 9; 147) or *Miao kien* (38 and 4; 147). – This cakravartin Mahāsudarśana belongs to the royal lineage of Mahāsaṃmata from which the Buddha came: cf. Dīpavaṃsa, III, v. 8; Mahāvaṃsa, II, v. 5; Mahāvastu, I, p. 348; Mahāvyutpatti, no. 3570; Tch'ang a han, T 1, k. 22, p. 149a8; Ken pen chouo... p'o seng che, T 1450, k. 1, p. 101c27. – In mythical times, he reigned in Kuśāvatī, in the actual location of Kuśinagara. This city and its splendid palaces are fully described in the various versions of the *Mahāsudassanasuttanta* mentioned above; see also Divyāvadāna, p. 227; Divyāvadāna, p. 227; P'o p'o cha, T 1545, k. 76, p. 395c. The Dharmaprāsāda was built following to the model of the cakravartin's city; cf. Przyluski, *La ville du Cakravartin*, Rocznik Orjent., V, 1927, p. 165-185.

ourselves.” Thereupon, they set to work together to build a palace (*prāsāda*) made of the seven jewels (*saptaratnamaya*); they planted rows of trees (*vṛkṣapaṅkti*)[176] made of the seven jewels and built pools (*puṣkiriṇi*)[177] made of the seven jewels. In this palace they built eighty-four thousand floors (*kūṭāgāra*)[178] made of the seven jewels; on each floor was a bed (*paryaṅka*) made of the seven jewels; cushions of different colors (*miśravarṇopadhāna*) were placed at the two ends of the bed; they had banners (*dhvaja*) and flags (*patākā)* hung and incense (*dhūpa*) was spread on the ground.

When all was ready, they said to the great king: “We would like you to accept this Dharma-palace (*dharmaprāsāda*) with its precious trees and its pools.” The great king accepted by remaining silent; then he thought: “I must not be the first to live in this new palace and devote myself to pleasure; I am going to look for holy people (*sajjana*), śramaṇas and brāhmaṇas to be the first to enter the ceremonies (*pūjā*); only afterwards will I myself live there.”[179] Then he joined the holy men who were the first to enter into the precious palace, filled with offerings of all kinds (*nānāvidhapūjā)* and splendid accessories (*pariṣkāra*).

When these men had gone, the king entered the precious palace[180], ascended to the floor of gold (*suvarṇakūṭāgāra*), sat down on the silver bed (*rūpyaparyaṅka*) and, meditating on generosity, eliminated the five hindrances (*pañcanīvaraṇa*), concentrated his six organs *(ṣaḍyātmikāyatana*), swept away the six sense objects *(ṣaḍbāhyāyatana*), experienced joy (*prīti*) and happiness (*sukha*) and entered into the first dhyāna (*prathamadhyāna*). – Then he ascended to the floor of silver (*rūpyakūṭāgāra*), sat down on the golden bed (*suvarṇaparyaṅka*) and entered the second dhyāna (*dvitīyadhyāna*). – Then he ascended to the floor of beryl (*vaidūryakūṭāgāra*), sat down on the crystal bed (*sphaṭikaparyaṅka*) and entered into the third dhyāna (*tṛtiyadhyāna*). Finally, he ascended to the crystal floor (*sphaṭikakūṭāgāra*), sat down on the beryl bed (*vaidūryaparyaṅka*) and entered into the fourth dhyāna (*caturthadhyāna*): he spent three months in solitary meditation.[181]

The queen *Yu niu pao* (Strīratna)[182] and her eighty-four thousand followers (*upasthāyikī*) who had all adorned their bodies with the White Pearl jewel (*maṇiratna*) came to the great king and said: “For a long time you have been averse to visits from your family and we have come to ask why.” The king answered: “Sisters (*bhaginī),* you should change your feelings and be friends, not enemies, to me.” In

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176 Seven rows of palm trees (*tāla*); cf. Dīgha, II, p. 171-172.

177 These pools were placed between the rows of palm trees (*tālāntarikā)* at a distance of a hundred bow-lengths (*dhamnuśata*); each pool had four staircases (*sopāna*) and two balustrades (*vedikā),* of which the uprights (*stambha*), the crosspieces (*sūci*) and the handrails (*uṣṇīṣā)* were of different metals; cf. Dīgha, II, p. 178-179.

178 For these stories (*kuṭāgāra*), see Dīgha, II, p. 182.

179 The inauguration of palaces was reserved for monastics, f. Dīgha, II, p. 185.

180 According to Dīgha, II, p. 186-187, the king first practiced the four dhyānas and the four *brāhmavihāras* and only after that did he receive the queen. On the other hand, in the Mppś, the king first practiced the four dhyānas then repulsed the requests of the queen; after her departure, he devoted himself to the practice of the four *brāhmavihāras*.

181 This manner of practicing the four dhyānas is described in similar words in Dīgha, II, p. 189-195.

182 Compare the visit of queen Subhadrā in Dīgha, II, p. 189-195.

tears, queen Strīratna said: “Why does the great king call me ‘sister’? Surely he has a hidden motive; I would like to know the meaning. Why doe he order us to be his friends and not his enemies?” The king replied: “For [152c] me, you have been the cause of rebirths; together we give ourselves up to pleasure; while giving me joy, you are my enemies. If you could wake up [to the doctrine] of impermanence (*anityatā),* know that the body is like a magic show (*māyā),* cultivate merit (*puṇya*), cultivate the good (*kuśala*) and give up the satisfactions of desire (*kāma*), you would be my friendss.” The women agreed:

“We will obey your orders with respect.” Having spoken thus, they took their leave and went away.

When the women had gone, the king ascended to the floor of gold (*suvarṇakūṭāgāra*), sat down on the silver bed (*rūpyaparyaṅka*) and practiced the absorption of loving-kindness (*maitrīsamādhi*). – Then he went to the floor of silver (*rūpyakūṭāgāra*), sat down on the golden bed (*suvarṇaparyaṅka*) and practiced the absorption of compassion (*karuṇāsamādhi*). – He went up to the floor of beryl (*vaiḍuryakūṭāgāra*), sat down on the bed of crystal (*sphaṭikaparyaṅka*) and practiced the concentration of joy (*muditāsamādhi*). – He went up to the floor of crystal (*sphaṭikakūṭāgāra*), sat down on the bed of beryl (*vaiḍūryaparyaṅka*) and practiced the concentration of equanimity (*upekṣasamādhi*).[183]

This is how generosity gives rise to the virtue of meditation in bodhisattvas.

6. Generosity and the virtue of wisdom.

How does generosity give rise to the virtu of wisdom (*prajñāpāramitā*)?

1) When the bodhisattva practices generosity, he knows that this generosity will necessarily have its reward (*vipākaphala*) and he is free of doubts (*saṃśaya, vicikitsā*); he destroys wrong views (*mithyādṛṣṭi*) and ignorance (*avidyā).* This generosity gives rise to the virtue of wisdom.

2) When the bodhisattva cultivates generosity, he knows clearly that an immoral *(duḥśīla*) person who strikes, beats or imprisons, but who practices generosity, nevertheless has broken the law to obtain wealth, is reborn among the elephants (*hastin*), horses (*aśva*) and oxen (*go*-); while taking on an animal existence (*tiryagyonisaṃsthāna*) where he is burdened down with loads, beaten, fettered and used as a mount, he will always have good shelter, be well-fed and will be respected (*gurukṛta*) by men who will take good care of him.

He knows that an evil bad-tempered man, but one who practices generosity even though it be for tortuous and indirect intentions, will be reborn among the nāgas where he will have a palace made of the seven jewels, good food and beautiful women.

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[183] This royal manner of practicing the *four brāhmavihāras*, *maitrī*, etc., is described in Dīgha, II, p. 186-187; cf. Kośa, VIII, p. 196-203; *Traité*, I, p. 163F. – King Mahāsudassana, having cultivated the four *brāhmavihāras,* died soon after and was reborn in the Brahmaloka, cf. Dīgha, II, p. 196.

He knows that a proud man, but one who practices generosity even though it be ostentatiously (*abhimāna*), is reborn among the golden-winged birds (*garuḍa*), where he will always have power (*aiśvarya*), possess the philopher's stone (*cintāmaṇi*) in place of a ring (*keyūra*), succeed in having all his needs satisfied, suffer nothing contrary to his wishes, and can manage everything.

He knows that a minister (*amātya*) who wrings money out of people and plunders them of their goods illegally, but one who practices generosity, is reborn among the *Kouei chen* (asura) where he is the demon *Kieou p'an tch'a* (Kumbhāṇḍa),[184] who enjoys himself by carrying out multple transformations (*pariṇāma*) on the five outer objects (*pañcabāhyāyatana*).

He knows that a very ill-tempered and wicked man who loves good wine and good cheer, but one who practices generosity, is reborn among the *Ye tch'a*, the terrestrial yakṣas (*bhūmya*), where he always has varied pleasures, fine music (*vādya*) and good food *(āhāra*).

He knows that an unfeeling and violent man, but one who who satisfies by gifts [his army, for example] his chariots (*ratha*), his cavalry (*aśva*) and his infantry (*pattik*a), is reborn among the heavenly yakṣas (*vihāyasayakṣa*),[185] where he possesses great power (*mahābala*) and moves like the wind.

He knows that a jealous man who loves to dispute but who can give fine houses (*gṛha*), beds and seats (*śayāsana*), clothing (*vastra*) and food *(āhāra*), will be reborn among the yakṣhas who fly about in palaces and temples where they enjoy all kinds of pleasures and material advantages.

That is what the bodhisattva knows completely when he cultivates generosity. Therefore, generosity gives rise to the virtue of wisdom in bodhisattvas.

[153a] Furthermore, when one gives food (*bhojana*), one obtains strength (*bala*), beauty (*varṇa*), long life *(āyus*), happiness (*sukha*) and good servants (*upasthaỈa*). – By giving clothing (*vastra*), from birth one knows modesty and honor (*hrīrapatrāpya*), power (*anubhāva*), beauty (*prasāda*) and comfort of body and mind (*kāyacittasukha*). – By giving a house (*gṛha*), one obtains a palace made of the seven jewels (*saptaratnamayarājakuta*), and one possesses the enjoyment of the five pleasurable objects (*pañcakāmaguṇa*) automatically (*svataḥ*). – By giving a well (*kūpa*), a pool (*taḍāga*), a spring (*udbhida*), water (*udaka*) or any kind of juices, at birth one obtains freedom from hunger (*kṣudh*) and thirst (*pipā*sā) and the five pleasurable objects (*pañcakāmaguṇa*) are assured. – By giving a bridge (*setu*), a ship (*nau*) or shoes (*upanāh*), at birth one obtains a whole set of chariots and horses (*rathāśvasaṃbhāra*). – By giving a pleasure-garden *(ārāma*), one gets to be an eminent servant of refuge for all (*sarvāśraya*), and one receives [one's share] of beauty of body (*kāyaprasāda*), joyous mind (*cittasukha*) and freedom from sadness. These are the various benefits obtained by generosity in human existences.

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[184] Class of demons listed along with the yakṣas, asuras and nāgas. They live in the south and their king is Virūdha (Dīgha, II, p. 257; III, p. 198). They are so called because their genitals (*aṇḍa*) are as large as pots (*kumbha*): cf. Sumaṅgala, III, p. 964.

[185] The Mppś distinguishes three kinds of yakṣas: terrestrial (*bhūmya*) yakṣas, heavenly (*vihāyasayakṣa*) yakṣas and the yakṣas who haunt palaces and temples. Other types are mentioned in Dīgha, II, p. 156-257. The Pathavatthu Comm., p. 45, 55, calls them *bhummadevatā,* terrestrial divinities.

The person who cultivates (*bhāvayati*) merits (*puṇya*) by his gifts, who abhors the conditioned (*saṃskṛta*) and conditioning (*saṃskāra*) life, is reborn in the Cāturmahārājika heaven. – The person who, by his gifts, increases the care (*pūjā)* for his parents, his uncles and aunts and his brothers and sisters, the person who, without anger (*dveṣa*) or hatred (*pratigha*), abhors arguments (*kalaka*) and is unhappy to see people who are arguing, is a person who obtains rebirth among the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati and Paranirmitavaśavartin gods. The bodhisattva distinguishes all these gifts, and this is the way generosity gives rise to the virtue of wisdom in the bodhisattva.

If a person gives with detached mnd (*asaktacitta*), out of distate for the world (*lokanirveda*), with the view of the happiness of nirvāṇa, this is the generosity of an arhat or pratyekabuddha. – If a person gives with the view [of attaining] buddhahood and for the welfare of beings, this is the generosity of a bodhisattva. The bodhisattva knows all these gifts, and this is how generosity gives rise to the virtue of wisdom.

4) Moreover, when the bodhisatva gives, he reflects (*manasikaroti*) on the true nature (*bhūtalakṣana*) of the three elements [of the gift, namely, the donor, the recipient and the gift given], as has been said above (p. 724F). In this way, generosity gives rise to the virtue of wisdom.

5. Finally, omniscience (*sarvajñā),* the prime quality [of the Buddhas], takes its origin in generosity. Thus, the thousand [latest] Buddhas, at the moment when they [each in turn] first produced the mind of Bodhi (*prathamābodhicittotpādakāle*), were in the process of offering something to the Buddha [who was their contemporary]: one offered a lotus (*utpala*), another a garment (*cīvara*), a third a tooth-pick (*dantakāṣṭha*); and it is by giving this gift that they produce the mind of Bodhi. These different gifts prove that generosity gives rise to the virtue of wisdom in the bodhisattva.

CHAPTER XXI: DISCIPLINE OR MORALITY (p. 770F)

[153b] *Sūtra*: The virtue of discipline must be fulfilled by basing oneself on the non-existence of sin, wrong-doing, and its opposite *(Śīlapāramitā pūrayitvyā āpattyanāpattyana-dhyāpattitām upādāya*).

I. DEFINITION OF DISCIPLINE[186]

Śāstra: Śīla (discipline), in the language of Ts'in, is called innate goodness (*prakṛtikauśalya*). Wholeheartedly following the good Path (*kuśalamārga*) without allowing any faults (*pramada*) is what is called śīla. Practicing the good (*kuśala*), whether one has taken the precepts (*samādānaśīla*)[187] or not, is called śīla.

In brief (*samāsataḥ),* the [ethical] discipline of body and speech (*kāyavāksaṃvara*) is of eight kinds: 1) abstaining from killing (*prāṇātipātavirati*), 2) from theft (*adattādāna*), 3) from forbidden love (*kāmamithyācara*), 4) from falsehood (*mṛṣāvāda*), 5) from slander (*paiśunyavāda*), 6) from harmful speech (*pāruṣyavāda*), 7) from idle gossip (*saṃbhinnapralāpa*), 8) from the use of liquor (*madhyapāna*); and to resort to pure ways of life (*pariśuddhājīva*):[188] these are the characteristics of discipline (*śīlanimitta*).[189]

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[186] Discipline (*śīla*) is the virtue that consists of abstaining (*virati*) from sin, wrong-doing. There are two kinds of discipline: general discipline, natural honesty which consists simply of avoiding sins, or, as the Chinese translate it, of "observing the precepts" (*tch'e kii*: 64 and 6, 62 and 3); pledged morality (*samādānaśīla*); in Chinese, *cheou kiai*: 29 and 6, 62 and 3), resulting from a previous vow: in Buddhism, it is encountered among the lay adherents (*upāsakam upavāsatha*) as well as in the monastics (*śrāmaṇera* and *śrāmaṇerī, śikṣamāṇā, bhikṣuṇī* and *bhikṣu*) who, when they take their vows or at ordination, formally pledge themselves to adopt certain rules of life (*prātimokṣa*). The Chinese characters *cheou kiai* (29 and 6, 62 and 3) give the Sanskrit expression *samādānaśīla* (pledged discipline), but they are also used to denote the monastic ordination (*upasaṃpadā)* conferred on monks after their "leaving the world" (Sanskrit, *pravrajyā;* Chinese, *tch'ou kia*: 17 and 3, 40 and 7). See above, p. 632F, n. 2.

This chapter is concerned only with general discipline, the pledged discipline being treated in detail in the following chapter. For the Lesser Vehicle *śīla*, consult the Pāli sources indicated in Rhys Davids-Stede, s.v. *sīla*, and mainly the detailed description in Paṭisaṃbhidā, Im p. 42-48, and the Visuddhimagga, I, p. 6-58 (tr. Nyanatiloka, I, p. 11-85). For the *śīla* of the Mahāyāna, refer to the texts studied in Hobogirin, *Bosatsukai*, p. 142 seq. as well as explanations in Madh. avatāra, p. 32-45 (tr. Lav., Muséon, 1907, p. 280-293), Bodh. bhūmi, p. 137-188; Śikṣāsamuccaya, p. 69-72 (tr. Bendall-Rouse, p. 73-77); Bodhicaryāvatāra and Pañjikā, chap. V (tr. Lav., p. 30-48); Bodhisattvaprātimokṣasūtra (ed. N. Dutt, IHQ, VII, 1931, p. 259-286). – Works: L. de La Vallée Poussin, *Le Vinaya et la pureté d'intention*, BCLS, June 1929, p. 201-217; *Morale bouddhique*, p. 46; *Opinions*, p. 302, 334; Oltramare, *Théosophie*, p. 379; Dutt, *Mahāyāna*, p. 290.

[187] I.e., whether or not one has pledged to avoid sins.

[188] General morality, simple innate honesty (*prakṛitikauśalya*) forbids to everyone the eight sins listed here and in Aṅguttara, IV, p. 247-248 (tr. Hale, *Gradual Sayings*, IV, p. 169) taken up again partially in the Sanskrit

To violate these precepts, to neglect them, is immorality (*dauḥśīlya*); the person who violates the precepts falls into the three bad destinies (*durgati*).

II. VARIOUS KINDS OF MORALITY[190]

By means of lower morality (*hīnaśīla*), one is reborn among humans (*manuṣya*); by middling morality (*madhyaśīla*), one is reborn among the six classes of gods of the desire realm (*kāmadhātudeva*); by superior (*praṇītaśīla*) morality, one courses through the four *dhyānas* and the four absorptions of emptiness (*śūnyasamāpatti*) and one is reborn among the pure gods (*śuddhāvāsadeva*) of the form realm (*rūpadhātu*) and the formless realm *(ārūpyadhātu*).

Superior morality (*praṇītaśīla*) is of three kinds: 1) as a result of lesser pure morality (*hīnapariśuddhaśīla*), one becomes arhat; 2) by medium pure morality (*madhyapariśuddhaśīla*), one becomes pratyekabuddha; 3) by higher pure morality (*praṇitapariśuddhaśīla*), one obtains buddhahood. Detachment (*asaṅga*), disinterestedness (*aniśraya*), absence of transgression (*abhedana*) and absence of defect (*avaikalya*), so lauded by the holy men *(ārya*) [in the cultivation of morality], constitute the superior pure morality.[191] If one has loving-kindness (*maitrī*) and compassion (*karuṇā),* if one wants to save beings and if one understands the true nature (*satyalakṣaṇa*) of the precepts, the mind is completely disinterested (*nirāsaṅga*): observing the precepts in these conditions is going directly to buddhahood: this is what is called the morality that realizes the unsurpassed state of the Buddhas.

III. BENEFITS OF MORALITY.

Karmavibhaṅga, p. 33. These eight precepts are repeated and developed in the various rules (*prātimokṣa*) of the "pledged discipline". The Mppś thinks it proper to add, from now on, the moral pledge to resort exclusively to pure ways of life (*pariśuddhājīva*), i.e., to avoid dealing in arms, in living beings, in flesh, intoxicating drinks, poison, etc.

[189] Cf. Aṅguttara, IV, p. 247, or Karmavibhaṅga, p. 33, where it is said that killing, etc., practiced and repeated, leads to hell, to an animal or hungry ghost rebirth (*prāṇātipātaḥ sevito bahulīkṛto nirayasaṃvartanīyo bhavati, tiryagyonisaṃvartanīyo bhavati, pretaviṣayasaṃvartanīyo 'pi bhavati*): those are the three "bad destinies".

[190] The Visuddhimagga, p. 13, has an entire paragraph on the various degrees of morality. "Lower" is the morality based on a mediocre enthusiasm (*chanda*), intention (*citta*), energy (*viriya*) or insight (*vīmaṃsā);* the morality that pursues a goal of fame (*yasakāmatā);* the morality that is aimed at exalting oneself and putting down someone else (*attukkaṃsana-paravambhana*); the morality that results from the desire for profit or wealth (*bhavabhoga*). – "Middling" is the morality that seeks to gather reward for good actions (*puññaphalakāmatā*), worldly (*lokiya*) morality, the morality that is aimed at individual liberation (*attano vimokkha*). – "Superior" is the morality that results from the spirit of duty and holiness (*kattabbam ev 'idan ti ariyabhāva*); supramundane (*lokuttara*) morality, morality that aims to assure the salvation of all (*sabbasattvavimokkha*).

These three moralities are rewarded differently in the human world and in the heavenly realms described above: cf. *Traité*, I, p. 517F, 605-607F.

[191] The Greater Vehicle insists above all on the altruistic nature of morality. See Hobogirin, *Bosatsukai*, p. 142.

The person who wants great benefits must keep the precepts firmly as if he were guarding a precious treasure (*kośa*) or defending his life (*kāyajīvita*). Why? Just as everything (*sakaladravya*) on this great earth (*mahāpṛthivi*) that has form subsists by being supported *(āśritya*) by the great earth, so morality is the seat *(āspada, adhiṣṭhāna*) of all good dharmas (*kuśaladharma*). Just as it would be futile to try to walk without feet, fly without wings or make a crossing without a boat, so it is futile to want to obtain the good fruits [of the Path] without morality.

The person who has rejected morality, even if he is an ascetic[192] in the mountains (*parvatatapasvin*), eating fruits (*phala*) and grasses (*ośadhi*)[193], is no different from the animals (*tiryagyoni*).[194] Some men have as their rule of conduct the custom of swallowing [153c] nothing but water (*udaka*), milk (*kṣīra*) or air (*dhūma*);[195] they cut their hair, wear it long or keep only a little bit of hair on their head; they wear the yellow robes (*kāṣāya*) [of the Buddhists] or the white robes (*śvetāmbara*) [of the Jains], wear a garment of grass (*kuśacīvara*) or of tree bark (*valkalacīvara*);[196] in winter (*hemantu*), they go in the water; in summer (*grīṣma*), they roast themselves at the fire;[197] they throw themselves over cliffs; they wash in the Ganges;

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[192] In this passage the Mppś is arguing against the views of certain brāhmaṇas and śramaṇas (mainly the Nirgranthas and the Ājīvikas) who, denying the precepts of the moral law, believe that purity consists only of purely external practices, such as food, hair-dress, clothing, ascetic practices or ritual actions. Before his conversion, the Buddha himself had participated in this training and practiced -
without success – the external mortifications. He soon determined that these austerities did not lead to "the supramundane qualities of the noble knowledge of noble vision" (*nājjhagamaṃ uttariṃ manussadhammā alamariyañaṇadassana-visesaṃ*) and he condemned them later in many sūtras: cf. Dīgha, I, p. 168 seq.' Majjhima, I, p. 77 seq., 238, 342; II, p. 161; Tch'ang a han, T 1, no. 25, k. 16, p. 103; Tseng yi a han, T 125, k. 23, p. 670c-672a; Lalita, p. 248-250 (tr. Foucaux, p. 214-216).

Without listing all the ascetic practices condemned by the Buddha in the texts cited, the Mppś limits itself to mentioning the most characteristic.

[193] Dīgha, I, p. 166: "He eats vegetables (*sāka*), wild rice (*sāmāka*), nīvāra seeds, peelings (*daddula*), the water plant called 'haṭa', the fine powder adhering to seeds of rice inside the spike (*kaṇa*), the scum from boiled rice *(ācāma*), the starch of oily seeds (*piññāka*), grass (*tiṇa*), cow manure (*gomaya*), forest roots and fruits (*vanamālaphala*), windfalls (*pavattaphala*)."

[194] This passage is to be taken literally because according to the Majjhima,I, p. 387 and the Lalita, p. 248, certain ascetics vowed (*vrata*) to live like cows, gazelles, dogs, wild bears, monkeys or elephants.

[195] Lalita, p. 249: They drink hot water (*uṣṇodaka*), rice water (*taṇudulodaka*), filtered through felt (*parisrāvitakāmbalika*), boiled in a cauldron (*sthālīpānīya*)... ; they drink milk (*pāyasa*), curds (*dadhi*), better (*sarpiḥ*)... ; they drink smoke (*dhāmapāna*).

[196] Lalita, p. 249: They have one, two, three, four, five, six, seven or more garments; they remain naked... ; they wear their hair long, braided and piled up in a crest... ; they smear their bodies with dust, feces, mud; they wear animal skins, human skulls, hair, claws, a lower garment made only of bones... they wear ashes, colored marks, reddish garments, tridents; they shave their heads, etc.

[197] By practicing the *pañcatapas* or the austerity of the five fires: cf. Tseng yi a han, T 125, p. 671b; Lalita, p. 249; Sūtrālaṃkāra, tr. Huber, p. 48.

they bathe three times per day;[198] they make repeated offerings to the fire (*agniparicarya*);[199] with many sacrifices (*yajña*) and magical formulas (*mantra*), they carry out ascetical practices (*duṣkacarya*). But because they have no morality [all these efforts] are vain and futile. – Other people, living in great palaces or great houses (*gṛha*), wearing fine clothes and eating exquisite food but capable of exercising morality, succeed in being born in a good place and win the fruits of the Path (*mārgaphala*). Whether one is noble (*pranita*) or lowly (*hīna*), small (*hrasva*) or great (*mahat*), provided that one observes pure morality, one always obtains great benefits. But if one violates morality, neither wealth nor humbleness, neither greatness nor smallness, will allow one be reborn at will (*yathākāmam*) in the blessed abodes (*sukhavihāra*).

Furthermore, the immoral (*duḥśīla*) man is like a clear pool (*prasannataḍāga*) filled with venomous snakes *(āsiviṣa*): one does not bathe there. He is like a tree bearing beautiful flowers (*puṣpa*) and fine fruits but full of cruel thorns (*kaṇtaka*). Although born into a noble family (*uccaiḥkula*), with fine body (*abhirūpakÂa*), learned (*paribhāvita*) and wise (*bahuśruta*), the man who does not conform to morality does not know the loving-kindness and compassionate mind (*maitrīkaruṇācitta*) [of the saint]. As a stanza says:

> Nobility without knowledge (*jñāna*) is a failure;
>
> Knowledge increased by pride (*abhimāna*) is a failure also;
>
> The person who has taken the precepts but who violates them
>
> Is bound for complete failure here and in the beyond.

Despite his poverty or lower rank, the person who observes morality is superior to wealthy people and noblemen who live in immorality.

The perfume of flowers (*puṣpagandha*) and of the Tagara does not spread very far; the perfume of discipline spreads throughout the ten directions.[200]

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[198] A practice known as *udakorchan*a that consists of bathing three times a day; cf. Dīgha, I, p. 167; Saṃyutta, I, p. 182; Aṅguttara, i, p. 296. The Udakorahakas form a class of ascetics: Majjhima, I,p. 281; Saṃyutta, IV, p. 312; Aṅguttara, V, p. 263.

[199] On the brāhmanical cult of Fire, see Majjhima, I, p. 32; Aṅguttara, V, p. 263; Dhammapadaṭṭha, II, p. 232.

[200] Literally, the perfume of flowers and the scent of woods, but *Mou hiang* (75; 186) "scent of woods" assumes an original Sanskrit *Tagara* (cf. Rosenberg, *Vocabular*y, p. 248); this is a highly-scented tree known as *Tabernaemontana coronaria* (see above, *Traité*, I, p. 600F, n. 2). The present comparisons are borrowed from a stanza of the *Gandhasutta* (Aṅguttara, I, p. 226; Dhammpada, v. 54; Dhammapadaṭṭha, I, p. 422; Jātaka, III, p. 291; Milinda, p. 333; Kośha, III, p. 163; Sanskrit Udānavarga, p. 71; Tibetan Udānavarga, p. 26):

> *Na prpphagandho paṭivmatam eti,*
> *Na candanaṃ tagaraṃ mallikā vā;*
> *satañ ca gandho paṭivātam eti,*
> *sabbā disā sappuriso pavāti*.

In Sanskrit:

> *Na puṣpagandhoḥ prativātam eti*

The moral person (*śīlavat*) is full of happiness (*sukha*); he is famed (*kīrtiśabda*) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (*dīrghāyus*) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (*muditā)* thereby. On the other hand, seeing the good person (*satpuruṣa*) obtain fame (*kīrti*), glory (*yaśas*) and happiness (*sukha*), he says to himself: "If he can obtain fame, I also can have some."

At the end of his life (*jīvitparyavasāna*), when the knife (*śāstra*) and wind (*vāyu*) dissolve the body (*kāya*) and the veins (*sirā)* are broken,[201] the moral man has awareness of the purity of his discipline (*śīlaviśuddhi*) and his mind is without fear (*bhaya*). Thus a stanza says:

> In great sickness (*vyādhi*), discipline is a remedy (*bhaiṣajya*);
>
> In great terror (*bhīṣaṇa*), it is a guardian (*pāla*);
>
> In the darkness of death (*maraṇa*), it is a lamp (*pradīpa*);
>
> In evil rebirths (*durgati*), it is the girder of a bridge;
>
> In the ocean of death (*maraṇasamudra*), it is a great ship (*nau*).

[154a]Furthermore, In the present lifetime (*ihajanman*), the moral man will receive people's homage (*pūjana*); his mind (*citta*) will be joyful and without worry (*avipratisāra*); he will never lack clothing

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na vāhnijāt tagarāc candanād vā
satām tu gandhaḥ prativātam eti
sarvā diśaḥ satpurusaḥ pravāti.

The Gandhasutta from which this stanza is borrowed explains that plant perfumes go with the wind and not against the wind (*anuvātaṃ gacchati na paṭivātaṃ),* whereas the perfume of a virtuous man who observes the five *sīla* goes with the wind, against the wind and in both directionsat the same time (*anuvātaṃ pi gaccchati, paṭivātaṃ pi gacchati, anuvātapaṭivātaṃ pi gacchati*). We have seen above (*Traité*, I, p. 523F) that among the Trāyastriṃśas, the perfume of the Pārijātaka flowers is propagated a hundred yojanas with the wind, fifty against the wind.

The *Gandhasutta* has come down to us in several versions: Aṅguttara, I, p. 225- 226; Tsa a han, T 99, no. 1073, p. 278c-279a; T 100, no. 12, k. 1, p. 376c-377a; Tseng yi a han, T 125, k. 13, p. 613b-c; Kiai tö hiang king, T 116, p. 507b-c; Kiai kiang king, T 117, p. 508a-b.

[201] The end of a cosmic age (*kalpanirgama*) is marked by three scourges: the knife (*śāstra*), sickness (*roga*) and famine (*durbhikṣa*): cf. Aṅguttara, I, p. 159; Dīgha, III, p. 70 (which mentions only the first scourge); Kośa, III, p. 207. – The disappearance (*saṃvartana*) of the world is caused by fire (*agni*), water (*ambu*) and wind (*vayu*): cf. Kośa, III, p. 184, n. 4; 187, n. 4; 209-210.

(*cīvara*) and food *(āhāra*); after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything.[*The Vase of miracles*][202]. – Thus, there was a man who constantly made offerings (*pūjā)* to a god; this man was poor (*daridra*); having made offerings wholeheartedly for twelve years, he asked for wealth and power. The deva took compassion on him and, taking a visible form, came to ask him: "What do you want?" The man answered: "I want wealth and power. I would like to get everything my mind desires." The deva gave him a vase *(bhājana*) called the Vase of miracles (*bhadraghaṭa*), saying: "The things that you need will come from this vase." Then the man was able to obtain, as he fancied, everything he wished for; when his desires were realized, he made a fine house, elephants, horses and chariots appear; the seven jewels (*saptaratna*) were given to him in abundance; he entertained gusts (*atithi*) without lacking anything. His guests asked him: "Formerly you were poor; how does it happen that today you have such riches?" He answered: "I have

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[202] The Vase of miracles (*bhadraghaṭa*), also called the vase of abundance (*pūrṇaghaṭa*) is a theme of universal and Indian folklore. Like the Tree of desire and the Philosopher's stone (see above, p. 758F), it is supposed to fulfill all the desires of its possessor: the Pāli Jātaka, II, p. 432, defines it *as sabbakāmadada kumbha*. As a result of their wondrous effects, certain doctrines or certain practices are compared to the Vase of miracles; this is the case mainly of bodhicitta (Gaṇḍavyūha, T 279, k. 78, p. 430a, cited in Śikṣāsamuccaya, p. 6; Pañjika,p. 23), the worship of the four great disciples, Mahākātyānana, etc. (T 1796, k. 8, p. 665a) and the Dharma of the Three Vehicles (T 411, k. 5, p. 748b;); cf. Hobogirin, p. 267.

The Vase of abundance is used in cult ceremonies (Atharvaveda, III, 12, 8), feasts and consecrations (ibid., XIX, 53, 3); the Jains place it among the eight amulets (*aṣṭamaṅgala*); the Buddhists use it to enhance their feasts and decorate their houses (Jātaka, I, p. 62; Dīpavaṃsa, VI, v. 65; Sumaṅgala, I, p. 140). The Vase of abundance has thus become one of the main decorative motifs of Buddhist and Indian art. Its form is essentially that "of a flower vase combining an inexhaustible spring of water with an eternal vegetation or with the tree of life"; it occurs on almost all the Buddhist monuments at Sanchi, Mathurā, Amarāvatī, Sarnāth, Anurādhapura, Deodarh, Borobudur, etc. (cf. A, Coomaraswamy, *Yakṣas*, II, 1931, p. 61-64, and pl. 28-33; Vogel, *Mathurā,* p. 28, and pl. 7a and b). The vase with the lotus or with spouting water is represented from the earliest times in all eastern art and later in western art (cf. Combaz, *Inde et Orient*, I, p. 174-177; II, pl. 119-122).

The Vase of miracles also occurs in fables (cf. Kathāsāritsāgara, Tawney, II, 2). The apologue related here by the Mppś has as its theme: "The vase of miracles broken by the frivolousness of its owner." It is found, told in similar words and detail in Tchong king siuan tsa p'i yu, T 202, no. 4, k. 1, p. 532a-b (tr. Chavannes*, Contes*, II, p. 74-76). The *Bhadraghaṭajātaka*, no. 291 of the Pāli collection (II, p. 431-432), is a variation on the same theme: In one of his previous existences, the Bodhisattva was a rich merchant, father of a single son. After his death, because of his merits he was reborn in the form of Śakra, king of the gods. His son who was still alive spent all of his fortune and so Śakra gave him the gift of a miraculous vase, warning him to take care of it. But one day, in a fit of drunkenness, the son amused himself by throwing the vase up and catching it; the vase fell out of his hands and broke.

Another theme is that of the "Hidden Vase", which is found in a tale of the King liu yi siang, T 2121, k. 44, p. 232c-233a (tr. Chavannes, *Contes*, III, p. 256-257). A man receives as a gift from a monk a miraculous vase that gives him everything he wishes. A king takes it away by force. The monk gives the man another vase that spouts forth stones and weapons that kill all the king's men. The iniquitous king is forced to restore the vase to its lawful owner.

a heavenly vase; this vase can produce all sorts of things and that is how I am rich now." His guests continued: "Bring us this vase and show us how it produces things." He brought the vase and made it produce all kinds of things; in a fit of pride (*abhimāna*), this man danced on the upper part of the vase; the vase broke and everything [it had produced] disappeared in an instant.[203]

It is the same for the moral man: he has at his disposal marvelous pleasures and there is no wish (*praṇidhi*) that he does not realize; but if he violates the precepts, his pride puffs up, he becomes licentious and is like the man who broke his vase and lost all his treasures.

Moreover, the perfume of glory (*yaśogandha*) of the moral man, here (*ihatra*) and in the hereafter (*paratra*), extends everywhere (*samantāt*) in the heavens and among men.

Moreover, the moral man is pleased with generosity (*dāna*) and is unsparing of his riches (*vasu*); even though he does not follow after ordinary interests (*laukikārtha*), he lacks nothing; he is reborn among the gods; in the presence of the Buddhas of the ten directions (*daśadigbuddha*), he enters the path of the Threefold Vehicle *(yānatraya*) and attains liberation (*vimokṣa*). Many wrong views (*mithyādṛṣṭi*) disappear after taking the precepts.

Furthermore, without going forth from the world (*pravrajita*), the person who observes the rules of discipline will also be reborn among the gods. The person whose discipline (*śīla*) is pure (*pariśuddha*) and who practices meditative stabilization (*samādhi*) and wisdom (*prajñā)* seeks to free himself from the misfortunes of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*): he will necessarily realize this wish (*praṇidhāna*).[204]

Even though the moral man has no weapons *(āyudha*), wicked people do not attack him. Morality is a treasure (*vitta*) that cannot be lost; it is a parent (*jñāti*) who does not abandon you even after death; it is an adornment *(ālaṃkāra*) that surpasses the seven jewels (*saptaratna*). This is why morality must be guarded as if one were defending the life of the body (*kāyajīvita*) or as if one were watching over a precious object. The immoral man endures ten thousand sufferings; he is like the poor man who broke his vase and lost his wealth, This is why pure discipline must be observed.

IV. DISADVANTAGES OF IMMORALITY

[154b]Moreover, seeing the punishments suffered by the immoral man, the moral man must try to observe discipline carefully *(ekacittena*). What are the punishments of the immoral person?

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203 In the Tchong king siuan tsa p'i yu (*l.c.*) the man began to dance with the vase and dropped it; in the Pāli Jātaka, he threw it up in the air and finally let it fall.

204 Morality, under various titles, is profitable to the lay person and to the monastic: the lay person who aspires to heaven (*svarga*) is reborn among the gods; the monastic who practices the Path in its three essential elements, *śīla* (discipline), *samādhi* (meditative stabilization) and *prajñā* (wisdom) will escape from old age, sickness and death and will attain nirvāṇa.

The immoral person is not respected (*satkṛta*) by people; his house is like a cemetery (*śmaśāna*) into which people do not go; he loses all his virtues (*guṇa*) like a rotten tree that people despise; he is like a frozen lotus that gives people no pleasure to see; filled with evil thoughts (*duṣṭacitta*), he is dreadful like a demon (*rakṣasa*); people do not turn to him, no more than a thirsty (*pipāsita*) man goes to a poisoned well (*kūpa*); his mind is always disturbed like a guilty man who always fears the approach of punishment; he is like a field (*kṣetra*) covered with hailstones over which nobody can venture; he is like bad grain, having the outer appearance of good seed but which is inedible; he is like a den of thieves (*cauranigama*) where it is not good to stop; he is like a great sickness (*vyādhita*) which no one dares to approach; he does not succeed in avoiding suffering; he is like a bad path difficult to travel on; he is dangerous to visit like an evil thief whom it is difficult to befriend; he is like a big ditch (*garta*) that people who walk avoid; he is bad company like a poisonous snake *(āsīviṣa*); he is impossible to approach like a great fire; he is like a wrecked ship on which it is impossible to set sail; he is like vomit that cannot be swallowed back. In an assembly of good men, the immoral man is like a bad horse in the midst of good horses, like a donkey in a herd of cows (*go*-). In an assembly of vigorous men (*vīryavat*), he is like a weak child among robust men. Even though he has the external appearance of a bhikṣu, one would say he is a corpse (*kuṇapa*) in the midst of sleepers. He is like a false pearl (*maṇi*) among real pearls, like a castor-bean tree (*eraṇḍa*) in a sandalwood (*canadana*) forest. Even though outwardly he looks like an honest man, inwardly he is without good qualities (*kuśaladharma*). Even though he is called bhikṣu because he has a shaved head (*muṇḍa*), the yellow robe (*kāśāya*) and presents his 'ticket' (*śalākāṃ gṛhṇāti*) in the proper order (*anukrameṇa*),[205] in reality he is not a bhikṣu.

If the immoral man takes the monastic robes, these are like burning brass for him, like an iron ring around his body; his alms bowl (*pātra*) is like a jar (*bhājana*) filled with melted copper; when he takes his food, it is as if he were swallowing balls (*piṇḍa*) of burning iron or drinking boiling brass; the people paying homage (*pūjā)* to him with their offerings (*dāna*) are like the guardians of hell (*narakapāla*) watching over him; when he enters the monastery (*vihāra*), it is as though he were entering the great hell (*mahāniraya*); when he sits on the monastic benches (*saṃghakañcaka*), it is as if he were taking his place on a bed of burning iron.

[154c]Finally, the immoral person is always fearful (*bhaya*), like a sick man who constantly fears the approach of death, or a person guilty of the five sins leading to immediate *(ānantarya*) damnation and who always says he is the enemy of the Buddha. He hides himself and lies like a brigand fearful of being taken. Years, months and days pass; he never finds any safety (*yogakṣema*). Although the immoral man may get honors (*pūjā)* and benefits (*lābha*), his happiness (*sukha*) is impure: it is as though madmen had dressed and adorned a corpse (*kuṇapa*), and wise people, who know it, do not want to look at it. These are the many (*nānāvidha*) innumerable (*apramāṇa*) punishments of immorality; all of them could not be enumerated. The ascetic will therefore carefully (*ekacittena*) observe the precepts.

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[205] The *śalākā* is a wooden card that allows its holder to participate in a vote or in the distribution of food; it is a sort of method of supervision. To vote is called *śalākāṃ griṇāti*, "to hold one's 'ticket' ": cf. Vinaya, I, p. 117; II, p. 199, 205; Aṅguttara, I, p. 24.

CHAPTER XXII: THE NATURE OF MORALITY(p. 782F)[206]

[206] *Preliminary note*. – In order to understand the technical explanation which follows, it is useful to define the notion of sin, wrong-doing (*pāpā, akuśala*) and of morality or discipline (*śīla*) in the Sarvāstivādin-Vaibhāṣika system from which the Mppś is derived.

1. Sin (murder, theft, lust, falsehood, drunkenness) and the state of sin resulting assumes three things:

a. A mental action (*manaskarman*) consisting of an evil volition (*akuśalacetanā*), the resolution to kill, to lie, etc.

b. A bodily action (*kāyakarman*) or vocal action (*vākkarman*) – a murderous act or false speech – derived from the preceding volition and which *manifests* it to others. Because of this advertising, it is called "information" (*vijñapti*).

c. A substance derived from the five great elements (*upādāyarūpa*), substantial but invisible, projected by the bodily or vocal action, which transforms the person into a murderer or a liar. Since this substance, although it is material, is invisible and does not make itself known to others, it is called "non-information" (*avijñapti*). In a way, it is a perpetual action that classifies the person within the framework of guilt and continues to exist within him even when the person is inactive. This state of sin, understood in a material way, is ended only by death, by formal renunciation (*virati*) of sin, and by physical or vocal actions directly opposed to its nature.

2. Morality consists of abstaining from sin and its sequel. But abstaining from sin does not have the same value in all people. There can be a fortuitous and purely negative abstention: e.g., a person does not sin because he has no occasion for it, or because his condition renders him incapable of committing a fault. Secondly, there is a conscious and willed abstention, e.g., from simple innate taste or out of more or less noble motives, *by oneself* one makes the resolution to avoid sin in general or a particular sin. Finally and thirdly, abstention from sin may be derived from religious motives and from a public formal pledge in the course of a ceremony of taking vows: this third kind of morality characterizes Buddhist practitioners, lay (*avadātavasana*) as well as monastic (*pravrajita*).

In Buddhism there are two kinds of lay people and four kinds of monastics.

Among the lay people, the following should be distinguished: 1) those who undertake to observe, for their their entire life, the "fivefold discipline" (*pañcaśīla*) incumbent on the upāsaka (lay adept); 2) those who pledge to observe the eight precepts of the "one day and one night discipline" (*rātridivasasaṃvara*) incumbent on the *upavāsthana* (faster) every fourth, sixth or fifteenth day of the month.

Among the monastics the following are to be distinguished: 1) those who undertake to observe, for their entire life, the "ten precepts" (*daśaśikṣāpada*) incumbent on the *śrāmaṇera* or *śrāmaṇerī* (novice); 2) those who undertake to observe, for their entire life, the "six articles" *(ṣaḍdharma*) or rules of the *śikṣamānā* (probationer); 3) those who undertake to observe, for their entire life, the 'five hundred articles" (*pañcaśatadharma*) of the *bhikṣuṇī* (nun) rules; 4) those who undertake to observe, for their entire life, the "two hundred and fifty articles" of the rules of the *bhikṣu* (monk).

The process resulting in the creation of an upāsaka, upavāsastha, śramaṇera or bhikṣu is exactly parallel with that which makes a man a murderer or a liar:

a. The candidate for the religious state of upāsaka, etc., mentally makes the resolution (*cittotpāda*) to avoid the sins that are contrary to that state.

b. At the time of the initiation or ordination (*upasaṃpadā)* ceremony, by means of certain gestures and certain words, he pledges publicly and solemnly to avoid sin: this is the "pledge" morality which was mentioned above.

FIRST PART: GENERAL MORALITY

Question: - Knowing the various marvelous fruits (*nānāvidhaguṇavipāka*) of morality, what is its nature (*lakṣaṇa*)?

Answer. – The nature of morality is the cessation of sin, wrong-doing (*pāpāśamatha*) and its non-reappearance. The suppression of sins of body and speech (*kāyavākpāpaśamitā)*, whether it be the making of a resolution (*cittotpāda*), a verbal promise (*vāgukti*) or a pledge before a third person (*parataḥ samādanam*), constitutes the nature of morality (*śīlalakṣaṇa*),.

I. Abstaining from murder.

1. *Required conditions for murder*.[207]

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c. This ritual pledge induces in him a "non-information" (*avijñapti*) of a special kind, material substance, but invisible, called "discipline" (*saṃvara*) which, according to the pledges made by him, make him an upāsaka, an upavāsastha, a śramaṇera or a bhikṣu. This quality of upāsaka, etc., continues to exist and to develop in him as long as he has not forsworn it by a public statement, or as long as it has not been destroyed by a physical or vocal action contrary to its nature. An upāsaka who commits murder, a bhikṣu who lacks chastity ceases to be an upāsaka or bhikṣu, because these faults are directly opposed to their discipline.

Clearly, discipline as it has been described here can be possessed only by people living in the realm of desire. Does this mean that the gods of the form realm and the formless realm as well as the saints free of all stains do not possess any kind of discipline? No, and this leads the scholars to distinguish three new kinds of discipline: 1) the discipline of rules (*prātimokṣasaṃvara*): this is the morality of the realm of kāmadhātu, the morality of beings of this world; 2) the discipline produced by heavenly *dhyāna*, the morality of rūpadhātu; 3) pure (*anāsrava*) discipline which arises from the Path, pure morality.

The theories summarized here which are the basis for the laborious studies of the Mppś are those of the Sarvāstivādin-Vaibhāśikas; they are explained in detail in Kośa, IV and in the introduction of the Karmasiddhiprakaraṇa. They are not accepted by all the Buddhist schools. Thus the Sautrāntikas deny the existence of he avijñapti as a material substance. For them, sins or renunciation of sins (*virati*) induce a subtle change (*saṃtānapariṇāmaviśeṣa*) and it is precisely of this transformation that the quality of sinner or of monastic consists (cf. Kośa, IV, p. 22; Karmasiddhiprakaraṇa, p. 88-89).

207 According to traditional Buddhism, five conditions must be present for there to be murder. These are explained in the Daśakuśalakarmapathāḥ, attributed by the Kanjur (Mdo, XXXIII, 39 and XCIV, 23) to Aśvaghoṣa, found in a Nepalese manuscript published by S. Lévi, *Autour d'Aśvaghoṣa*, JA, Oct-Dec. 1929, p. 268-269:

Tatra kathaṃ prāṇātipātī bhavati, prāṇī ca bhavati, prāṇasaṃjñī ca bhavati, vādhakacittaṃ ca bhavati, upakramaṃ ca karoti, jīvitādvyavaropayati: etāḥ pañca [saṃbhārāḥ] prāṇāpāte: "How is one a murderer? There is

What is sin (*pāpa, akuśala*)? If there is really a living (*prāṇa*) being, if one knows that there is a living being, if one makes the decision to kill it, and if one takes its life (*jīvita*), one is committing a physical act (*kāyakarman*) consisting of derived matter (*upādāyarūpa*)[208] which is called murder (*prāṇātāpatti*). All the rest, such as being put under arrest (*bandhana nirodha*) and flogging (*kaśaprahāra*) [that accompany killing] are auxiliaries of murder.

Moreover, to commit murder, it is necessary to kill another person (*paropaghāta*); to kill oneself *(ātmopaghāta*) is not murder.

For there to be murder, it is necessary to kill that which one thinks is a living (*prāṇa*) being. If in the dark, one takes a man to be a tree-stump and one kills him [believing him to be a tree-stump], the destruction of this living being is not murder. This is not unreasonable because in order for there to be murder, it is necessary to kill in full awareness. Distraction (*vikṣepa*) or error (*moha*) exclude guilt.

For there to be murder, it is necessary that the vital organ (j*īvitendriya*)[209] [of the victim] be cut. The bodily action that inflicts only a woumd (*vraṇa*) is not murder; a word of command alone, an encouragement alone [to kill] is not murder; the resolve [to kill] alone is not murder.

These are the [conditions] for there to be murder. Abstaining from this sin is called morality (*śīla*).

2. *The vow not to kill*.

Sometimes a person pledges [publicly to observe] morality (*śīlaṃ samādadāti*) and expresses his resolve (*cittotpāda*) aloud: "From today on, I will no longer kill living beings"; sometimes, without moving or speaking, he just ratifies his resolution by means of a personal oath: "From today on, I will no longer kill living beings": this is called the morality of abstaining from murder (*prāṇātipātaprativiratiśīla*).[210]

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a living being, one knows that there is a living being, one has the intention to kill, one proceeds to attack, one deprives it of life: these are the five things needed for there to be murder."

This teaching is repeated and completed by Buddhaghosa in Sumaṅgala, I, p. 69-70; Atthasālinī, p. 97 (tr. Tin, *Expositor*, I, p. 129): *Tassa pañca sambhārā honti: pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇan ti. Cha payogā: sāhatthiko, ānattiko, nissaggiko, thāvaro, vijjāmayo, iddhimayo ti*: "Five things are necessary for murder: a living being, the awareness that a sentient being is there, the intention to kill, attack and the death that results. There are six ways of realizing it: with one's own hand, by instigation, by weapons, by stratagem, by trickery or by supernatural means." See also Kośa, IV, p. 153; Tibetan Karmaprajñapti, Mdo 62, chap. XI; Hardy, *Manual*, p. 461; Bigandet, *Gaudama*, p. 417.

208 On the nature of this bodily *vijñapt*i, matter derived from the great elements, see Kośa, IV, p. 4; Karmasiddhiprakaraṇa, p. 64-68.

209 Murder assumes the destruction essentially of the vital organ (*jīvitendriya*), which has been discussed in Kośa, II, p. 105, 123; IV, p. 154.

210 The solemn statements in the course of the refuge (*śaraṇagamana*) and ordination (*upasaṃpadā)* ceremonies will be described in the second part of the present chapter. But in the preliminary note , we have seen that abstaining from sins may be derived from a simple inner resolution independent of any statement. It seems that at the beginning, the practitioners of the Greater Vehicle "took the precepts" by means of personal oath (cf. Hobogirin,

According to some, this abstention from murder is someetimes good (*kuśala*), sometimes neutral [i.e., undefined from the moral point of view (*avyākṛta*)].

3. *Why abstention from murder is sometimes neutral.*[211]

Quesion. – In the Abhidharma it is said that every moral discipline (*sarvaśīlasaṃvara*) is good (*kuśala*): why is it said here that it is [sometimes] neutral (*avyākṛta*)?

Answer. – It is in the Kātyāyanīputra Abhidharma that it is said that it is always good; but in the other Abhidharmas, it is said that abstention from murder is sometimes good, sometimes neutral. Why? If abstention from murder is always good, the person who abstains from killing would be like a practitioner of the Buddhist path (*labdhamārgapuruṣa*) and would never fall into the bad destinies (*durgati*). This is why there can be the case where abstaining from murder is neutral; being neutral, it does not involve any fruit of retribution (*vipākaphala*) and therefore does not lead to rebirth among the gods (*deva*) or men (*manuṣya*).

Question. – One does not fall into the hells because the morality of abstention is neutral, but rather because there had been, in addition, the production of an evil mind (*duṣṭacittotpāda*).

[155a] Answer. - 1) Abstention from murder produces an undefined merit (*apramāṇakuśala*) because, whether there is action (*kriya*) or abstention (*kriya*), a merit *(puṇya*) always results. If one commits a slight error (*kṣudrāpatti*), [the resulting demerit] will be quite limited (*saparyanta*) and quite definite (*sapramāṇ*a). Why? Because [the demerit] is proportional to a determinate [fault] and not to an indeterminate fault. This is why we know that abstention from murder is sometimes neutral.

2) Moreover, there are people who pledge to observe the precepts and who limit themselves to formulating mentally *(cittena*) a personal oath, saying: "From today on, I will no longer kill living beings." Such an abstention is sometimes neutral (*avyakṛta*).

4. *The "realm" of abstention from killing.*

Question. – To which realm (*dhātu*) does abstention from murder belong?

Bosatsukai, p. 142); later, they had a separate ceremony, otherwise closely copied from the ritual of the Lesser Vehicle (cf. Bodhisattvaprātimokṣasūtra, ed. N. Dutt, IHQ, VII, 1931, p. 259-286).

[211] If I [Lamotte] correctlyunderstand the problem studied here, three cases should be distinguished:

a. Pure and simple abstention from murder, not inspired by any elevated motivation, has no moral value; it is neither good nor bad, but neutral (*avyākṛta*).

b. The abstention from murder that comes from a resolution, from a formal pledge (*samādāna*) but which is tainted by a wrong notion, is not capable of directly and absolutely opposing sin. Thus, infidels (*bāhya*) can possess the morality of pledge, but as they remain in the false view of existence (*bhavasaṃniśrita*), they are incapable of rejecting, of absolving from sin. Therefore it is not really good. Cf. Kośa, IV, p. 48-50.

c. The abstention from murder to which the Buddhists pledge themselves by the Prātimokṣa directly counteracts sin and merits being qualified as good (*kuśala*).

Answer. – In the Kātyāyanīputra Abhidharma it is said that all morality of pledge (*samādānasaṃvara*) belongs to the desire realm (*kāmadhātuvacara*); but the other Abhidharmas say that it belongs to the desire realm or that it belongs to no realm (*anavacara*). To speak truthfully, it is of three kinds: it belongs either to the desire realm (*kāmadhātvavacara*), or to the form realm *(rūpadhātvavacara*), or to the pure realm (*anāsravacara*).

The killing of living beings (*prāṇātipāta*) involves the desire realm; abstention from killing, corresponding to it, is in the desire realm. It is only the absence of killing in the form realm or the absence of killing in the pure (*anāsrava*) realm which, by pushing it away (*vipakṛṣṭatvāt*), constitute the true morality of abstention from killing.

Moreover, there are people who, from birth onwards, without pledging to observe the precepts, have come to abhor killing; sometimes good (*kuśala*), sometimes neutral (*avyakṛta*), this [abstention from killing] is described as undefined.

5. *The nature of abstention from killing.*

This abstention from killing is neither mind (*citta*), nor mental event (*caitta*), nor associated with mind (*cittasaṃprayukta*); sometimes it arises with the mind (*cittasahaja*), sometimes it does not arise with the mind. In the Kātyāyanīputra Abhidharma, it is said that abstention from killing is a bodily or vocal action (*kāyavākkarman*), sometimes with derived matter (*upādāyarūpa*), sometimes without derived matter; sometimes concomitant with mind (*cittānuvartin*), sometimes non-concomitant with mind. It is not the reward (*vipāka*) of actions carried out in previous existences (*pūrvajanmakarman*). It is of two kinds, i.e., practice (*bhāvanā*) or intended to be practiced (*bhāvitavya*), and realization (*sākṣātkāra*) or intended to be realized (*sākṣātkartavya*) ...

[The moral discipline] of ordinary people (*bāla*) and the āryas is a material dharma (*rūpadharma*), sometimes visible (*sanidarśana*), sometimes invisible (*anidarśana*); sometimes offering resistance (*sapratigha*), sometimes non-resistant (*apratigha*); it is a dharma that involves retribution (*savipāka*) and involves fruit (*saphala*); it is a defiled (*sāsrava*) conditioned (*saṃskṛta*) dharma which has others beneath it (*sottara*); it is not an associated cause (*saṃprayuktakahetu*). These are the categories that constitute the morality of abstention from murder.

Question. – In the Noble eightfold Path *(āryāṣṭāṅgamārga*), morality (*śīla*) also consists of the banning of the killing of living beings.[212] Why do you speak only of the morality of abstention from murder which involves retribution (*vipāka*) and defilement *(āsrava*)?

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[212] The eightfold Buddhist Path, by prescribing right speech (*samyakvāc*), right action (*samyakkarmānta*) and right means of livelihood (*samyagājīva*) in articles 3, 4 and 5, forbids by that very fact the sins of body (murder, theft and lust) and the sins of speech (falsehood, slander, harsh speech and idle gossip). But we have seen above that the morality arising from the Path constitutes pure discipline (*anāsravasaṃvara*) and consequently transcends the mechanism of retribution: it leads directly to nirvāṇa.

Answer. – Here we are speaking only of the discipline of the morality of pledge (*samādānaśīlasaṃvara*); we are not speaking of the discpline of pure morality.

Moreover, in the other Abhidharmas, it is said that abstention from murder does not always follow mind and is not [always] a physical or vocal action (*kāyavākkarman*); not being concomitant with mental action (*cetaḥkarmānuvartin*), sometimes it involves retribution (*vipāka*), sometimes it does not involve retribution; not being associated with mind (*cittasaṃprayukta*), sometimes it is impure (*sāsrava*), sometimes it is pure (*anāsrava*). These are its distinctive attributes; and it is the same for the other [abstentions].

Finally, some say that the Buddha and the saints *(ārya*) avoid all futile disputation (*prapañca*) on the dharmas. It is obvious that each being in particular [155b] [tries to] preserve its own life; also, the Buddha said that another's life must not be taken and that if one takes it, one will undergo all the sufferings (*duḥkha*) from one lifetime to the next. As for the existence or non-existence of beings, that will be discussed later.

6. *Benefits resulting from abstention from murder*.

Question. – By one's strength, a person can overcome people, conquer kingdoms and kill enemies; the income that he derives from the meat and hides of game animals is considerable. What benefits (*lābha*) does he find in not killing living beings?

Answer. – 1) He derives confidence (*vaiśaradya*), happiness (*sukha*) and fearlessness (*abhaya*). [He says to himself]: "Since I am not tormenting these beings, they will not torment me either." This is why he is fearless. The person who loves to kill, even if his position places him above kings, never enjoys the same peace as the moral man: even though he walks alone and in isolation, the latter has no worries to be fearful of.

2) Moreover, in the case of the murderer, all creatures (*jīvin*) around him (*parivāra*) have a horror on seeing him; but all beings willingly visit the person who does not love to kill.

3) Moreover, at the end of his life (*jīvitparyavasāna*), the moral person has a peaceful heart and is not worried or afraid. Whether he is reborn among the gods (*deva*) or among men (*manuṣya*), he will have a long life (*dīrghāyus*) which is the cause and condition (*hetupratyaya*) of obtaining the Path (*mārgalābdha*); having reached Buddhahood, the length of his life is limitless (*apramāṇa*).

4) Moreover, in the present (*iha*) lifetime and in future (*paratra*) lifetimes, the murderer will undergo all kinds of suffering of body and mind (*kāyacittaduḥkha*); the man who has not killed does not have all these worries; this is a great benefit.

5) Moreover, the ascetic (*yogin*) has the following thought: "I spare my own life, I love my own body, and it is the same for them; how are they any different from me? This is why I must not kill a living being."

6) Moreover, the murderer is decried by good people (*satpuruṣa*) and envied by wicked people. Being guilty of the death of a man, he will always be afraid of being despised by them. At the time of his death,

his mind dread is of falling into the hells (*naraka*) or into the animal destinies (*tiryagyonigati*). If he were to reappear amongst men, he would always have a short life.

7) Moreover, supposing even that, in the future lifetime, he does not undergo punishment, that he is neither decried by good people nor envied by the wicked, he should not even then take the life of another. Why? Because this conduct is not appropriate for an honest person. All the more reason (*prāk*) he should abstain from it when, in both lifetimes, [present and future], he must suffer the [punishment for his fault.

8. Moreover, murder is the most serious (*gariṣṭha*) of all sins *(āpatti*). Why? When people are in danger of death, they sacrifice their treasures and keep their safety as primordial thing.

[*The joy of the merchants saved from shipwreck*]. – Some merchants (*vaṇij-*) who had gone to sea and gathered precious substances were about to set sail again when their ship was wrecked. Their precious stones (*maṇiratna*) were lost; nevertheless they congratulated themselves and, raising their hands, they said: "Happily have we sacrificed our treasures!" The astonished crowd said to them: "You have lost your riches (*vitta*) and, quite naked (*nagna*), have you found safety. Why do you rejoice saying: 'Happily have we sacrificed our treasures!' " They answered: "Of all treasures, the life of a person is the foremost treasure. It is for life that people search for treasures, but they do not sacrifice their life for treasures." This is why the Buddha said that, of the ten bad paths of action, (*daśākuśalakarmapatha*), the sin of murder takes first place and, of the five precepts (*śīla*), that [which prohibits] murder also is in first place.[213]

The person who, in many ways, practices (*bhāvayati*) all the meritorious virtues but who does not have the morality of abstention, does not derive any benefit.

[155c] Why? One can have wealth, nobility, rank, power and bravery; but without a long life (*dīrghāyus*), who could enjoy it? This is how we know that, of the sins *(āpatti*), the sin of murder is the most serious; of all the virtues (*guṇa*), abstention from murder is the foremost.

In the world (*loka*), anxiety for life is primordial. How do we know that? All people suffer punishments (*daṇḍa*) willingly, ruin, house-search, pillage, provided that they can preserve their life.

8) Moreover, the person who pledges to observe morality (*samādānaśīla*) and has made the resolution to no longer kill any living being has already given to numberless beings the most important gift that they wish for , and the merits that he has attained are immense. Thus the Buddha said: "There are five great gifts (*mahādāna*). What are they? Abstaining from killing living beings is the first great gift, and so on for renunciation of theft, lust, falsehood and the use of intoxicants."[214]

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[213] The Buddha put murder at the top of the list of the ten *akuśalakarmapatha* (cf. *Traité*, I, p. 501F), and abstention from murder is the first obligation that he imposed on all his adepts, lay as well as monastic: *prāṇātipātavirati* is the first of the *pañcaśīla* and the *daśaśīla*.

[214] Extract from sūtra in Aṅguttara, IV, p. 246, which does not seem to have a correspondent in the Chinese canon.

"Monks, there are five great gifts, known from the beginning, known for a long time, known to tradition, ancient, unadulterated; not having been adulterated in the past, they are not now and never will be adulterated; they are not despised by monks and enlightened brāhamanas. What are these five?

9) Finally, the merits (*puṇya*) of those who practice the meditative stabilization of loving-kindness (*maitrīsamādhi*) are immense: water and fire cannot harm them, soldiers cannot wound them, poisons have no effect on them. These are the benefits of the five great gifts.

7. *Punishments for killing.*

Furthermore, in the three times (*tryadhvan*) and the ten directions (*daśadiś-*), veneration of the Buddha is primordial. Now, as the Buddha said to the upāsaka *Nam t'i kia* (Nandika),[215] the killing of living beings has ten punishments.[216] What are these ten?

1) The mind is always infected by poison (*viṣa*) from lifetime to lifetime without interruption.

2) Beings abhor [the murderer] and feel no joy in seeing him.

3) [The murderer], always full of evil intentions, contemplates evil things.

4) Beings fear him, as though they saw a snake (*sarpa*) or a tiger (*vyāghra*).

5) During sleep (*middha*) his mind is disturbed; when awake (*avabodhi*), he is not at peace.

6) He always has bad dreams.

7) At the end of his life (*jīvitaparyavasāna*), he dreads a bad death.

Monks, the noble disciple renounces murder and abstains from it. Because he abstains, he gives fearlessly to innumerable beings, he gives without hatred; he gives without malevolence; giving thus, he takes part in immense confidence, friendliness and kindness. This, monks, is the first gift, the first great gift, known from the beginning... Such, monks, is the fourth result in merit and kindness, the food of happiness, heavenly, rewarded by happiness, leading to the heavens, leading to [all] that is pleasant, lovely, admirable good. Next, monks, the noble disciple renounces theft and abstains from theft..., renounces forbidden love and abstains from it..., renounces falsehood and abstains from it..., renounces the use of intoxicants, , the causes of weakness, and abstains from them..."

Towards the end of the 10th cebtury, the present extract was translated into Chinese *by Che hou* (Dānapāla) a monks who was native of Uḍḍiyāna in northern India, who acted as translator in K'ai fong from 982. The work is entitled Wou ta che king (T 706).

[215] There are numerous references in the Buddhist texts to the *Nandikasūtra* (cf. Kośa, IV, p. 85; Kośavyākhyā, p. 380, 381; Karmavibhaṅga, p. 33, 42). However, the original Sanskrit is lost and the sūtra is known only by a Tibetan translation entitled *Dgaḥ ba can gyi mdo* (Kanjur Mdo XXVI, no, 31: cf. OKC, no. 1000; Csoma-Feer, p. 281). One of the Karmavibhaṅgas in Chinese, the Fen pie chan ngo pao ying king, T 81, is very close in content to the Nandikasūtra.

The upāsaka Nandika (in Pāli Nandiya) belonged to the family of the Śākyas; he had at least two conversations with the Buddha; one, on the various kinds of disciples, took place in Kapilavastu in the Nyagrodhārāma (Saṃyutta, V, p. 397, 403; Tsa a han, T 99, no. 855, k. 30, p. 217c; T 99, no. 856,, k. 30, p. 218a; Nan t'i cho king,
T 113, p. 505b); the other, on the eleven conditions needed to destroy evil, took place at Śrāvastī, during the rainy season (Aṅguttara, V, p. 334; Tsa a han, T 99, no. 858, k. 30, p. 218b).

[216] Cf. Nandikasūtra in Feer, *Extraits*, p. 244-245; T 81, p. 899b12-15.

8) He plants the causes and conditions (*hetupratyaya*) leading to a short life (*alpāyus*).

9) After the destruction of the body (*kāyabheda*) at the end of life (*jīvitaparyavasāna*), he falls into hell (*niraya*).

10) If he reappears among men, he always has a short life.

Moreover, the ascetic says to himself: "All living beings (*jīvin*),= including insects (*kṛimi*) hold onto their life. Why clothe and feed oneself if, for one's own existence, one kills living beings?"

Finally, the ascetic must always cultivate (*śikṣate*) the virtues (*dharma*) of Great Men (*mahāpuruṣa*). Of all the Great Men, the Buddha is the greatest. Why? He is omniscient (*sarvajñā),* he has the fullness of the ten powers (*daśabalaparipūrisamanvāga*ta), he can save beings and always practices loving-kindness (*maitrī*) and compassion (*karuṇā).* By observing morality and abstaining from murder, he has become Buddha; he also teaches his disciples (*śrāvaka*) the practice of this loving-kindness and compassion. The ascetic who wants to engage in the practices of the Great Man should also avoid murder.

8. *Better to die than to kill.*

Question. – The taste for murder is easily eliminated in those who do not harm themselves [by not killing]; but if, [in order to avoid murder], one must expose oneself to torture (*viheṭhana*), violence (*bādhana*) and insults (*abhibhavana*), what should one do?

Answer. – One should estimate the relative importance [of the solutions with which one is faced]. Before sacrificing oneself, the person will pay attention (*manasikṛ-)* to the benefits of safeguarding morality or safeguarding one's life, to the drawbacks (*hāni*) of violating morality or losing one's life. Having [156a] reflected in this way, he will know that it is more important to safeguard morality than to save one's life. If one is in a hurry to save one's body, what advantage will one have? This body is a reservoir of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*) and must necessarily perish. But if one sacrifices one's body to preserve morality, the benefit [that one will derive from it] will be very great.

Pursuing these thoughts (*manasikāra*), one thinks: "Before as after, I have sacrificed my life for innumerable existences, in the form of a brigand (*caura*) or an animal (*tiryagyoni*), following only the evil goal of enriching myself. Today, having succeeded in keeping pure morality (*pariśuddhaśīla*), I will not spare my body. I will renounce my life in order to keep morality. [By acting thus], I will surpass a hundred times, a thousand times, ten thousand times, those who violate their vows (*vrata*) in order to save their lives." It is necessary to sacrifice one's life thus resolutely to keep pure morality.

[*The suicide of the Caṇḍala*]. – A certain srotaāpanna had taken rebirth in an outcaste (*caṇḍala*) family. Time passed and he attained a man's years. When he had to practice his family's craft, he refused to kill living (*prāṇa*) beings. His parents gave him a knife (*śāstra*) and closed him up in a room with a sheep (*eḍaka*), saying: "If you do not kill this sheep, you will not be allowed to go out to see the light of day (read: *je ming*) and get food." The son thought and said to himself: "If I kill this sheep, I would end up by practicing their trade. Even for my life, how could I commit such great crimes?" Then he killed himself

with the knife. When his parents opened the door to look in, the sheep was standing up in a corner of the room (*ekāntena*) and their son was dead. At the moment he died, he took rebirth among the gods. A person like that sacrifices his own life to safeguard pure morality, and this is the sense in which we speak of the morality of abstaining from murder.

II. Abstaining from theft

1. *Definition of theft*.[217]

Taking what is not given (*adattādāna*), knowing that an object belongs to another (*paraparigṛhītasaṃjñā),* forming the intention to steal it

(*steyacetanāsamutthāpana*), taking the object (*dravyagrahaṇa*) and leaving the original place, saying: "This object belongs to me": that is theft (*steya*). Not doing that is abstaining from theft. The rest, viz., stratagems (*upāya*), plots (*nirūpaṇa*), up to the fact of laying hands on some land that is not abandoned (*aparityaktabhūmi*) are auxiliary to theft (*steyopakāra*).

There are two kinds of wealth (*vasu*), that which belongs to another (*paratantra*) and that which does not belong to another (*aparatantra*). The fact of taking (*grahaṇa*) an object belonging to another constitutes the sin of theft (*steyāpatti*).

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[217] Se the canonical definition of theft in Majjhima, I, p. 286; II,p. 46, 54; Aṅguttara, V, p. 264; Tsa a han, T 99, no. 1039, k. 37, p. 271b: *Adiññādāyī hoti: yan taṃ parassa paravittāpakaraṇaṃ gāmagataṃ vā araññagātaṃ vā, taṃ adinnaṃ theyyasaṃkhātaṃ ādātā hoti*: "The thief, with stealthy intent, lays hand on that which has not been given to him, on another's property who is in the village or in the jungle."

Five conditions are needed for there to be theft: they are explained in the Daśakuśalakarmapathaḥ of Aśvaghoṣa, JA, Oct.-Dec., 1929, p. 269: [*Tatra katham adatta]dāyī bhavati: parakīyaṃ ca bhavati, paraparigṛhītasaṃjñī ca bhavati, steyacittaṃ ha patyupasthitaṃbhavati, upakramaṃ ca karoti, sthānāc ca ..., nvāgataḥ adattādāyī bhavati*: "How is one a thief? There is the property of another, one knows that it is the property of another, one has the intention of stealing, one goes ahead to carry it out and [one changes] the position [of the object]. That fulfills [the five conditions] to be a thief."

This teaching is repeated and developed by Buddhaghosa in Sumaṅgala, I, p. 71; Atthasālinī, p. 98 (tr. Tin, *Expositor*, I,p. 130): *Pañca sambhārā honti: paraparigghahītaṃ, parapariggahītasaññnitā, theyyacittaṃ, upakkamotenāharaṇan ti. Chappayayogā sāhatthikādayo va. Te ca kho yathānurūpaṃ theyyāvahāra pasayhāvahāro paṭicchannāvahāro parikappāvahāro kusāvahāro ti imesaṃ avahārānaṃ vasena pavattā*: "There are five factors constituting [theft]: another's possessions, the awareness that it is another's possessions, the intention to steal, the execution and removal that results. There are six ways of stealing: with one's own hand, etc. One or another of these ways will be carried out according to the circumstances, dealing in false weights and measures, by force, by fencing stolen objects, by intrigue or by forgery." – See also Kośa, IV, p. 155-156; Hardy, *Manual*, p. 465-467; Bigandet*, Gaudama*, p. 417.

There are two kinds of objects belonging to another (*paratantradravya*): *i*) that which is in a village (*grāma*) and *ii*) that which is in a forest (*araṇya*).[218] Taking them with the intention of theft (*steyacitta*) is committing a sin of theft (*steyāpatti*). If the object is in the forest, an enquiry (*nirūpaṇa*) should be made to know which kingdom it is neighboring and, if this object has an owner, it is forbidden to take it.

In the Vinaya, all kinds of renunciations of theft that are characteristics (*lakṣaṇa*) of honesty are dealt with.

2. *Benefits of renouncing theft*.

Question. – What are the benefits of not stealing?

Answer. – A man's life (*manuṣyajīvita*) has two aspects, *i)* inner *(ādhyātmika*) and *ii*) outer (*bāhya*). To take his wealth (*vasu*) is to deprive him of his outer life (*bāhyajīvita*). Why? Because life is maintained thanks to *(āśritya*) to food *(āhāra*), clothing (*vastra*) bedding, etc.; to steal them or remove them from the person is to deprive him of his outer life. A stanza says:

All beings subsist

Thanks to clothing and food.

To take them away or to steal them

Is to deprive them of life.

[156b] This is why the wise man (*jñānin*) does not steal them.

2) Furthemore, the wise man says: By taking an object by theft and appropriating it, one will be able to live in abundance, but soon one must die and after death, one will fall into hell (*niraya*). Even if the family and relatives have enjoyed the larceny with you, one will be alone in suffering the punishment and one will be unable to avoid it." With such thoughts on these matters, the wise man will be incapable of committing theft.

3) Furthermore, there are two ways of taking what has not been given (*adattādāna*): *i*) by larceny, *ii*) by pillage; the two together are called *adattadāna*.

In regard to *adattādāna*, theft (*steya*) is more serious. Why? Because it is very vile (*aśubha*) to commit burglary (*saṃdhicchedana*) or to steal (*steya*) the wealth (*dhana*) which people need to live. Why? Because it is stealing from weak people (*nirbala*) who are threatened by death. Of all plundering, theft is the most serious. Thus a stanza says:

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[218] See the preceding note that distinguishes the goods of another *gāmagataṃ vā araññagataṃ vā.* Buddhaghosa in Papañca, II, p. 329, explains: *gāmagataÈm vā ti* antogāme vā ṭhapitaṃ, *araññagataṃ vā ti arañña rukkhagga-pabbatamatthakādisu ṭhapitaṃ.*

In time of famine (*durbhikṣa*), when the body is starved
And one is suffering great torment,
The wealth of others must remain untouchable
Like a great mass of blazing coals.

If one takes another's wealth.
The owner weeps and mourns;
Even if he were the king of the gods
He would feel as much torment.

Although the fault of the murderer is serious, he is the enemy only of his victim; the thief, however, is the enemy of everyone who possesses something. Those who violate the other rules of morality can find people in other countries who would not find them guilty; the thief, on the other hand, is punished in every country.[219]

Question. – However, there are actually people who praise the heroism of brigands; then why not indulge in brigandage?

Answer. – Taking what has not been given is bad in itself (*akuśalanimitt*a). Although brigandage has special (*viśeṣa*) characteristics, it itself is bad. It is like good food mixed with poison (*viṣasaṃkīrṇa*) and bad food mixed with poison; although the good food and the bad food are different, the poison mixed with them does not change. Or it is as if one were walking in fire, [sometimes] in the daytime (*tejas*) and [sometimes] in the dark (*tamas*); although day and night are different, one's feet get burned in the same way.

But actually fools (*bāla*) are ignorant, in this life and the beyond (*ihaparatra*), of the retribution (*vipāka*) of merits (*puṇya*); lacking loving-kindness (*maitricitta*), when they see people using force to encroach upon one another and rob another's wealth, they praise the violence. The Buddhas and the saints *(ārya*) who are full of love and compassion (*karuṇā)* for the entire world understand well that the misfortune of the three times (*tryadhvaduḥkha*) [which threatens thieves] is inevitable and there is nothing in brigandage to boast

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[219] The Hindus are impressed by the immorality of certain foreign customs: the Vibhāṣā (T 1545, k. 116, p. 605c17) mentions the existence in the West of Mleccha, called *Mou kia* (109; 162 and 5); in Sanskrit Maga, magi) who belive that "those who kill their decrepit father and mother and sick people obtain merit and not sin"..., "that there is no sin in having sexual intercourse with one's mother, sisters and sisters-in law". The Kośa, IV, p. 145, 147, and Kośavyākhyā, p. 394, blame the Pārasīka (Persians) with the same deviations. The Divyāvadāna, p. 257, confirms that in the frontier regions, it is a custom for the son to have sexual intercourse with his father's wife: *pratyateṣu janapadeṣu dharmataivaiṣā yām eva pitādhigacchati tām eva putro 'py adhigacchati*. But, as the Mppś comments here, there is no country in which theft is not condemned.

about. This is why we know that brigandage is bad; good people (*satpuruṣa*) and ascetics (*yogin*) do not indulge in it.

3. *Punishments for theft*.

As the Buddha said, theft (*adattādāna*) has ten punishments:[220]

1) The owner of the object (*dravyapati*) is always angry [with the thief].

2) The thief experiences great anxiety.

3) He acts inopportunely (read: *fei che hing*) and without thinking things out.

4) He is associated with evil people and avoids honest people.

5) He violates the rules of morality (*kuśalanimitta*).

6) He is punished by the king.

[165c] 7) He does not retain any wealth.

8) He plants the causes and conditions (*hetupratyaya*) of actions engendering poverty (*dāridrya*).

9) After death, he falls into hell (*niraya*).

10) If he is reborn among men and manages with difficulty to obtain wealth, the "group of five" (*pañcasādhāraṇa*)[221] will be the prey of the king (*rājan*), thieves (*caura*), fire (*agni*), water (*udaka*) or the prodigal son (*apriyadāyāda*); even [treasures] buried in the earth are lost.

III. Abstention from illicit love.

1. *Definition of illicit love*.[222]

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[220] Nandikasūtra in Feer, *Extraits*, p. 245; T 81, p. 899b16-18.

[221] I.e., his entire fortune, see above, p. 679F, n. 1.

[222] See the canonical definition of illicit love in Majjhima, I, p. 286; III, p. 46, 54; Aṇguttara, V, p. 264; Tsa a han T 99, no. 1029, k. 37, p. 271b*: Kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā dhammarakkhitā sassāmikā saparidaṇḍā, antamaso mālāguṇaparikkhittā pi, tathārūpāsu cārittaṃ āpajjitā hoti*: "In love, there are illicit practices: intercourse with girls who are under the guardianship of a mother, a father, a mother and father, a brother, a sister or relatives, with girls who are under the protection of the law, already promised to a husband and protected by the ring, or even with maidens garlanded with flowers [of the betrothed]."

Later sources such as the Daśakuśalakarmapathā, JA Oct.-Dec., a929, p. 269; Kośa, IV, p. 157-158; the Śikṣāsamuccaya, p. 76; Mahāvyutpatti, ch. 280; and in part, Samaṅgala, I, p. 72 and Atthasālinī, p. 98 (tr. Tin, *Expositor*, I, p. 130) consider as illicit:

"Illicit practice of sexual activity" (*kāmamaithyācāra*):

1) If a woman (*strī*) is under the protection of a father (*pitṛrakṣitā),* a mother (*mātṛ-),* a brother (*bhrātṛ-),* a sister (*bhaginī-),* a husband (*pati-)* or a son (*putrarakṣitā*), or under the protection of the people's laws (*lokadharma*) or the king's laws (*rājadharma*) and one has intercourse with her, that is illicit sexual activity.

Even if a woman has no protector, the law holds her under protection. Who are the women protected by law? All women who have gone forth from the world (*pravrajitastrī*) and those who, still staying at home (*gṛhasthā)* have taken the "morality of a day and night" (*rātridivasaśīla*)[223] are protected by law.

[It does not matter whether one has intercourse with them] by force (*bala*), by means of a gift of money (*dhana*) or by deception (*vañcana*).

2) If one has intercourse with one's own wife (*kalatra*) when she has taken a vow (*samādānaśīla*), is pregnant (*garbhiṇī*) or is nursing a child (*pāyayanti*) – or in a forbidden way (*amārga*) - that is the illicit practice of sexual activity.

Intercourse with these women, including courtesans (*gaṇikā, veśyā)* crowned with a flower garland (*mālāguṇaparikṣipta*)[224] as a sign of being betrothed, is called the practice of illicit sexual activity. Not to do any of that is *kāmamithyācāravirati*.

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a. Intercourse with a forbidden woman (*agamyā),* - Kośa: Another's wife, mother, daughter, paternal or maternal relative; - Daśakuś.: *Sarvā parastrī, dharmadhvajā, gotrarakṣitā, gṛhītapaṇyā veśyā, krītisaṃbhadhinī*: "Another's wife,she who has the banner of the law, who is protected by her clan, the courtesan whose hand has been promised, she who has been bought;" – Mahāvyut., no. 9456-9463, continues the canonical list from *pitṛrakṣitā* up to *mālāguṇaparikṣiptā*; - Sumaṅgala and Atthasālini (*l.c.*) consider as illicit ten classes of unmarried women and ten classes of married women.

Intercourse wuith animals is included as illicit also along with intercourse with prohibited women; cf. Daśākuś., Śikṣasamuccaya, p. 76.

b. Intercourse with one's own wife in a prohibited way (*amārga, anaṅga*), i.e., anything that is not the *yoni*. – Daśakuś*.: mukha, varcomārga, dārakadārikājaghanarandhra, hasta*; - Mahāvyut., no, 9226-9227: *praviṣṭaḥ sparśasvīkṛtau, prasrāvakaraṇe, prastāvakaraṇasya mukhe, varcomārge vā*.

c. Intercourse in an inappropriate place (*adeśa*): - Daśakuś,: *bodhisattvālaya-ācāryopādhyāyadakṣiṇīyamātṛpitṛgurusaṃnidhiḥ:* "In the dwelling of a bodhisattva, of a mother, father or a guru": - Kośa (*l.c.*); In an open place, a temple (*caitya*) an hermitage (*araṇya*).

d. Intercourse at an inappropriate time (*akāla*): - Kośa: When the woman is pregnant, when she is nursing her baby, when she has taken the vow of an upavāsa

[223] This is the vow of one day and one night, or upvāsa, taken for tewnty-four hours, six days per month; see below, p. 826F.

[224] Mālāguṇaparikṣiptā is an accepted expression: cf. Majjhima, I, p. 286; III, p. 46, 54; Aṅguttara, V, p. 264; Mahāvyutpatti, no. 9463: Tsa a han, T 99, k. 37, p. 271b24-25; Vibhāṣhā, T 1545, k. 113, p. 585b4. – According to the explanation of Buddhaghosa in Papañca, II, p. 113, p. 585b4, it is a woman on whom someone has thrown a

Question. – If a woman is under the protection of a man (*puruṣakṣitā)* and the man is angry, if she is under the protection of the law (*dharmarakṣitā)* and the law is violated, [all intercourse with her] merits the name of illicit sexual activity (*kāmamithyācāra*); but if it is her own husband (*bhāryā, kalatra*), what intercourse is illicit?

Answer. – 1) If she has been permitted to take the vow [of chastity] for one day, she falls under [the protection] of the law (*dharma*): even though being married previously, today she is not free *(svatantra*). But beyond the time of the vow, she is no longer protected by the law (*dharmarakṣitā).*

2) The pregnant wife (*garbhiṇī bhāryā)* has a heavy body and feels loathing for previous delights. Moreover, [conjugal intercourse] might injure the fetus.

3) When she is nursing a baby and one has intercourse with her, the mother's milk (*stanya*) dries up. Moreover, if her mind is attached to sexual pleasures, the woman will not look after her child.[225]

4) By a forbidden manner (*amārgasthāna*) means anything that is not by way of the female organ (*yoni*).[226] The mind of the woman loathes [such practices] and to force her to such improprieties merits the name of illicit sexual practice. Avoiding all of that is called renunciation of illicit sexual practices (*kāmamithyācāravirati).*

Question. – But if the husband (*pati*) does not see, does not know, or does not deplore [the unfaithfulness of his wife], of what is the lover guilty?

Answer. – 1) It is as a result of a basic mischief (*mityātva*) that illicit sexual activity (*kāmamithyācāra*) is spoken of; this mischief is not gotten rid of [by the ignorance or the silence of the husband]; therefore there is a fault.

2) Moreover, it involves all kinds of guilt: the pleasure of the married couple is to be two bodies in one and the same flesh; to remove that which the other loves and destroy this deep feeling (*maulacitta*) is a crime,

2. *Punishments for prohibited sexual activity*.

[This sin] involves serious punishments: bad reputation, bad name, people's hatred, few pleasures and many fears; one is afraid of being chastised and insulted. Since one is afraid of being discovered by the husband or the companions, one multiplies the lies (*mṛṣāvāda*). Blamed by the āryas, [prohibited sexual activity] is the sin of sins.

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simple garland in the idea that she will become his wife (*esā mebhariyā bhavaissatī ti saññāya tassā upari kenaci mālāguṇaṃ khipantena mālāguṇamattenāpi parikkhaittā hoti*).

225 Cf. Kośavyākhyā, p. 406: *garbhiṇīgamane garbhoparodhaḥ. pāyayantistanyopobhogāvasthāputrikā strī; abrahmacaryakaraṇe hi tasyāḥ stanyaṃ kṣīyate, bālakasya vā puṣtaye tat stanyaṃ ca bhavati*: "In intercourse with a pregnant woman, there is danger for the fetus. The woman who is nursing (*pāyayantī* or *āpyayantī*) is one who has a son taking his mother's milk; if she gives herself up to pleasure, her milk will dry up or is not such as can nourish the child."

226 See above, p. 799F, n. 1.

The libertine should say to himself: "My wife and the wife of another are equally women; there is no difference in body and in passions between the one and the other. Under these conditions, why should I have violent and anxious thoughts? The man who follows bad thoughts and profligacy destroys the happiness of the present existence (*ihajanman*) and future existences (*aparajanman*)." – [Note: Good name, good reputation, physical and mental well-being are obtained in the present lifetime; rebirth among the gods, acquisition of the Path and nirvāṇa are obtained in future lifetimes.] – Moreover, putting oneself in another's place, the libertine controls his mind; he says to himself: "If that man took my wife, I would be angry; if I take his wife, why would he be any different from me? I shall master myself as I would like others to master themselves in what concerns me; this is why I will not commit [adultery]."

Moreover, as the Buddha said, the libertine will fall into *Kien chou ti yu* (Asipattraniraya)[227] where massive sufferings are prepared to welcome him. If he is reborn among men, the hall-ways of his home are disordered; dissolute women and people of damaged reputation are always encountered there. Illicit sexual relations are a calamity *(upadrava*) like a poisonous snake *(āsīviṣa*) or a great fire (*mahāgni*); if it is not quickly avoided, misfortune and suffering will ensue..

According to the Buddha, there are ten punishments for illicit sexual relations:[228]

1) The deceived husband seeks revenge.

2) The libertine has a badly kept wife who always quarrels (*vivāda*) with him.

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[227] Cf. Suttanipāta, v. 673:

Asipattavanaṃ pana tiṇhaṃ
taṃ pavisanti samacchidagattā;
jivhaṃ baḷisena gahetvā
ārajayātajayā vihananti.

"Next they go into the cutting forest the leaves of which are swords and their limbs are cut off. [The guardians] seize their tongue with a hook and rain blows upon it."

In their dictionary, Rhys Davids-Stede present Asipatta as "a late feature in the descriptions of 'Purgatory' in Indian speculative theology." Actually this hell is an integral part of the early Indian cosmography, whether Brāhmanical , Buddhist or Jain (cf. Kirfel, *Kosmographie*, p. 148, 151, 152, 156-158, 162, 165, 167-172 for Brāhmanism; p. 200, 204, for Buddhism; p. 326 for Jainism). As far as Buddhism is concerned, Asipattavana is mentioned in sources as early as the Suttanipāta, v. 673, and the Devadūtasutta (Majjhima, III, p. 185; Tchong ha han , T 26, no. 64, k. 12, p. 505b10; Teng yi a han, T 125, k. 24, p. 676a9). According to the latter sūtra, the great hell (*mahāniraya*) has four gates that each open onto four secondary hells: Gūthaniraya, Kukkulaniraya, Sumbalivana and Asipattavana. The latter is defined: *Tassa vāteritāni pattāni hatthaṃ pi chindadanti pādaṃ pi chindanti hatthapādaṃ pi chindanti kaṇṇaṃ pi chindanti nāsaṃ pi chindanti kaṇṇanāsaṃ. So tattha dukkhā tippā kaṭukā vedanā vedati na ca tāva kālaṃ yāva na taṃ pāpaṃ kammaṃ byantihoti*: "The leaves of this forest, agitated by the wind, cut the hands, feet, ears, nose and nostrils. The tortured criminal experiences painful feelings, sharp and bitter, but he does not die before having expiated his sin." – In later cosmography, the Asipattavan is part of the sixteen *utsāda* situated, four by four, at the cardinal directions of the eight hells: cf. Kośa, III, p. 150-151; Przyluski, *Aśhoka*, p. 132-136; below, k.16, p. 176c-177a.

[228] Nandikasutta, in Feer, Extraits, p. 245-246; T 81, p. 899b19-23.

3) The bad dharmas (*akuśaladharma*) increase from day to day and the good dharmas (*kuśaladharma*) diminish from day to day.

4) He is unable to defend his life; his wife (*bhāryā)* and children (*putra*) are left alone.

5) His wealth (*dhana*) is spent in one day.

6) His business goes badly; he is always suspected by people.

7) He is not loved by his relatives (*jñāti*), his neighbors (*parivāra*) and his friends (*mitra*).

8) He plants the karmic causes and conditions (*karmahetupratyaya*) that produce disrupted homes.

9) At the destruction of the body (*kāyasya bheda*) at the end of his life (*jīvitaparyavasāna*), he dies and falls into hell (*niraya*).

10) If he is reborn as a woman, many men share her; if he is reborn as a man, his wife will be unchaste.

These are the various reasons for not committing [this sin]. And this is what is meant by renunciation of illicit sexual practices (*kāmamithyācāravirati*).

IV. Abstention from falsehood.

1. *Definition of falsehood*.[229]

[229] See the canonical definition of a liar in Majjhima, I, p. 226; III, p. 47, 55; Aṅguttara, V, p. 264; Tsa a han, T 99, no. 1039, k. 37, p. 271b: *Musāvādī hoti: sabhāgato vā parisagato vā ñātimojjhagato vā pūgamajjhagato vā rājakulamajjhato vā abhinīto sakkhipuṭṭho: evaṃ bho purisa yaṃ jānāsi taṃ vādchīti, so ajānaṃ vā āha: jānāmīti, jānāṃ vā āha: na jānāmīti, apassaṃ vā āha: passāmati, passaṃ vā āha: na passāmīti, iti attahetu vāparahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti:* "He is a liar: summoned to appear before an assembly, a gathering, a family circle, a guild or a tribunal, and interrogated as a witness to tell what he knows, he says that he knows when he does not know, he says that he does not know when he knows;he says that he has seen when he has not seen, he says that he has seen when he has not seen; thus he consciously tells lies sometimes for himself, sometines for others, for some material advantage."

Later scholasticism determines the conditions necessary for there to be falsehood: Daśakuś., JA, Oct-Dec. 1929, p. 269: *Tatra kathaṃ mṛṣāvādī nāma: vastu ca bhavati, vastupattitaṃ ca bhavati, vithasaṃjñī ca bhavati, vitathacittaṃ cha bhavati, mṛiṣāvādaṃ ca bhāṣate: ebhiḥ pañcabhir aṇgaiḥ samanvāgato muriṣāvādī bhavati*: "How is one a liar? There is something true, there is something false, he knows that it is false, he has the intention to deceive and he speaks a lie: the person who fulfills these five conditions is a liar." – Buddhaghosa in Sumaṅgala, I, p. 72; Atthasalinī, p. 99 (tr. Tin*, Expositor*, I, p. 131*): Tassa cattāro sabhārā honti: Atathaṃ vatthu visaṃvādanacittaṃ,, tajjo vāyāmo, parassa tadatthavijānanan ti. Eko payogoāhatthiko. So kāyena vā kāyapaṭi addhena vā vācāyo vā paravisaṃvādakakiriyāya karaṇe daṭṭhabbo*: "Falsehood has four constitutive factors: a false thing, the intention to deceive, a corresponding effort and communication to another. There is only one way to lie: personal action. This should be understood as the fact of deceiving another either by body or something in

"Falsehood" (*mṛṣāvāda*). – With an evil intention (*aśubhacitta*), wishing to deceive another, concealing the truth (*satya*), offering words different [from the truth]: this is called falsehood (*mṛṣāvāda*). The sin of lying arises in dependence on the intelligibility (*samavabodha*) of the words pronounced, for if these are not understood, there could be an incorrect comment (*vitathavākhya*), but it would not be a lie.[230] "When one knows, to say that one does not know; when one does not know, to say that one knows; when one sees, to say that one does not see; when one does not see, to say that one sees; when one understands, to say that one does not understand; when one does not understand, to say that one understands: this is what is called falsehood."[231]

Not to act in this way is to abstain from falsehood (*mṛṣāvādavirati*).

2. *Punishments for falsehood.*

Question. – What are the punishments for falsehood?

Answer. – The liar first deceives himself, then he deceives others. He takes the true to be false and the false to be true. Deception relating to true and false (*anṛtasatyaviparyāsa*) prevents the gathering of good dharmas (*kuśaladharma*); it is like a closed vase (*praticchannaghaṭa*) where water cannot penetrate. The mind of the liar is without shame (*apatrāpya*) or modesty (*hrī*); he closes the door to the divine destinies (*devagati*) and to nirvāṇa. When one thinks about these punishments, one does not lie anymore.

Consider also true speech (*satyavāk*) and how great are its advantages (*anuśaṃsa*): these advantages arise by themselves and are easy to obtain: they are the power of all monastics (*pravrajita*); virtuous lay people (*guṇin gṛhastha*) also share them with the monastics.

Moreover, the truthful person has a straightforward mind and, by this straightforwardness, he easily succeeds in escaping from sorrow. It is like a thick forest: if the direction followed is correct, one comes out of it easily.

Question. – If falsehood brings such punishments, why do people lie?

Answer. – There are fools (*mūḍha*), people of little knowledge who, upon [157b] meeting with some difficulty, an enemy, or an obstacle, try to escape from it by lying. They ignore that their difficulties will increase and that they will be punished in this very life *(ihajanman*); they ignore that the future life

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connection with the body, or by speech." – See also Kośa, IV, p. 158 seq.; Hardy, *Manual*, p. 468; Bigandet, *Gaudama*, p. 418.

[230] Cf. Kośa, IV, p. 156-159: In order that there be a lie, the interlocutor must understand the meaning of the words pronounced; if he does not understand them, it is frivolous speech (*saṃbhinnapralāpa*) but not a lie.

[231] Free quotation from a sūtra on the sixteen "vocal conducts" (*vyavahāra*): - eight bad (*anārya*) ones: not having seen heard, known, felt, to say that one has seen heard, known, felt; - eight good *(ārya)* ones, the opposite of the preceding. Cf. Dīgha, III, p. 232; Majjhima, III, p. 29; Aṅguttara, II, p. 246, IV, p. 307; Tch'ang a han, T 1, k. 8, p. 50b; Tchong a han, T 26, k. 49, p. 732b-c: Vibhāṣhā, T 1545, k. 171, p. 861c; Kośa, IV, p. 159-160: *cattāto anariyavohārā: adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā. Apare pi cattāro anartiyavohārā: diṭṭhe adiṭṭhavāditā ...*

(*aparajanma*) also has great punishment in store for them. – Furthermore, there are people who, even knowing the punishments reserved for lying, nevertheless lie under the sway of desire (*rāga*) hatred (*dveṣa*) or delusion (*moha*). – Finally, there are people who, although feeling no desire or hatred, bear false witness of the faults of others and even think they are right: these after death will fall into hell (*niraya*).

[*Kokālika's mendacious accusations*][232]

This is how *Kiu k'ie li* (Kokālika), the disciple of *T'i p'o t to* (Devadatta), looked for the faults *(ādīnava*) of *Chö li fou* (Śāriputra) and *Mou k'ien lien* (Maudgalyāyana).

1. [*Kokālika proclaims the misconduct of the two disciples everywhere*].[233] – One day, when the summer retreat (*varśa*) was over, these two men were traveling through the land[234] and were caught in a great rainstorm. Having come to the house of a potter (*kumbhakāra*),[235] they spent the night there. In this house,

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[232] For this KokaÈika (in Pāli, Kokāliya) see above, *Traité*, I, p. 62F. – According to Buddhaghosa (Suttanipāta Comm., II, p. 473: Sārattha, I, p. 216), this is Kokāliya-the-lesser, son of Kokāli-seṭṭhi and a resident of the monastery of Kokāli; he is different from Kokāliya-the-great, a brāhmin by origin and a disciple of Devadatta. The Chinese sources do not recognize this distinction, since they know only one Kokālika whom they make out to be the disciple of Devadatta.

In the following story, faithful to a process of compilation dear to itself (cf. Traité, I, p. 457F, n. 3), the Mppś has brought together several sūtras and avadānas about Kokālika, so as to present a complete story. I [Lamotte] have distinguished three parts to this story and have given distinct references for each of them.

[233] This first part, except for a few details, is found almost word for word in Tsa pao tsang king, T 203, no. 28, k. 3, p. 461a-b (summarized in Chavannes, *Conte*s, III, p. 25); Tch'ou yao king, T 212, k. 10, p. 664b-665b; Pi nai ye, T 1464, k. 4, p. 868b-c.

On the other hand, it does not seem to be known to the Pāli sources (Jātaka, IV, p. 242 seq.; Dhammapadaṭṭha, IV, p. 91 seq.) which explains the origin of the conflict between Kokālika and the two holy disciples differently: Śāriputra and Maudgalyāyana, in search of rest, had come to spend the rainy season with Kokālika who had promised not to reveal their presence to anyone. After the rains, when the elders were about to return, Kokālika at once informed the inhabitants and reproached them for their lack of hospitality. The citizens loaded the saints down with all kinds of gifts but the latter were not accepted, and Kokālika, who was hoping to receive some gift, was disappointed. The elders promised the inhabitants to visit them again, and when they departed, were accompanied by a great following of monks to whom the inhabitants paid great respect. The gifts were distributed among the monks and Kokālika did not get anything. He became insolent and the two great disciples left the place. The angry populace asked Kokālika to bring them back immediately or to go away himself. But the elders refused to come back and Kokālika, very annoyed, went to Śrāvastī to the Buddha where, notwithstanding the Buddha's remonstrances, he began to speak ill of the two disciples (cf. Malalasekera, I, p. 674)

[234] Rājagṛha and its environs (T 212 and T 1464).

[235] An isolated and inhabited house: the potter's kiln (T 203), a stone hut (T 1464) or a temple (*chen sseu*, or *chen miao* = caitya) in T 212.

there already was a woman[236] who spent the nights there secretly, but the two disciples did not see her. During the night, this woman had a dream (*svapna*) and had an emission.[237] The next morning, she went to the water to bathe. Kokālika, who was there by chance, saw her. Kokālika knew how to distinguish traces of sexual emotions but without knowing exactly whether they had taken place in dream or not. Immediately he affirmed to his disciples that this woman had had sexual relations with a man the preceding night. He asked the woman: "Where did you sleep?" She replied: "I stay temporarily at the house of the potter." He asked with whom, and she answered: "With two bhikṣus." At that moment, the two disciples came out of the hut. Kokālika saw them, looked them over and declared that these two men were definitely impure. First, he felt jealous (*īrṣya*); then he went everywhere, in the cities and the villages, proclaiming what he had seen. He went up to the Ganges divulging this slander.

2. [*Intervention of the god Brahmā*][238] – In the meantime, *Fan T'ien wang* (Brahmā devarāja) came to see the Buddha. But the Buddha had gone into his silent cell to practice meditation in solitude;[239] all the bhikṣus also had closed the doors to their cells and were practicing meditation; there was no way to rouse them. Brahmā then thought: "I have come to see the Buddha but he is in meditative stabilization (*samādhi*); I shall go away." Thinking again, he said to himself: "The Buddha will come out of concetration soon; I will wait for him here." He went to the cell of Kokālika, knocked on the door and said: "Kokālika! Hey, Kokālika! Śāriputra and Maudgalyāyana have pure, sweet and gentle minds (*viśuddhamṛdutaruṇacitta*). Do not say anything bad against them for, during the Long Night (*dīrgharātra*) you will suffer." – Kokālita asked him: "Who are you?" – He answered: "I am Brahmā devarāja." – Kokālita said: "The Buddha said that you had attained the state of non-returner (*anāgāmin*). Why then have you returned here?" – King Brahmā thought and spoke the following stanza:

To want to measure the immeasurable Dharma,

When one is unable to grasp its nature (*nimittagrahaṇa*)!

The person who wants to measure the immeasurbale Dharma

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[236] A cowherd (*gopālī*) according to T 203, 212 and 1464.

[237] T 212, p. 664b6, [in Latin] "emisit semen super terram", mirum sane in femine, sed omnino consentaneum antiquis traditionibus buddhicorum. Etenim prohibitio emissionis seminalis (lingua sanscrita, *śuraviṛṣṭ*i; lingua sinica, che tsing: 37 and 2; 119 and 8) a primo saṃghāvaṣeṣadharma, quae continetur in regula religiosorum (*bhikṣuprātomokṣa*), reassumitur a regula religiorum (*bhikṣuṇīprātimokṣa*) in CLXXV pātayantikadharma juxta recensionem Sarvāstivādinorum: cf. Che song liu, T 1435, k. 47, p. 344b27-28: *Yā punar bhikṣuṇī saṃcintya śukraṃ visarjayet svapnāntarāt pātayantikā:* "Si qua religiosa voluntarie semen emiseit, aliter ac in somno, erit pātayantikā."

[238] The elements of the second portion are found in three small sūtras of Saṃyutta, I, p. 148-149 (*Kokālika, Tissako* and *Tudubrahm*ā), the extreme disorder of which reveals the activity of awkward diascevasts. In the Chinese Saṃyukta, these three small sūtras are joined into one single story in which the lucidus ordo leaves nothing to be desired: cf. Tsa a han, T 99, no. 1193, k. 44, p. 323b-c; Pie tsa a han, T 100, no. 106, k. 5, p. 411b-c.

[239] Cf. Saṃyutta, I, p. 148: *tena kho pana samayena Bhagavā divāvihāragato hoti paṭisallīno*.

Is only a stupid layman.

Having spoken this stanza, Brahmā went to the Buddha and told him what had happened. The Buddha said: "Good! Very good! You have spoken well." And the Buddha repeated the stanza:[240]

To want to measure the immeasurable Dharma

When one is unable to grasp its nature!

The person who wants to measure the immeasurable Dharma

Is only a stupid layman.

Brahmā devarāja, after hearing the words of the Buddha, disappeared suddenly and returned to the heavens.

3. [*The obstinacy of Kokālika, his death and fall into hell*].[241] . Then Kokālika went to the Buddha and, having bowed his head to the Buddha's feet, he stood to one side (*bhagavataḥ pādau śirasā vanditvaikānte 'sthāt*). The Buddha said to Kokālika: "Śāriputra and Maudgalyāyana have pure sweet and gentle minds (*viṣuddhamṛdutaruṇacitta*). Say nothing bad about them for, during the Long Night (*dīrgharātra*) you will suffer." – Kokālika said to the Buddha: "I dare not disbelieve the Buddha's word (*buddhavacana*); however, I know what I saw with my own eyes; I know perfectly well that these two men actually committed the sin." Three times the Buddha reprimanded Kokālika in this way, and three times Kokālika did not believe him. Rising up from his seat (*utthāyāsanāt*), he went away.

When he went back to his cell, pustules (*piḍakā)* appeared on his body: the size of a grain of mustard seed (*sarṣapa*) at first, they grew bigger and bigger to the size of a bean (*mudga*), a jujube (*kola*), a mango *(āmalaka*). When they were as large as a *bilva* fruit, they exploded all together (*prabhid-*) like a blazing mass. With tears and cries, Kokālika died that very night and went to the *Lien houa ti yu* (Padmaniraya) hell.

During the night, a Brahmādeva went to the Buddha to say: "Kokālika has died." Another Brahmādeva said: "He has fallen into the great Padmaniraya."

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[240] Cf. Saṃyutta, I, p. 148, 149:

Appameyyaṃ paminanto
ko dha vikappaye.
appameyyaṃ pamāyinaṃ
nibutaṃ maññe akissavan ti.

[241] This third part reproduces textually the Kokālikasutta of the Saṃyutta, I, p. 149-153 (tr. Rh, D., *Kindred Sayings*, I, p. 188-191; Geiger, I, p. 234-239); Aṅguttara, V, p. 170-174 (tr. Woodward, *Gradual Sayings*, V, p. 113-116); Suttanipāta, III, 10 (tr. Chalmers, p. 156-163; Hare, *Woven Cadences*, p. 97-102); Pāli Jātaka, IV, p. 242 seq.; Tsa a han, T 99, no. 1278, k. 48, p. 351b-352a; T 100, no. 276, k. 14, p. 470a-b; Tseng yi a han, T 125, k. 12, p. 603b-c.

When the night had passed, the Buddha asked the community (*saṃgha*) to assemble and said: "Do you want to know how long is the life *(āyuḥpramāna*) in the hell (*niraya*) where Kokālika has fallen?" – The bhikṣus answered: "We would joyfully learn it." The Buddha answered: "If there were sixty measures (*droṇa*) of sesame seeds and a man came every hundred years and removed one sesame seed (*tīla*), these measures would be exhausted before the stay in the *A feou t'o* (Arbuda) hell would be ended. – Twenty stays in the Arbuda equal one stay in the *Ni lo feou t'o* (Nirarbuda) hell. – Twenty stays in the Nirarbuda hell equals one stay in the *A lo lo* (Aṭaṭa) hell. – Twenty stays in the Aṭaṭa hell equals one stay in the *A p'o p'o* (Hahava) hell. – Twenty stays in the Hahava hell equals one stay in the *Hieou hieou* (Huhuva) hell. – Twenty stays in the Huhuva hell equals one stay in the *Ngeou po lo* (Utpala) hell. – Twenty stays in the Utpala hell equal one stay in the *Fen t'o li kia* (Puṇḍarīka) hell. – Twenty stays in the Puṇḍarīka hell equals one stay in the *Mo ho po t'eou mo* (Mahāpadma) hell. Kokālika has fallen into the Mahāpadma hell.[242]

His great tongue (*mahājihvā)* has been stretched out and nailed [to the ground] with a hundred spikes; five hundred plows are plowing it.[243] Then the Buddha spoke these stanzas:

[158a] At man's birth

An axe is put into his mouth

With which he cuts himself

When he speaks wrong words.[244]

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[242] These are the cold hells (*śītaniraya*). The Pāli sources (Saṃyutta, I, p. 152; Aṇguttara, V, p. 173; Suttanipāta, III, 10) list ten whereas the Mppś and the other Chinese sources (T 99, p. 351c; T 100, p. 470b) list only eight. Thus they reveal their affinity with the Sanskrit Sarvāstivādin school which knows only eight cold hells: cf. Divya, p. 67; Avadānaśatka, I, p. 4, l. 9; Vibhāṣā, T 1545, k. 172, p. 266a; Kośa, III, p. 154; Dharmasaṃgraha, ch. 122; Mahāvyutpatti, no. 4929-4936. - On the other hand, the cosmography o the Chinese Dīrghāgama (T 1, k. 19, p. 125c; T 23, k. 2, p. 286c; T 24, k. 4, p. 329a) knows ten cold hells, like the Pāli sources; this is easily explained because the Dīrghāgama belongs to the Dharmagupta school (cf. Watanabe in Hoernle, *Remain*s, p. 18; Bagchi, *Le canon bouddhique*, I, p. 202-203; Przyluski, *Concile*, p. 354, seq.; F. Weller, *Die Ueberlieferung des älteren buddhistischen Schrifttums*, Asia Major, 1928, p. 180). According to corroborating accounts, (Dīpavaṃsa, V, v. 45, 47; Mahāvaṃsa, V, v. 6, 8; Kathāv. Comm., p. 3; Vasumitra, p. 16; Paramārtha, in P. Demiéville, *L'origine des sectes*, MCB, I, 1931, p. 23, 59-62; Bhavya in Walleser, *Sekten*, p. 81, Yi tsing, tr. Takakusu, p. 20), the Dharmaguptas descend in direct line, by the intermediary of the Mahīśāsaka, from the early Buddhism of the Sthaviras whose Pāli scriptures are supposed to represent the authentic traditions. The similarities between the Pāli scriptures and those of the Dharmagupta are thus naturally explained; this has already been noted for the Vinaya (cf. E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-Pratimokṣa des Sarvāstivādins*, LLL1926, p. 187; Przysluski, *Concile*, p. 314-315.

[243] Cf. T 125, k. 12, p. 603b25: "A hundred oxen were plowing his tongue"; and Suttanipāta, v. 673b-c*: jihvaṃ balisena ahetvā, ārajayārajayā vihananti*.

[244] Saṃyutta,I, p. 149, 152; Aṅguttara, V, p. 171, 174; Suttanipāta, v. 657; Nettipakaraṇa, p. 132:

Purisassa hi jātassa

When he praises that which deserves blame

When he blames that which deserves praise,

He accumulates sins by way of his mouth

And will never see happiness.[245]

If he is reborn in the Arbuda,

For thirty-six

And five more existences

He will undergo the poison of sufferings.[246]

With his mind fixed in wrong views

He struggles against the words of the saints.

Like a bamboo breaking up its own shape

As soon as it produces its fruit.[247]

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kuṭhārī jmayate mukhe,
yāya chindati attānaṃ
bālo dubbhāsitaṃ bhaṇaṃ.

245 Saṃyutta,I, p. 149, 152; Aṅguttara, II, p. 3; V, p. 171, 174; Suttanipāta, v. 658; Nettip., p. 139.

Yo nindiyaṃ pasaṃsati,
taṃ vā nindati yo pasaṃsiyo,
vicināti mukhena so kaliṃ,
kalinā tena sukhaṃ na vindati.

246 Saṃyutta, I, p. 149, 152; Aṅguttara, II, p. 3; V, p. 171, 174; Suttanipāta, v. 660; Nettip. P. 132.

Sataṃ sahassānaṃ Nirabbudānaṃ,
chattiṃsa ca pañca ca Abbudaṇi,
yaṃ ariya nirayaṃ upeti
vācaṃ manañ ca paṇidhāya pāpakam.

247 The story of Kokālika has a sequel, told by the Tseng yi a han, T 125, k. 12, p. 603b19 seq. in these words: Then Maudgalyāyana said to the Bhagavat: "I would like to go to this hell to convert this man." The Bhagavat answered: "Maudgalyāyana, one should not go there." Again Maudgalyāyana said to the Bhagavat: "I would like to go to this hell to convert this man." Then the Bhagavat remained silent and did not oppose him. At once the venerable Maudgalyāyana, as quickly as a strong man bends his arm (*seyyathāpi nāma balavā puriso bāhaṃ pasmareyya*), left Śrāvastī and came to the great Padmaniraya. At that time, the bikṣu Kokālika was being burned and a hundred oxen were plowing his tongue. Seated in the air with crossed legs (*paryaṇka ābhujya*), Maudgalyāyana snapped his

If by consciously (*saṃcintya*) nourishing defamatory suspicions in this way, one ends up by persuading oneself (*niścaya*), it is just the same as a lie. And the liar ends up by not trusting the words of the Buddha (*buddhavacana);* he will suffer the punishments we have spoken of. This is why one should not lie.

[*Exhortations to Rāhula*].[248]

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fingers to speak to the bhikṣu who looked at him and said: "Who are you?" Maudgalyāyana answered: "Kokālika, I am a disciple of the buddha Śākyamuni; I am called Maudgalyāyana, of the Kolita family." Immediately, the bhikṣu, looking at Maudgalyāyana, spat this insult at him: "Now that I have fallen into this bad destiny, at least could I not avoid your presence?" Hardly had he said these words when a thousand oxen were working on his tongue. Seeing this, Maudgalyāyana became even more sorrowful and felt remorse. He disappeared and returned to Śrāvastī to the Bhagavat; having bowed his head down to he Buddha's feet, he stood to one side. Then Maudgalyāyana told this story to the Bhagavat who said to him: "I told you that you should not go to see that wicked man."

[248] In the Calcutta-Bairâṭ rock-edict (Hultsch, *Inscr. of Aśoka*, p. 172-174), Aśoka ventures to "show what, in the scriptures, will contribute to the long life of the Dharma." He recommends seven holy texts, of which (no. 7): "the Sermon to Rāhula on falsehood pronounced by the Blessed Buddha".

The present passage of the Mppś answers to this definition perfectly, better than the *Ambalaṭṭhikā-Rāhulavādasutta* (Majjhima, no. 61) with which the "sermon on falsehood" has been identified as early as 1879 by H. Oldenberg in his edition of the Vinaya Pitaka, p. XL, n. 1: The Buddha went to Ambalaṭṭhika to his son and washed his feet in front of the latter. Then the Blessed One spilled a thin stream of water into his basin (*pariṭṭaṃ udakāvasesaṃ udakhādhane ṭhapetva*), saying to Rāhula; "Do you see this thin stream of water? As thin as this is the faith of those who are not ashamed of a deliberate lie (*evaṃ parittaṃ tesaṃ sāmaññaṃ yesaṃ na 'tthi sampajānamusāvāda lajjā*). – Then he emptied out a thin stream of water (*taṃ pariṭṭaṃ udakāvasesaṃ chaḍḍetvā*) and said "Do you see this thin stream of water being emptied? As discarded as this is the faith of those who are not ashamed of a deliberate lie." – Then he turned the basin upside down (*udakādhānaṃ nikujjitvā)* and said: "Do you see this upside-down basin? So inverted is the faith of those who are unashamed of a deliberate lie." Finally he placed the basin upright (*udakādhānaṃ ukkujjitva*) and said: "Do you see this empty (*rittaṃ tucchaṃ)* basin? As empty like this is the faith of those who are unashamed of a deliberate lie."

After this short introduction on falsehood, by means of the comparisons of the elephant in battle and the mirror, the Buddha taught his son to look at his thoughts, his words and his actions, to exert himself day and night in the good dharmas and to purify all his actions.

The Chinese correspondent of the *Ambalaṭṭhikā-Rāhulovāda* is in Tchong a han, T 26, no. 14, k. 3, p. 436a-437b, which S. Lévi has translated in *Notes sur diverses inscriptions de Piyadasi*, JA, May-June, 1896, p. 475-485. The two recensions are essentially identical. R. Senart, *Les inscriptions de Piyadasi*, II, 1886, p. 206, comments: The sūtra does not take falsehood solely as its subject but rather as a point of departure; one could say that the exhortations on lying which form the entrance into the subject, are submerged in the bulk of the sūtra.

But comparison between Majjhima, no. 61 and Tchong a han, no. 14, does not exhaust the problem: the "Exhortations to Rāhula" with which we are concerned also occurs in two Chinese texts that have not yet been examined. These are two versions of the Dharmapada, the Tch'ou yao king, T 212, k. 11, p. 668a and the Fa kiu p'i

When *Lo heou lo* (Rāhula) was a child, he was careless about his speech. [When the Buddha was present] and someone came to ask Rāhula: "Is the Buddha here?", Rāhula answered mischievously: "He is not here." When the Buddha was absent and someone asked Rāhula: "Is the Bhagavat here?", he answered mischievously: "The Buddha is here." Some people reported this to the Buddha, who said to Rāhula: "Go and get some water in a basin (*udākadhāna*) and wash my feet." – When Rāhula had washed his feet, the Buddha said to him: "Put a cork in the basin (*chanda tam udakādhānam*)." Rāhula obeyed this order and put a cork in the basin. The Buddha said: "Pour out the water." When Rāhula had emptied the water, he asked him: "Has the water come out?" Rāhula answered: "It has not come out."- Then the Buddha said to Rāhula: "In those who have no shame (*lajjā)* falsehood (*mṛiṣhāvāda*) empties the mind and the elements of the Path (*mārgadharma*) cannot penetrate it." It is the same here.

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As the Buddha said, falsehood has ten punishments.[249] What are these ten?

1) The mouth has a foul odor,

2) The good deities avoid the liar; the Amanuṣyas use him as their messenger.

3) Even when he tells the truth (*satyavac*), people do not believe him.

4) He never takes part in the councils of the wise.

5) He always meets with criticism (*abhyākhyāna*) and his bad reputation spreads everywhere.

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king, T 211, k. 3, p. 599c-600a. There also the Buddha uses his basin to instruct his son but, whereas T 212 has roughly the same scope as the *Rāhulavāda* of the Majjhima, the T 211 contains no formal condemnation of lying:

"When Rāhula had washed his feet, the Buddha said to him: Do you see the water in which you washed my feet in this basin? – Rāhula answered that he saw it. – The Buddha continued: Could this water be used again to drink or to wash? – Rāhula answered: This water cannot be used again. Why? Although this water was initially pure, it has been soiled by washing the feet; this is why it cannot be used again. – The Buddha said to Rāhula: It is the same for you. Although you are my son and grandson of the king [Śuddhodana], although you have renounced worldly pleasures to become a monk, you have not applied yourself zealously to guard your body and your speech; the defilements of the three poisons (*triviṣa*) fill you up and enmesh you; like this water, you cannot be used for anything."

The fundamental subject of the Ambalaṭṭhikā-Rāhulavāda is the reflection which the monks should bring to all his actions, physical, vocal or mental (*paccavekkhitvā kāyena vācāya manasā kammam kattabbaṃ*).

Under these conditions, can it reasonably be assumed that by recommending to monastics and lay people of both sexes to study and meditate on the "Sermon to Rāhula on falsehood", the emperor Aśoka had in mind the Ambalaṭṭhikā-Rāhulavāda? Winternitz in *History of Indian Literature*, 1933, p. 607, says that by specifying "on falsehood", Aśoka meant to contrast Majjhima no. 61 and Majjhima no. 62 (which also has the title of *Rāhulavāda*) and that "consequently Aśoka must have known both texts."

On the other hand, the exhortations to Rāhula told here revolve exclusively around falsehood and answer perfectly to the Bairāṭ summary.

[249] Nandikasūtra, in Feer, *Extraits*, p. 246; T 81, p. 899b23-26.

6) People have no respect for him and even if he has some authority, nobody obeys him.

7) He is always sad (*daurmanasya*).

8) He plants karmic causes and conditions [which will merit his] being criticized.

9) At the dissolution of the body (*kāyasya bhedāt*) at the end of life (*jīvitaparyavasāne*), he will fall into the hells (*niraya*).

10) If he is reborn among men, he will always suffer criticism.

Not committing all these lies is "to abstain from falsehood" (*mṛṣāvādavirati*), and this is called the proper discipline of speech (*vāksaṃvara*).

V. Abstention from liquor.[250]

1. *Various kinds of drinks*.

"Not to drink wine" (*madyavirati*). – There are three kinds of wine: *i*) cereal wine (*surā*), *ii*) fruit wine (*phalamadya*), *iii)* herb wine (*oṣadhimadya*).

Fruit wine. – Grapes (*drākṣā*), berries of the *A li tcha (ariṣṭaka*) tree, and other similar fruits give fruit wine.

[158b] Herb wine. – Any herb mixed with rice flour (read *mi mien* = *saktu*) or sugarcane (*ikṣurasa*) juice can change into wine. Also the wine derived from the milk (*kṣīra*) of hoofed animals: any fermented milk can give wine.

Briefly (*samāsataḥ*), liquors, dry or wet, clear or cloudy, that cause excitation (*kampana*) or weakness (*pramāda*) in the human mind are called wine.

They should not be consumed, and this is what is called abstaining from liquor (*madyavirati*).

Question. – Wine can combat cold (*śīta*), strngthen the body and rejoice the mind. Why not drink it?

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[250] The classical formula (e.g., Aṅguttara, IV, p. 248; Mahāvyutp. no. 8505) is: *surāmaireyamadyapramādasthānavirati*, i.e., renouncing fermented rice drink (*surā)* and the fermented drink of ingredients (*maireya*) when they are still intoxicating (*madya*); because they are the cause of all failings (*pramādasthāna*); cf. Kośha, IV, p. 85-86.

The Mppś recognizes three kinds of intoxicating drinks:

a. The liquor of grains, in Sanskrit *sūra*, in Tibetan, *ḥbruḥi chaṅ* (Mahāvyut., no. 8505 is, in the strict sense, the fermented drink of rice (*annāsava*), arack.

b. The wine from fruits, extract of raisins (*drākṣā)* or berries.

c. The intoxicating drink from any fermentation process whatsoever, such as sugar-cane juice (*ikṣurasa*).

Answer. –The benefits of wine for the body are very rare, but the damages (*upaghāta*) are very numerous. This is why it should not be drunk. Wine is like excellent food into which poison has been mixed. What are these poisons?

2. *Disadvantages of liquor*.

As the Buddha said to the upāsaka *Nan t'i kia* (Nandika), wine has thirty-five disadvantages.[251] What are these thirty-five?

1) In the present (*iha*) lifetime, wealth (*vasu*) is exhausted. Why? When one drinks wine and becomes intoxicated, the mind loses any moderation (*mātra*) and one spends without reckoning.

2) Drink is the door to all illnesses (*sarvavyādhidvāra*).

3) It is a source of quarreling and disputes (*vigrahavivādamūla*).

4) The drunkard is not ashamed of being seen naked (*nagna*).

5) He has a bad name, bad reputation and is not respected by people.

6) Drink ruins knowledge.

7) The drunkard does not get the good things that he should obtain, and he loses those that he has already obtained.

8) He tells people all his secrets (*guhya*).

9) He misses all kinds of business and realizes nothing.

10) Drunkenness is a source of grief (*śakamūla*). Why? Drunkenness involves many lapses (*hāni*) and when one awakens, there is shame (*hrī*), confusion (*apatrāpya*), sadness (*daurmanasya*) and grief (*śoka*).

11) Physical strength (*kāyabala*) progressively diminishes.

12) Beauty (*rūpa*) changes.

13) The drunkard no longer respects his father.

14) He does not respect his mother.

15) He does not respect monastics (*śramaṇa*).

16) He does not respect brāhmanas.

17) He does not respect his uncles or old peopple. Why? Because, in his grief and the troubles of drunkenness, he no longer makes distinctions.

18) He no longer venerates the Buddha.

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[251] Cf. Nandikasūtra, in Feer, *Extraits*, p. 247; T 81, p. 899b26-c12.

19) He no longer respects the Dharma.

20) He no longer respects the Community (*saṃgha*).

21) He mixes in the intrigues of evil people (*durjana*).

22) He distances himself from beauty (*bhadra*) and wholesomeness (*kuśala*).

23) He becomes an immoral person (*duḥśīlapuruṣa*).

24) He has neither shame (*hrī*) nor embarrassment (*apatrāpya*).

25) He does not guard his six sense organs.

26) He lets himself go (read *tsong ki*: 120 and 11, 49) and neglects himself (*pramāda*).

27) People hate him; they are not pleased to see him.

28) He is rejected by serious people, his relatives (*jñāti*) and his friends (*mitra*).

29) He cultivates bad dharmas (*akuśaladharma*).

30) He abandons good dharmas (*kuśaladharma).*

31) He does not enjoy the trust (*prasāda*) of intelligent (*medhāvin*) and learned (*paṇḍita*) people. Why? Because of the lapses (*pramāda*) due to wine.

32) He is far from nirvāṇa.

33) He plants the causes and conditions (*hetupratyaya*) for madness (*unmāda*).

34) At the destruction of the body (*kāyabheda*) at the end of his life (*jivitaparyavasāna*), he falls into the bad destinies (*durgati*), into hell (*niraya*).

[158c] 35) If he succeeds in being reborn as a man, he will always be mad (*unmatta*).

These are the various faults of drink. This is why one should not drink. Some stanzas say:

Wine wastes the intellect (*buddhi*),

Beauty (*rūpa*) is changed and is ruined,

The mind is agitated and disturbed

Shame (*hrī*) is diminished.

Wine ruins memory (*smṛṭi*) and excites anger (*krodha*),

It ruins joy (*muditā)* and breaks up families.

What is called “drinking”

Really is taking the poison of death (*mṛtyuviṣa*).

One is worried when one should not be worried,

Then one laughs when one should not laugh,

One cries when one should not cry,

One strikes when one should not strike.

One speaks when one should not speak,

One is no different from a madman.

Wine removes all good qualities (*guṇa*).

The person who has self-respect does not drink.

SECOND PART: THE MORALITY OF PLEDGE (SAMĀDĀNAŚILA)[252]

I. Morality of the lay person or avadātavasana

§ 1. – The fivefold discipline of the upāsaka.

1. *The Pañcaśīla*.

Abstention from the five sins *(āpatti*), [murder, theft, illicit sex, use of intoxicating drinks], constitutes excellent physical discipline (*kāyakuśalasaṃvara*); abstention from falsehood (*mṛṣāvāda*) constitutes the excellent discipline of speech (*vākkuśalasaṃvara*); the whole thing is called 'discipline of fivefold morality characteristic of the lay practitioner' (*upāsakapañcaśīlasaṃvara*).

Question. – If the eightfold discipkine (*aṣṭavidhasaṃvara*) and the means of pure livelihood (*pariśuddhājīva*) constitute morality (cf. p. 771F), why is not the upāsaka, in his discipline of speech

[252] For the upāsaka, the main text is the *Mahānāmasūtra* (Aṅgittara, IV, p. 220-222; Saṃyutta, V, p. 395; Tsa a han, T 99, no. 927, 928, k. 33, p. 236b-c), widely cited by Buddhaghosa in Sumaṅgala, I, p. 235; by the Kośa, IV, p. 70; and by the Kośavyākhyā, p. 376-377. – In all the manuals, it concerns the important rôle played by the upāsaka in the Buddhist community; we may note particularly de La Vallée Poussin, *Notes sur le chemin du Nirvāṇa*, § 3. – *Les fidèles laïcs ou Upāsaka*, BCLS, 1935, p. 15-34; *Buddhism*, in Legacy of India, 1937, p. 165-170.

(*vāksaṃvara*) not subject to the threefold discipline [which forbids slander, harmful speech and thoughtless speech, cf. p. 771F] and is not subject to the means of pure livelihood (*pariśuddhajīva*)?

Answer. – 1) Lay people (*avadātavasana*) residing at home (*gṛhastha*) who enjoy worldly pleasures (*lokasukha*) and at the same time cultivate fully both wealth (*vitta*) and virtue (*guṇa*) are unable to practice the laws of morality (*śīladharma*) completely; this is why the Buddha has them observe [only] five precepts.

2) Moreover, of the four sins of speech (*caturvidhavākkarman*), [lying, slander, harmful speech and frivolous speech], lying is the most serious (*gariṣṭa*).

3) Moreover, lying is [always] cultivated (*kou tso* = saṃskṛita) by the [wicked] intention (*cittotpāda*) [from which it originated]; the other [sins of speech, sometimes are refined, sometimes not refined.

4) Moreover, it is enough to list falsehood to include the very fact of the other [sins of speech].

5) Moreover, of the good dharmas (*kuśaladharma*), truth (*satya*) takes first place. Speaking true words (*satyavāk*) is observing entirely the four kinds of right speech (*samyagvāk*).

6) Finally, lay persons [*avadātavasana*] living in the world are officially called to busy themselves with family affairs and to give commands; this is why it is hard for them to observe the rule [forbidding the speaking] of harmful speech (*pāruṣyavāda*). But lying, a serious fault due to its refinement, should never be committed.

2. *Five kinds of upāsaka*.[253]

There are five ways of taking (*samādāna*) these five precepts (*śīla*) which makes five kinds of upāsakas: *1*) upāsaka of a single practice (*ekadeśakārin*), *2*) upāsaka of limited practice (*pradeśakārin*), *3*) upāsaka of developed practice (*yadbhūyaskārin*), *4*) upāsaka of complete practice (*paripūrṇakārin)*, *5*) upāsaka who has renounced sexual activity (*samucchinnarāga*).

1) The *ekadeśakārin* takes (*samādadāti*) only one of the five precepts (*pañcaśīla*) and does not pledge to observe the other four.

2) The *pradeśakārin* takes either two or three precepts.

3) The *yadhūyaskārin* takes four precepts.

4) The *paripūṇakārin* takes all five precepts.

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[253] This distinction is taken from *Mahānāmasūtra* in its Sanskrit version; cf. Kośa, IV, p. 73; Kośavyākhyā, p. 377. See also Mahāvyutpatti, no. 1609-1613.

According to the Mppś, it seems that some upāsakas choose from the five rules constituting the discipline of the upāsaka and observe only one, two, three, or fpouir rules. In this case, one wonders if they deserve the name of upāsaka. According to Kośa, IV, p. 73, every upāsaka pledges to observe the five rules, but may transgress one or another subsequently, and it is this breach that makes the distinction among the various classes of upāsaka.

5) The *samucchinnarāga* is the person who, having taken the five precepts, makes the following oath (*praṇidhāna*) in the presence of the teacher *(āchārya*): “I will not have sexual relations with my own wife.”

These are the five precepts (*pañcaśīla*).

3. *The reward of the upāsaka*.

[159a] Some stanzas say:

Not killing, not stealing,
Abstaining from forbidden sex,
Telling the truth, not drinking wine,
Living correctly (*samyagjiva*) constitutes the pure mind.

The person who practices these
In both lifetimes escapes from sadness and fear,
The merit of morality (*śīlapuṇya*) becomes attached to him,
He is always accompanied by gods and men.

In the world six seasons[254] are necessary
For flowers to develop their bright colors.
But one has these annual flowers
In one single day in heaven.

The heavenly tree[255] spontaneously produces
Flowers, garlands (*mālya*) and necklaces (*keyāra*).
The red flowers are like the brightness of a torch (*dīpajvāla*),
All the colors are intermingled in them.

[254] The Indian year is divided into two, three, five or six seasons (*ayana*). The six seasons are known in the Brāhmaṇas; beginning with spring, they are: *vasanta*. *grīṣma, varṣā, śarad, hemanta* and *śiśira*. See G. Thibaut, *Astrologie*, *Astronomie und Mathematik*, 1899, p. 10-11; Yi tsing, transl. Takakusu, p. 102.

[255] This is the Pārijātaka

There are heavenly garments in immense quantities.

Their colors appear in every hue.

Their cool whiteness provides shade from the sun,

They are light and [their texture] is unbroken.

Their gold threads make embroidery pale

Their decoration is like vapor:

These wondrous garments

All come from the heavenly tree.

Brilliant pearls (*mani*), ear-rings

Precious rings to ornament the hands and feet

At will, all these desirable things

Are given by the heavenly tree.

Golden lotuses (*suvarāpadma*) with stems (*daṇḍa*) of vaiḍūrya,

With diamond (*vajra*) stamens,

Tender and fragile, with penetrating perfume

Are produced by the celestial pools.

K'in che, Tcheng and K'ouang heou[256] guitars

Set with the seven jewels (*saptaratna*),

Marvelous instruments with pure sounds,

All come from the heavenly tree.

The *Po li tche tou* tree (Pārijātaka)[257]

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256 Chinese guitars having five, twelve and twenty-three strings respectively (cf. F. S. Couvreur, *Dictionnnaire classique de la langue chinois*, Sien-Hsien, 1930, p. 594a, 680b, 680a). But Kumārajīva seems to be too precise in his translation, and the musical instruments used by the Hindus at this time were undoubtedly simpler: see M. Dubois, *Notes sur les instruments de musique figurés dnas l'art plastique de l'Inde ancienne*, BAA, XI, p. 38-49.

King of all the heavenly trees,
Is found in the *Houan hi* (Nandanārāma) garden.
There is none like it.

Observing morality is working the field
In which the heavenly tree grows.
Heavenly food has the taste of ambrosia (*amṛtarasa*);
Taking it chases away hunger and thirst.

The heavenly maidens (*apsaras*) have no eunuchs to guard them;
They are free of the problems of pregnancy.[258]
Pleasure and debauchery are but joys for them.
After a meal, one does not have a bowel movement.

He who observes morality, always concentrating his mind
Can be reborn in the land (*bhūmi*) of his choice.
He is free of difficulties and problems
And will always enjoy the four happinesses.

With the gods, he enjoys sovereignty (*aiśvarya*);
Sadness and grief no longer arise for him.
The objects of his desires arise as he wishes,
The light of his body illuminates the shadows.

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[257] The Pārijātaka (in Pāli, *päricchattaka*) is a magnolia (*kovidāra*) that grows in the Nandanavana of the Trāyastriṃśa gods; its roots are fifty yojanas deep, it is one hundred yojanas high and its foliage extends to fifty yojanas: it is the foremost place for pleasure and love. In Sanskrit, besides *pārijātaka*, the reading *pāriyātraka* also occurs (cf. Divyāvadāna, p. 194, 195, 219). Here are some references to this tree: Vinaya, I, p. 30; Aṅguttara, IV, p. 117; Jātaka. I, p. 40, 202; II, p. 20; VI, p. 265, 278; Dhammapadaṭṭha, I, p. 273; Atthasālini, p. 298; Visuddhimagga, p. 206; Kośa, III, p. 162; Cosmogony of the Dīrgha (T 1, p. 115c, 131c; T 23, p. 278a, 295a; T 24, p. 311c, 342a; T 25, p. 366, 397); Ting cheng sang yin yuan king, T 165, k. 3, p.398b; Tsie wa, nang, fa t'ien tseu king, T 595, p. 129b.

[258] Actually, all the gods are "apparitional" (*upapāduka*); see Kośa, III, p. 27, 165.

All these various joys

Result from generosity and morality.

[159b] Whoever wishes to have such a reward

Should exert themselves zealously.

Question. – Here it is a matter of the virtue of morality (*śīlapāramitā*) by means of which one attains buddhahood; then why praise heavenly happiness (*divyasukha*) [which rewards simply morality and nothing else]?

Answer. – The Buddha said: "Three things (*vastu*) necessarily and inevitably bring fruit of retribution (*vipākaphala*): by means of generosity, great wealth (*mahādhanya*) is obtained; by morality (*śīla*), rebirth in fortunate places is obtained; by meditation (*bhāvanā),* deliverance (*vimokṣa*) is obtained."[259] When one limits oneself to practicing morality, one is reborn in fortunate places; when meditation (*bhāvanā),* wisdom (*prajñā)* and loving-kindness (*maitrīkaruṇā)* are joined, one obtains the path of the threefold Vehicles (*yānatrayamārga*). Here we are limited to praising morality [which ensures], in the present lifetimes, virtue (*guṇa*), knowledge (*bahuśrutya*) and happiness (*sukha*) and, in the future lifetime, a reward like that celebrated in the [preceding] stanzas. Just as sugar is put into a bitter medicine so that the child can swallow it, so morality is praised above the other virtues so that people can observe it; when a person observes it, he will make the great resolve (*praṇidhāna*) to arrive at buddhahood. This is how morality (*śīla*) engenders the virtue of morality (*śīlapāramitā).*

Moreover, all people are attached to happiness (*sukha*). Of all worldly happiness (*laukikasukha*), heaven (*svarga*) is the greatest. If a person hears about the many kinds of happiness in heaven, he will busy himself in observing morality. Then, when he hears speak of the impermanence of heaven (*svargānityatā),* he will feel distaste (*nirveda*) and will seek for deliverance (*vimokṣa*). Finally, when he hears about the infinite virtues (*apramāṇaguṇa*) of the Buddhas, he will develop loving-kindness (*maitrī)* and compassion (*karuṇā)* and, based on the virtue of morality (*śīlapāramitā),* he will reach the state of buddhahood. This is why there is no fault in speaking about the reward for morality here.

§ 2. – The eightfold morality of the upavāsastha.[260]

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[259] *Dāna, śīla* and *bhāvanā* make up the three meritorious actions (*puṇyakriyāvastu*) studied in Dīgha, III, p. 218; Aṅguttara, IV, p. 241; Itivuttaka, p. 51; Nettipakaraṇa, p. 50, 128; Kośa, IV, p. 231.

[260] In the Vedas, *upavasatha* is the day of preparation preceding the Soma sacrifice. The word has passed into Buddhism, not without having gone through transformations: in Pāli, *uposatha*; in Sanskrit, *upoṣadha* (Mahāvastu, I, p. 155, l. 13; II, p. 177, l. 20; III, p. 97, l. 20; III, p. 98, l. 2; Avadānakalpalatā, VI, v. 76, p. 197), and, more frequently, *poṣadha* (Lalitavistara, p. 25, 41, 55, 76; Divyāvadāna, p. 116, l. 21; 121, l. 18; Mahāvyutpatti, no. 9101, 9287). In Jaina Prakrit, there is *posaha*. Hence the tradtitional Tibetan translation *gso-sbyoṅ* "that which nourishes

Question. – For the lay person (*avadātavasana*) living at home (*gṛhasta*), is there not the fourfold morality [of the upāsaka] or are there yet other rules?

Answer. – There is also the "morality of a day-and-a-night" *(rātradivasaśīla*). If it is observed during the six fasting days (*upavāsadivasa*) of the month, the merit (*puṇya*) is immense (*apramāṇa*).[261] If one pledges (*samādadāti*) to observe it, during the twelve months [of the year], from the 1st to the 5th of each month, the merit is even greater.[262]

1. *The taking of vows by the Upavāsatha*.[263]

Question. – How does one take this discipline of one day?

Answer. – Here is the rule for taking the discipline of one day:

Bending one's knee (*jānumaṇḍalaṃ pratiṣṭhāpya*) and joining one's palms together (*añjaliṃ praṇamya*), one should say the following:

(gso = poṣa) the merits and which washes (sbyoṅ = dhav) sins". The person who is practicing *upavāsa* is called *upoṣadhika* (Mahāvastu, I, p. 205, l. 7; II, p. 8, l. 20), *poṣadhika* (Mahāvyutpatti, no. 8726), *poṣadhoṣita* (Divyāvadāna, p. 118, l. 27) or *upavāsastha* (Kośa, IV, p.44).

In early Buddhism, the word designated the day preceding the lunar quarters, a sacred weekly day or Sabbath. The early religious communities prior to Buddhism used these days to explain their doctrines (cf. Vinaya, I, p. 101). The Buddhists followed their example and, on the fifteenth day of the lunar fortnight, they held a chapter of the order on which the Dharma was explained (Vinaya, I, p. 103). They also chose one or another of the *upavāsa* days for the recitation of the Pratimokṣa. During the *upavāsa* days, the lay adepts (*avadātavasana*) often took it upon themselves to fast and observe some limitations. This practice is called 'discipline of a day and a night' (*rātridivaśīla*), for it is taken for 24 hours only on the 4th, 6th or 15th days of the month; it is also called eightfold morality (*aṣṭāṅgaśīla*) for the lay person pledges to observe eight interdictions other than the fast (*upavāsa*).

It is this morality that is in question here. The main text is the Aṅguttara, I, p. 205-215 (tr. Woodward, *Gradual Sayings*, I, p. 185-195), summarized in the Tseng yi a han, T 125, k. 16, p. 624b-526a. – See also P'i p'o cha, T 1545, k. 125, k. 124, p. 647b; Kośa, IV, p. 64-69.

261 The Mppś will explain (p. 835F) the origin of these days of fast. The four fasting days are the 8th and the 14th day of the dark fortnight (*kālapakṣa*), the 8th and the 15th of the bright fortnight (*śuklapakṣa*): see Yi tsing, tr. Takakusu, p. 63, 188. But the texts prefer six days of fast per month, the 8th, 14th, 15th, 29th and 30th days: cf. Hiuan tsang, tr. Watters, I, p. 304; Chavannes, *Contes*, I, p. 24, n. 2; Demiéville, *Versions chinoises de Milindapañha*, XXIV, 1924, p. 77

262 This was the half-month *upoṣadha* of the Bhagavat, in Mahāvastu, III, p. 97. The lengthened fast is of Jain inspiration.

263 The Mppś here adopts the ceremony in use by the Sarvāstivādins, a ceremony recorded in the Che song kie mo pi k'ieou yao yong, T 1439, p. 496b 3-20. It consists of the following rituals: 1) taking refuge in a humble posture, 2) declaration that one has taken refuge; 3) confession of past sins, 4) taking the eight vows. 5) taking the fast, 6) declaring one's intention. – See details in text; cf. Kośa, IV, p. 65.

I, so-and-so (*amukha*) today, for one day and one night, take refuge in the Buddha, take refuge in the Dharma, take refuge in the Saṃgha. – This is repeated a second and a third time.

I, so-and-so, have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Saṃgha. – This is to be repeated a second and a third time.

Today, with a sincere heart, I, so-and-so, confess (*pratiseśayāmi*) every bad physical action, every bad vocal action, every bad mental action that I have committed, out of desire (*rāga*), hatred (*dveṣa*) or delusion (*moha*), in the present life or in past lives.[264]

With pure body, pure speech and pure mind, I pledge (*samādadāmi*) to observe the eightfold discipline (*aṣṭāṅgaśīla*) that constitutes the upavāsa [in the language of Ts'in: dwelling in common]:

1) Just as the Buddhas, to the end of their life, abstained from killing living beings, so I too, so-and-so, for a day and a night, will abstain from killing living beings.

2) Just as the Buddhas, to the end of their life, abstained from theft, so I too, so-and-so, for a day and a night, will abstain from stealing.

3) Just as the Buddhas, to the end of their life, abstained from sexual activity, so I too, so-and-so, for a day and a night, will abstain from sexual activity.

[159c] 4) Just as the Buddhas, to the end of their life, abstained from lying, so I too, so-and-so, for a day and a night, will abstain from lying.

5) Just as the Buddhas, to the end of their life, abstained from drinking wine, so I too, so-and-so, for a day and a night, will abstain from drinking wine.

6) Just as the Buddhas, to the end of their life, did not sit on high and elevated seats, so I too, so-and-so, for a day and a night, will not sit on high and elevated seats.

7) Just as the Buddhas, to the end of their life, did not wear flower garlands, did not anoint their bodies with perfume, did not wear perfumed clothes, so I too, so-and-so, for a day and a night, will not wear flower garlands, will not anoint my body with perfume and will not wear perfumed clothes.

8) Just as the Buddhas, to the end of their life, did not sing or dance, did not play music and did not go to shows, so I too, so-and-so, for a day and a night, will not sing or dance, will not play music, and will not go to shows.[265]

After having undertaken the eightfold discipline (*aṣṭāṅgaśīla*), [he continues]:

Just as the Buddhas, until the end of their life, did not eat past mid-day, so I too, so-and-so, will not eat.[266]

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[264] See also this confession of sins followed by a declaration of purity in the Tseng yi a han, T 125, k. 16, p. 625b.

[265] These eight vows, in slightly different form, occur in Aṅguttara, I, p. 211-212 (Tseng a han, T 125, k. 16, p. 625b-c); Aṅguttara, IV, p. 255-256 (Tchong a han, T 26, no. 202, k. 55, p. 770b-c; Tchai king, T 87, p. 911a-b; Yeou p'o yi to chö kia king, T 88, p. 912b-c; Pa kouan tchai king, T 89, p. 913a-b.)

I, so-and-so, pledge (*samādadāmi*) to observe the eightfold discipline and to imitate (*anuśikṣ-*) the qualities of the Buddha. This is the upavāsa: making the vow of observing it is meritorious: during successive lifetimes, one will not fall into the three unfortunate destinies (*durgati*) or into the eight difficult situations (*akṣaṇa*).[267]

I no longer seek the worldly happiness of a noble cakravartin king, of a Brahmā or a Śakradevendra. I wish for the cessation of my afflictions (*kleśa*), I wish to arrive at omniscience (*sarvajñāna*) and to attain Buddhahood.

2. *The taking of vows of the upāsaka*.[268]

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[266] In agreement with the Sarvāstivādin-Vaibhāṣikas, the Mppś makes the fast or *upavāsa*, in the proper meaning of fast, consist of the renunciation of taking a meal outside of the proper time; the other eight renunciations are the members of the fast (*upavāsāṅga*). The Sautrāntikas do not hold this opinion for, they say, according to the sūtra, immediately after the renunciation of having a meal outside of the time, the person fasting should say: "By this eighth member, I am imitating the rule, I am conforming to the rule of the Arhats." Cf. Kośa, IV, p. 68.

[267] For these eight *akṣaṇas*, see *Traité*, I, p. 479F, n. 2.

[268] Here also the Mppś adopts the ceremony used by the Sarvāstivādin school which is more complicated than the old ceremony.

a. Originally, it seems that one became upāsaka simply by taking refuge: cf. Aṅguttara, IV, p. 220; Saṃyutta, V, p. 395; Sumaṅgala, I, p. 234: "How, O venerable one, does one become upāsaka? Mahānaman, one becomes upāsaka by the mere fact that one has taken refuge in the Buddha, in the Dharma and in the Saṃgha."

However, in some old canonical texts we see that the candidate, having taken refuge, them asks the Buddha or the preceptor to consider him as an upāsaka. In the Sanskrit version of the *Mahānāmasūtra* (cited in Kośavyākhyā, p. 376, l. 31-32) and its Chinese translation (Tsa a han, T 99, no. 928,k. 33, p. 236c15-16), the candidate, after taking refuge, says to the Buddha: *upāsakaṃ māṃ dhāraya* "Consider me as an upāsaka". Similarly in Dīgha, I, p. 85; Saṃyutta, IV, p. 113; Aṅguttara, I, p. 56; Vinaya, II, p. 157, the candidtae says: *Ahaṃ bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca; upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ*: "I take refuge in the Buddha, the Dharma and the Saṃgha; may the Bhagavat consider me as an upasaka from this day on as long as I live (*pāṇchi upetaṃ),* [as] an upāsaka who has taken refuge."

b. The ceremony is more complicated and the vows more strict in the Sarvāstivādin sect, as may be seen according to present passage of the Mppś, taken from the Sarvāsivādin Vinaya (Che song liu, T 1435, k. 21, p. 149c; Che song kie mo pi k'ieou yao yong, T 1439, p. 496a): 1) In a humble posture, the candidate takes the triple refuge; 2) He declares that he has taken the triple refuge and asks to be considered as an upāsaka; 3) The ordination master gives him the five precepts (*pañcaśīla*) incumbent on an upāsaka, and the candidate shows his agreement with each of them.

c. If the two rituals are compared, it may be said that there are two kinds of upāsaka, the one who has merely taken refuge, and the one who, having taken refuge, has further vowed to observe the five precepts. This distinction is made in the Āloka, commentary on the Aṣṭasāhasrikā, ed. Wogihara, p. 331, l. 22: One is an upāsaka because one has taken the triple refuge or because one has [further] taken the five precepts. Thus there are two kinds of upāsaka according to the twofold reading attested in the Vinaya: " May the master consider me as an upāsaka who

Question. – How is the fivefold discipline (*pañcaśīla*) taken?

Answer. – Here is the ceremony for taking the fivefold discipline:

Bending one's knee (*jānumaṇḍalaṃ pratiṣṭhāpya*) and joining one's palms (*añjaliṃ prāṇamya*), one says:

I, so-and-so, have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Saªgha. – to be repeated a second and a third time.

I am an upāsaka of the Buddha Śākyamuni: may I be considered as someone who has taken refuge from today until the end of my life.

The master of discipline (*śīlācarya*) then says:

You, the upāsaka, listen: The Tathāgata, arhat, samyaksaṃbuddha, who knows and sees beings, has set five precepts for the upāsaka; you will observe these rules for the rest of your life. What are these five?

1) It is a rule for upāsakas, as long as they live, not to kill living beings. This is why, as long as you live, you will no longer consciously kill living beings.

If the upāsaka is capable of observing this rule, he should say yes.

2) It is a rule for upāsakas, as long as they live, not to steal. This is why, as long as you live, you will no longer steal.

If the upāsaka is capable of observing this rule, he should say yes.

3) It is a rule for the upāsakas, as long as they live, to abstain from illicit sexual relations. This is why, as long as you live, you must abstain from forbidden sexual relations.

If the upāsaka is capable of observing this rule, he should say yes.

4) It is a rule for upāsakas, as long as they live, to abstain from lying. This is why, as long as you live, you should no longer tell lies.

If the upāsaka is capable of observing this point, he should say yes.

[160a]*5*) It is a rule for upāsakas, as long as they live, not to drink wine. This is why, as long as you live, you must not drink wine.

If the upāsaka is capable of observing this rule, he should say yes.

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has taken the triple refuge", or else, "May the master consider me as an upāsaka who has taken the triple refuge and who has taken the five precepts."

d. Hence the discussion amongst the scholars. The Aparātakas (scholars from Konkan) and the Sautrāntikas, basing themselves on the old formulas brought together under *a*, think that one becomes upāsaka just by taking refuge. On the other hand, the Sarvāstivādins and the Vaibāṣhikas from Kaśmir, reasoning from their more complicated ceremonial, are of the opinion that one can only be upāsaka by possessing the discipline, i.e., by taking the five precepts. – The arguments may be found in P'i p'o cha, T 1545, k. 124, p. 645 seq.; Kośa, IV, p. 71-76.

This is the fivefold discipline that the upāsaka undertakes to observe (*samādadāti*) during his life. He will pay homage to the Three Jewels (*triratna*), the Jewel of the Buddha, the Jewel of the Dharma and the Jewel of the Saṃgha of bhikṣus; he will exert himself energetically in meritorious actions (*puṇyakarman*) and so reach the state of Buddhahood.

3. *Why celebrate the upavāsa of six days of fasting.*

Question. – Why are the six fasting days (*upavāsāsivasva*) chosen to take the eightfold discipline (*aṣṭāṅgaśīla*) and to cultivate merit?

Answer. – During those days, the evil demons pursue people and try to take their lives; sickness and calamities make these days unfavorable (*aśiva*) for people. This is why, at the beginning of the cosmic period (*kalpa*), the saints *(ārya*) recommended that people keep the fast (*upavāsa*), cultivate goodness and gain merit (*puṇya*) [during these fasting days] in order to avoid calamities. At that time the rule of fasting did not involve the observance of the eightfold discipline; the fast consisted merely of not eating for one day. Later when the Buddha appeared in the world (*prādurbhūta*), he gave people the following advice: "For one day and one night (*rātridivasa*) you should observe the eightfold discipline in imitation of the Buddhas and you should abstain from eating past mid-day."[269]

Such virtue will lead people to nirvāṇa.

[*The Caturdevarājasūtra*].[270]

Thus the Buddha said in the *Sseu t'ien wang king* (Caturdevarājasūtra):

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[269] Fasting and observation of the Sabbath had a popular origin; they were adopted by various religious Hindu orders before becoming a Buddhist institution. The Buddha distinguished three kinds of *uposātha*: that of the cowherd (*gopālaka*), being inspired by self-interest; that of the Jains (*nirgrantha*), formal rather than sincere; that of the saint *(ārya*), consisting of a purification (*paryavadāna*) of the entire being (cf. Aṅguttara, I, p. 205-207; Tchong a han, T 26, no. 202, k. 55, p. 770a-b). Moreover, as the parivrājakas and the tīrthikas took advantage of the fast days to recite their scriptures in public, the Buddha followed their example: he ordered his monks to dedicate their fast days to recite the Prātimokṣa together, to read the Dharma and to preach (cf. Vinaya, I, p. 101-102).

[270] This sūtra is part of the Chinese Āgamas: Tch'ang a han, T 1, no. 30, k. 20, p. 134b14-135b7; Tsa a han, T 99, no. 1117, k. 40, p. 295c-296a; T 100, no. 46, k. 3, p. 389a-b; Tseng yi a han, T 125, k. 16, p. 624b-625a (incomplete). It is reproduced in the Li che a p'i t'an louen, T 1644, K. 2, p. 184b9-185b13. Furthermore, it was subject to a separate translation entitled Sseu t'ien wang king, T 590 by the efforts of Tche yen and Pao yun, who visited Kaśmir in 394 and 397 respectively, then returned to China where they worked at Tch'ang ngan. – The corresponding Pāli version is in two consecutive sūtras incorporated in Aṅguttara, I, p. 142-145.

During the monthly six days of fast,[271] the messenger-princes (*dūtakumāra*) and the four kings of the gods (*caturdevarāja*)[272] examine (*anuvicaranti*) beings. If the people who cultivate generosity, observe morality and honor their parents are few in number (*alpaka*), they go to the *Tao li* gods (Trāyastriṃśa) and inform *Ti che* (Śakra); Śakra and the gods[273] are unhappy (*anāttamanas*) and say: "Surely the armies of the asuras are increasing and the armies of the devas are decreasing." If the people who cultivate generosity, observe morality and honor their parents are many (*bahu*), the gods and Śakra are happy and say: "The armies of the devas are increasing and the armies of the asuras are decreasing."

One day, seeing the joy of the gods, *Che t'i p'o na min* (Śakra devānām indra) spoke this stanza:

He who, for six days and the marvelous fortnight,

Pledges to observe pure morality,

To the end of his life

Will be my equal in virtue.[274]

The Buddha said to the bhikṣus: "Śakradevendra should not have spoken this stanza. Why? Śakradevendra has not expelled the five obstacles (read: *wou chouai*) nor the three poisons;[275] How could he claim that by

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[271] Whereas the Caturdevarājasūtra speaks of a fortnight (*pakṣa*), the Mppś speaks of a month: whether there are three days of fast per fortnight or six days of fast per month, the result is the same, but there is a change in the calculation.

[272] According to the sūtra, the ministers proceed with this examination on the 8th and the 14th day of each fortnight, the four great kings on the 15th day, the *paṇṇarasika* uposatha.

[273] Śakra and the Trayastriṃśa gods assemble for the occasion in the *Sudharmā*, the meeting hall, situated south-east of the city Sudarśana, on the summit of Mount Meru. For *Sudharmā,* see Dīgha, II, p. 268; Majjima, II, p. 79; Saṃyutta, I, p. 221; Aṅguttara, I, p. 143; Tch'ang a han, T 1, k. 10, p. 63a; k. 20, p. 131b; Tchong a han, T 26, k. 33, p. 637b; Tsa a han, T 99, k. 40, p. 292b; Tseng yi a han, T 125, k. 26, p. 697b; Mahāvastu, I, p. 32; III, p. 198; Divyāvadāna, p. 220; P'i p'o cha, T 1545, k. 133, p. 692a; Kośa, III, p. 163.

[274] This stanza is repeated four times in Aṅguttara, I, p. 144-146:

Chātuddasī pañcadasī yāva pakkkassa aṭṭhami
pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāgataṃ
uposssathaṃ upavaseyya yo passa mMadiso naro ti.

With the exception of the last line, it also occurs in Saṃyutta, I, p.208; Suttanipāta, v. 402; Therīgathā, v. 31, p. 126; Dhamadaddaṭṭha, IV, p. 21. – "He who observes the uposatha with its eight aspects, on the 14th, 15th and 16th day and during the *pāṭihāriyapakkha* ..." *Pratihāryapakṣa* is translated into Chinese as *chen pien yue* (113 and 5; 149 and 16; 74) in T 99, p. 296a7; as *chen tsou yue* (113 and 5; 157; 74) in T 1509, p. 160a18; according to the suggested explanations of Buddhaghosa (Sāratha, I, p. 307), it is the additional fasts preceding (*paccuggamana*) and following (*anugamana*) the usual days of abstinence.

observing the discipline of one day that a man would definitely be like him in virtue (*guṇa*) and in reward for merit (*puṇyavipāka*)? The man who undertakes to observe this discipline will definitely (read *pi*, 61 and 2, instead of *sin*, 61) be like the Buddha: this is true (*satyavāc*). As for the great gods, because of the joy that they experience, they will obtain an increase of merit (*puṇyavardhana*).”

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Furthermore, during the six days of fast, the evil demons torment people and spread trouble everywhere. But if there is some place, a hamlet, a village, a town, a district, a country or a city, where people observe the fast, observe the discipline and cultivate goodness, the evil demons are driven away and the region remains in peace (*yogakṣema*). This is why, by keeping the fast and the precepts during these six days, one obtains increase in merit.

4. *The origin of the six fasting days*.

Question. – Why do the evil demons choose these six days to trouble people?

Answer. – The *T'ien ti pen k'i king* “Sūtra on Cosmogony”,[276] says: During the first phase of the cosmic period (*kalpa*), there was a son of a *Fan t'ien wang*

[160b] (Brahmādevarāja) who was father of the demons and who practiced the asceticism (*duṣkaracaryā)* of the *brahmacārin*. For twelve heavenly years, he spent the six days in carving up meat, drawing blood and offering them to the fire (*agni*); this is why the evil demons had a sudden renewal of power (*sthāma*) during these six days.

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[275] According to the Caturdevarājasūtra, more detailed, the five obstacles would *be jāti, jarā, maraṇa, śoka, parideva*; and the three poisons, *rāga, dveṣa and moha* (see text above, p. 844F, as n.). However, *wou chouai*, “five obstacles” may mean the five signs of death among the lower gods: see Kośa, III, p. 136.

[276] By T'ien ti pen k'i king “Sūtra on the origin of heaven and earth: the Mppś means the Buddhist Cosmogony, the original Sanskrit of which is lost, but which is known by four Chinese versions, one connected to the Tch'ang a han, under the name of Che ki king (T 1, k. 18-22, p. 114-149), the others transmitted separately under the name of Ta leou t'an king (t 23), K'i che king (T 24), K'i che yin pen king (T 25). Although the legend told here does not occur there, it concerns demons and gods (cf. T 1, k. 20, p. 135a-b).

Neither the Dīghanikāyan or the Dīrghāgama of the Sarvāstivādins contain this Cosmogony. If it did have it, the Mppś, according to its custom, would be referring to the Dīrghāgama and not, as it does here, to the Sūtra on Cosmogony, for our author prefers to give the title of the general collection *(āgama*) rather than that of the sūtra in which it is incorporated. Thus, quoting a passage pf the Āṭānāṭikasūtra twice, it refers its reader simply to the Dīrghāgama (see *Traité*, I, p. 300F, 544F).

On the other hand, this Cosmogony has been incorporated into the Chinese Dīrghāgama, or Tch'ang a han (T 1), but this work is not of Sarvāstivādin provenance, and everything points to its Dharmagupta origin (see above, p. 811F, n. 1).

Question. – Why did the father of the demons busy himself during the six days with cutting up meat, drawing blood and putting them in the fire?

Answer. – *Mo hi cheou lo* (Maheśvara)[277] is the foremost and greatest of the gods. Each of the gods has his share of days*: i*) Maheśvara, as his share, has four days per month, the 8th, the 23rd, the 14th and the 29th day; *ii*) the other gods have two days per month, the first day, the 16th, and the second day, the 17th; *iii*) the 15th and the 30th day are dedicated (*apekṣante*) to all the gods together. Maheśvara is the chief (*pati*) of the gods; since he has the largest number of days, the four days that belong to him are counted as days of fasting (*upavāsadivasa*); also counted as fasting days are the two days belonging to all the gods together: [this is how there come to be six fasting days per month, the 8th, 14th, 15th, 23rd, 29th and 30th]. This is why the demons gain sudden strength during these six days.

So the demon-father was busy during these six days cutting up meat, drawing blood amd offering them up in the fire. After twelve years, [Brahmā], king of the gods, came down from heaven and said to his son: 'What do you want to get?" He answered: "I would like to have a son." The king of the gods said to him: "Among recluses *(ṛṣi*), the rule about worship (*pūjā)* is to offer incense (*gandha*), sweet fruits and other pure things. Then why do you put meat and blood into the fire? That is a faulty practice. Because you have infringed on the holy ritual and are involved in bad practices, you will father a bad son who eats meat and drinks blood." Hardly had he said this when eight big demons who were in the fire arose, their bodies black as ink, their hair yellow and their eyes red; they glowed brightly. All demons have come from these eight. And so, if during these six days, meat is cut up, blood is drawn and they are put in the fire, they regain strength.

In the Buddhadharma there are no good or bad days; but in order to conform (*anuvartana*) to what [is thought to be] bad days, it is advisable to keep the fast and to take the eight precepts [during these six days].

5. *Comparison between the pañcaśīla of the upāsaka and the aṣṭāṅgaśhīla of the upavāsastha*.

Question. – Which is preferable, the fivefold discipline [of the upāsaka] or the [eightfold] discipline of one day [taken by the upavāsastha]?

Answer. – There are two reasons (*hetupratyaya*) for considering the two disciplines as equivalent.

1) Only the fivefold discipline (*pañcaśīla*) is observed for one's entire life (*yāvajjīvam*), whereas the eightfold discipline (*aṣṭāṅgaśhīla*) is observed for one day [for six days of the month.] But if the fivefold morality is great by reason of the duration of its perpetual observance, it is small by reason of the number of rules [which are only five]; on the other hand, the morality of one day lasts for a very short time but involves more rules, [eight].

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[277] On Maheśvara or Śiva, see references in *Traité*, I, p. 137-139F.

2) Furthermore, if one is lacking a high ideal (*mahācitta*), one will be able to observe the [five] precepts as long as one lives, but one will not be the equal of the person with a great ideal who observes [the eight] precepts for one day only. Thus, if the general is a feeble man, were he commander of soldiers for his entire life, his lack of skill and bravery would prevent him from earning the title entirely. On the other hand, a brave, courageous, zealous man who stands up in the midst of chaos is able to conquer the world by his deeds of a single day.

6. *The four levels of the lay person's discipline.*

[160c] These two kinds of disciplines, [*pañcaśīla* of the upāsaka and *ahṭāṅgaśīla* of the upavāsastha], make up the rules (*dharma*) for upāsakas living at home (*gṛhastha*). The morality of the householder is of four kinds: lower (*avara*), middling (*madhya*), higher (*agra*) or absolutely highest (*atyagra*):

1) The lower person observes morality in order to enjoy the present lifetime, out of fear for his reputation or his renown, by domestic discipline, to adapt himself to the opinions of another, to avoid subordinate employment, or to escape from difficulties. The lower person observes morality for all of these reasons.

2) The middling person observes morality to enjoy wealth and nobility, happiness and power among men. Or else, in the hope of future happiness (*paratrasukha*) he tames himself and attempts mortification to get a considerable result in a short time. In this state of mind (*manasikāra*), he observes discipline strictly. Just as a voyage to distant regions is worth considerable profit to a merchant, so the merit of morality assures the enjoyment of future happiness to a man.

3) The superior man observes morality in order to reach nirvāṇa, to know the universal impermanence (*anityatā)* of all dharmas, to escape from suffering and to enjoy the unconditioned (*asaṃskṛta*) eternally. Besides, the moral man has no regret; having no regret, he acquires joy (*muditā);* having joy, he acquires one-pojntedness of mind (*ekacitta*); having one-pointedness of mind, he acquires true knowledge (*satyajñāna*); having true knowledge, he experiences revulsion (*nirvedacitta*) [for the world]; feeling this revulsion, he acquires renunciation (*vairāgya*); having renunciation, he acquires deliverance (*vimokṣa*); having deliverance, he reaches nirvāṇa: thus morality is the root of all good dharmas (*sarvakuśaladharmamūla*). Finally, morality is the gateway *(āyatana*) of entry into the eightfold Buddhist path *(āryāṣṭāṅgamārga*); by working with it, one necessarily arrives at nirvāṇa.

Question. – In [the list] of the eight branches of the Path, right speech (*samyakvāk*) and right action (*samyakkarmānta*) [which constitute morality or *śīla*] are placed in the middle [in 3rd and 4th place, respectively], whereas right vision (*samyagdṛṣṭi*) and right intention (*samyaksaṃkalpa*) [which constitute wisdom or prajñā] are placed first [1st and 2nd place, respectively]. Then why do you say that morality is the doorway of entry into the eightfold Buddhist Path?

Answer. – In the list [of the eight branches of the Path], the most important is put first, namely, right vision (*samyagdṛṣṭi*). Moreover, before undertaking the Path, it is first necessary to 'see'. But in the order of things (*dharmasaṃkrama*), morality comes first. It is like when a house is being built: although the ridge-pole is the most important piece, one begins by taking the ground.

4) The absolutely superior person observes morality because he wants to reach Buddhahood out of his compassion (*anukampa*) for beings; because, knowing all dharmas, he is seeking their true nature (*satyalakṣaṇa*). He does not fear the unfortunate destinies (*durgati*) and does not seek happiness. The absolutely superior person practices morality for all these reasons.

In general (*sāmānyataḥ*), this fourfold discipline is called the morality of the upāsaka.

II. Morality of the monastic or pravrajita.

There are four kinds of disciplines (*śīla*) among monastics (*pravrajita*):

1) discipline of the śrāmaṇera (novice) and śrāmaṇerikā, *2*) discipline of the śikṣamāṇā (probationer). *3*) discipline of the bhikṣuṇī (nun), *4*) discipline of the bhikṣu (monk).

1. *Superiority of the monastic vows over the lay vows*.[278]

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[278] Can the upāsaka obtain the fruits of the religious life (*śrāmaṇyaphala*), reach arhathood and obtain nirvāṇa? Or are these benefits reserved for the monastic alone, for the bhikṣu? For this question, see Oldenberg, *Bouddha*, p. 358-359; Rh. D., *Dialogues of the Buddha*, III, p. 5; Oltramare, *Théosophie*, II, p. 131; L. de La Vallée Poussin, in Kośa, IV, p. 69, n. 2; Demiéville, *Les versions chinoises de Milindapañha*, BEFEO, XXIV, 1934; N. Dutt, *Place of laity in Early Buddhism*, IHQ, XXI, 1945, p. 180-183.

We are asked to distinguish between the Theravādin position and that of the Sarvāstivādins, but it seems that Buddhists never differed on this question; their thesis is very simple and can be summarized in two words: Theoretically, the upāsaka can gain all the perfections of the bhikṣu, but practically, his spiritual progress will be slower and less certain.

1) In theory, the upāsaka can obtain all the fruits of the religious life:

The saṃgha of lay upāsakas is based on the view of nirvāṇa, just like that of the bhikṣus: "Just as the Ganges river bends, inclines and flows down to the sea, so Gautama's congregation, lay as well as monastic, bends, inclines and flows toward nirvāṇa" (cf. Majjhima, I, p.493, and T 99, k. 34, p. 247a16: *Seyathā pi Gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā ... evam evāyaṃ Gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhāra*.

It is a matter of course that the ordinary upāsaka, no different from the bhikṣu of middling virtue, will not attain nirvāṇa straight away. The majority of upāsakas, "not having broken the fetter of the lay life, will be reborn after death in the heavens" (Majjhima, I, p. 483: *bhiyyo va ye gihī gihisaṃyojanaṃappahāya kāyassa bhedā saggūpagā ti*); and we have seen above (p. 822F) that celestial bliss and particularly rebirth in the paradise of the Trāyastriṃśa gods are the usual rewards for lay morality.

Nevertheless, all the canonical scriptures, Pāli as well as Sanskrit, agree in saying that there are many *especially worthy* upāskas who have access to the first three fruits of the Path and who become srotaāpanna, sakṛidāgamin and anāgamin:

a. “Many are the upāsakas, disciples of the Buddha, householders, wearing the white robe and *cultivating the sense-pleasures* ... who adapt their life to the teachings of the master (Majjhima, I, p. 491*: bhiyyo va yeu upāsakā mama sāvakā gihī odātavasanā kāmabhogino ... satthusāsane viharanti*). Such a person “breaking the three fetters (*kāyadṛṣṭi, vicikitsā and śīlavrataparāmarga*) is a stream-enterer, is not subject to rebirth in the lower destinies, is assured of deliverance) and destined to obtain supreme enlightenment” (cf. Majjhima, I, p. 467, and T 99, k. 34, p. 247a5-7: *tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano*).

b. The same canonical sources also praise the upāsaka who “by breaking the three fetters and reducing passion, aggression and ignorance has become a once-returner; after having returned to this world once, he will attain the end of suffering” Majjhima, I, p. 467, and T 99, k. 34, p. 246c29-247a1*: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃtanuttā sakadāgāmī sakid eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karissati*).

c. Finally, many are the upāsakas, disciples of the Buddha, householders, wearing the white robe, but *observing chastity* who, by breaking the five coarse fetters (*kāyadṛṣṭi, vicikitsā, śīlavrataparāmarśa, kāmacchanda* and *vyāpāda*) have become beings who are reborn in the world of the gods and who attain nirvāṇa; they are not subject to returning to this world” (Majjhima, I, p. 490. and T 99, k. 34, p. 246c19-20: *bhiyyo va ye upāsakā mama sāvakā gihī odātavasanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyino anāvattidhammā tasmā lokā*).

On the attainment of these three fruits by the upāsaka, see also Tchong a han, T 26, k. 18, p. 546b.

But can the upāsaka also obtain the fourth and last fruit of the Path, viz., arhathood and nirvāṇa? Yes, unhesitatingly say the Uttarāpathakas in the Kathāvatthu, I,p. 167: “The lay person can become arhat” (*gihī ‘ssa arahā ti*). But the Theravādins hesitate, quibble and disagree with a text of the Majjjima, I, p. 483, that says: “Without having broken the fetter which binds the lay person, no lay person can, after death, put an end to suffering” (*N'atthi koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā dukkhass' antaṃ karoti*). But that is not the question: the main thing is whether the lay person, while remaining a lay person, can break the fetter that binds and thus put an end to suffering. That it is possible if not easy is what the Theravādins themselves implicitly recognize; actually, in their Aṅguttara, II, p. 45, they list about twenty lay people, Trapuṣa and Bhallika at the head of the list, who have attained cesation (*niṣṭha*), immortality (*amṛta*), without ever having being ordained. In Saṃyutta, V, p. 410 and Tsa a han, T 99, no. 1128-1129, k. 41, p. 298c, they recognize that the reverence of honest people, the hearing of the holy Dharma, right reflection and conformity with the precepts of the Dharma – qualities that are within the reach of the upāsaka as well as of the bhikṣu – are sufficient to assure the obtaining of the four fruits of the Path including the state of arhat.

2) But if lay discipline correctly practiced leads to sainthood, what is the use of becoming a monastic? This question was asked by Menander of Āyupāla who did not know how to answer (cf. Milinda, p. 19-21); it was Nāgasena who provided the solution for this difficulty to the king: the monastic attains sainthood more quickly and more assuredly than the lay person (cf. Tsa pao tsang king, T 203, no. 111, k. 9, p. 492c; tr. Chavannes, *Contes*, III, p. 120-123). This is the position of all the other Buddhist authors who never fail to underline the dangers of the lay life and the benefits of the monastic life. Although he is a disciple of the Buddha, the lay person is always troubled by passion, aggression and ignorance. This is because he is not yet free of depravity for, if he were fee of it, he would no longer stay at home and would not eat as he pleases (Majjhima, I, p. 91). The wise man should renounce the world and leave his family: “Let him leave his son and his wife, his father and mother, wealth and harvests, friends and all objects of desire, let him wander alone like the rhinoceros. Let him say: Family life is a bond; there is little happiness there, little joy, many problems; it is fish-hook; let him wander alone like a rhinoceros” (Suttanipāta, v. 60 seq). The monastic life offers immense benefits to those who thirst for salvation; they are fully described in

Question. – If the morality practiced by those who remain at home (*gṛhasthaśīla*) already allows rebirth in the heavens (*svarga*), of finding the Path

[161a] of the bodhisattvas and of reaching nirvāṇa, why resort to the monastic discipline (*pravrajitaśīla*)?

Answer. – *1*) Salvation is found by these two moralities, but with greater or lesser ease. Those who remain at home (*gṛhastha*) are overloaded with business during their lifetime; if they want to apply their minds to things of the Path (*mārgadharma*), their domestic affairs decline; if they want to busy themselves with their dometic affairs, the Dharma things suffer from it; observing the Dharma without adding anything and without subtracting anything is difficult. But for the monastic (*pravrajita*) who has renounced the world and made a break with all the causes of restlessness, practicing the Path by exclusive exertion (*aikāntikodyama*) is easy.

2) Besides, those who remain at home are troubled with many cares and preoccupations; [these are] a cause of fetters (*saṃyojana*) and an occasion for faults that constitute a problem. The monastic is like a person who has withawn into the forest (*araṇya*) beyond any human habitation; he can fix his mind one-pointedly (*cittaikāgratā*); when he has neither thought (*cintanā)* nor speculation (*tarka*), his inner consciousness *(ādhyātmikasaṃjñā)* vanishes and outer objects (*bāhyavastu*) disappear. Some stanzas say:

Withdrawn into the forest,
Alone, he wipes out his faults.
In calm and rest, he attains single-mindedness (*ekacitta*);
His happiness is greater than divine.

People seek wealth, nobility and profit,
Fame, garments and comfortable beds,
But their happiness is not peace (*yogakṣema*):
The search for profit is insatiable.

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detail in the Sāmaññaphalasutta (Dīgha, I, p. 47-86). Very rare are the lay people who reach sainthood while remaining in the world. Besides, if they reach this sainthood, which is the aim of monastic life, they are not strictly speaking lay people but truly monatics: the Milinda (p. 264-265) claims that at the moment when the lay person attains arhathood, he enters into an ascetic brotherhood. The Mppś, which is here examining the respective values of the two moralities, monastic and lay, is of the opinion that "one finds salvation by these two moralities, but with greater or lesser ease." In his journey to santhood, the lay person encounters more difficulties than the monastic: he is loaded with material responsibilities and exposed to the committing of many faults. The monastic, on the other hand, is freed of any material worries; he dwells in concentration, is subject to a more complete discipline which requires sustained effort; the faults that he may commit are somewhat neutralized by his vows that he has professed; they delay but do not prevent his spiritual progress.

He who wears the robes (*pāṃśukūlika*) and begs his food

Does not know restlessness; his mind is always fixed.

With the eye of wisdom (*prajñācakṣus*)

He contemplates the True [nature] of dharmas.

Into all kinds of sermons (*dharmaparyāya*)

He penetrates with the view of sameness (*saṃpaśyanā*).

Wisdom *(ājñāna*) and peace of mind (*cittaśānti*)

Have no equal in the threefold world (*traidhātuka*).

From that we know that the morality observed by the monastic makes the practice of the Dharma easy.

3) Besides, the cultivation of morality by the monastic earns him an infinite discipline (*apramāṇakuśalasaṃvara*) and the fulfillment of all the equipment for salvation (*sarvasaṃbhāraparipūri*). This is why the lay person (*avadātavasana*) likewise should leave the world (*pravraj-*) in order to acquire perfect morality (*paripūrṇaśila*).

4) Besides, in the Buddhadharma, the monastic life (*pravrajya*) is extremely difficult to practice (*paramaduṣkara*).

[*Jambukhādakasūtra*].[279]

Thus the brahmacārin *Yen feou k'ia* (Jambukhādaka) asked Śāriputra:

"What is most difficult in Buddhism?"

Śhāriputra replied: "The religious life is difficult."

Jambukhādka continued: "But where is the difficulty?"

- "For the monastic, compliance with the Dharma (*dharmābhirati*) is difficult.

The cultivation of all the good dharmas (*sarvakuśaladharmabhāvanā*)280 is difficult."

This is why the religious life should be embraced.

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[279] This sūtra, entitled *Dukharaṃ* "Difficulty", is taken from a chapter of the Saṃyutta, the Jambukhādakasaṃyutta, telling about a conversation between Śāriputra and his nephew, the *channaparibhājaka* Jambukhādaka. In the Chinese version (T 99, no. 490, k. 18, p. 126a), the Dukkarasttanta is at the beginning of the chapter; in the Pāli version (Saṃyutta, IV, p. 260), it is placed at the end.

[280] This reading is vouched for in the Chinese version T 99, k. 18, p. 126a11; in the Pāli version there is the variant *dhammānudhammapaṭipatti*, meaning "conduct in harmony with the Dharma". Cf. Geiger, *Pāli Dhamma*, p. 115.

5) Moreover, when a person becomes a monastic (*pravrajati*), king Māra, frightened and saddened, says: “The fetters (*saṃyojana*) will diminish in this person; they will cerainly attain nirvāṇa and increase the ranks of the Jewel of the saṃgha (*saṃgharatna*).”

6) Moreover, in Buddhism, the monastic who violates the precepts and undergoes punishment will attain deliverance once this punishment has been undergone.

[*Utpalavarnā Jātaka*].281 The Yeou po lo houa pi k'ieou ni pen cheng king (Utpalavarṇābhikṣuṇījātakasūtra) says:

When the Buddha was living in this world, this bhikṣuṇī had become an arhatī possessing the six superknowledges *(ṣaḍabhijñā*). She was dwelling in the house of a [161b] nobleman and endlessly praised the monastic life (*pravrajyā).* She said to the women of this nobleman: “Sisters, you should become nuns.”

The women said to her: “We are young and our faces are beautiful; it would be difficult for us to observe the precepts (*śīla*); we would violate them sometimes.”

The bhikṣuṇī answered: “Just bcome nuns and, as for violating the precepts, violate them!”

They said: “But if we break the precepts, we will fall into hell. Why could we violate them?” - “As for falling into hell, fall into hell!”

The nobleman's women made fun of Utpalavarṇa and said to her: “In hell one suffers punishment; why should we fall into hell?”

The bhikṣuṇī replied: “I remember my previous lives (*pūrvamivāsānusmṛti*). Once I was an actress (*krīḍanikā)* and I told old stories in all kinds of costumes. One day as a joke, I put on the robes of a novice nun, and because of that, at the time of the Buddha Kāśyapa, I myself became a bhikṣuṇī. Proud of my noble lineage and my beauty, I developed pride (*abhimāna*) and violated the precepts. As punishment for this, I fell into hell and there I suffered all kinds of punishment. Once the expiation was over, I met the Buddha Śākyamuni; I became a nun and now I possess the six superknowledges (*abhijñā).* Know then that by becoming a monastic and taking the precepts – even if one breaks them subsequently – one will attain arhathood thanks to them. But if one is content to commit sins without having taken the precepts, one will never attain the Path.282 And so, from very early times, from one lifetime to the next, I fell into hell; when

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[281] This is about the nun Utpalavarṇa who has already been considered above, p. 636F, and about whom there is a lot of information; cf. Malalasekera, I, p. 418-421; Akanuma, p. 715-716; Chavannes, *Contes*, IV, p. 155; Watters, *On Yuan Chwang's Travels*, I, p. 334, 337. Nevertheless, to my [Lamotte] knowledge, the present jātaka does not occur elsewhere.

[282] In order to ensure his final salvation, a criminal had better become a monastic than remain in the world. On this subject see Dhammpadaṭṭha, I, p. 147:

“Having seen his [criminal] state, the Tathāgata ordained Devadatta. Actually he said to himself: If Devadatta does not leave the world and remains a layman, since he has committed such serious crimes, he will will be unable to see his future lifetimes with confidence; but if he enters into religion, no matter how grave the actions he has committed, he will be able to look upon his future lifetimes with confidence. This is why the teacher ordained

I came out of hell, I was an evil man and, when this evil man died, he fell into hell again, and all that without the least benefit. Know then that the monastic who has taken the precepts, even if he breaks them subsequently, will nevertheless obtain the fruit of the Path (*mārgaphala*) thanks to them.

[*Ordination of an intoxicated brāhman*]. - While the Buddha was at *Tche houan* (Jetavana), a drunk brāhman approached him and asked to become a bhikṣu. The Buddha ordered Ānanda to shave his head and give him the monk's robes. When his intoxication had worn off, the brāhman was frightened, did not want to be a bhikṣu any longer and fled. The monks asked the Buddha: "Why did you allow this drunk brāhman to become a bhikṣu?" The Buddha replied: "For numberless kalpas, this brāhman did not even have the idea of becoming a monastic. Today, as a result of his drunkenness, he made a small resolution (*sūkṣmacittotpāda*) thanks to which, later, he will leave the world and obtain the Path."

For all of these reasons, the religious life has many benefits and this is why the lay person (*avadātavasana*), even though he has the fivefold discipline (*pañcaśīla*) is not like a monastic (*pravrajita*).

The discipline (*saṃvara*) of the monastic is of four kinds, namely, the discipline of the śrāmaṇera (novice) and the śrāmṇerikā, that of the śikṣamāṇā (probationer), that of the bhikṣuṇī and, finally, that of the bhikṣu (monk).

2. *Morality of the śrāmaṇera*.283

How do the śāmaṇeras and śrāmaṇerikās take the precepts (*śīlaṃ samādadati*) when they leave the world (*pravrajyā*)?

The lay person who wishes to leave the world should find two masters: *i*) a preceptor (*upādhyāya*), *ii*) a tutor *(ācaryā).*[284] The *upādhyāya* will take the place of father for him and the *ācārya*, that of mother: since he is abandoning his natural parents, he must seek parents in the religious life.[285]

Devadatta. Actually, after a hundred thousand kalpas, the latter will become a pratyekabuddha with the name Aṭṭhissara."

283 In its description of the ordination of the śrāmaṇera, the śikṣamāṇa, the bhikṣuṇī and the bhikṣu, the Mppś is directly inspired by the Sarvāstivādin Vinaya (T 1535) which contains an entire ordination ritual, a summary of which may be found in the Che song kie mo pi k'ieou yao yong, T 1439, p. 496 seq.

284 The novice then becomes the *sārdhavihārin* of the upādhyāya and the *antevasin* of the ācaryā, but we do not know what distinguishes these two teachers. The duties of the *sārdhavihārin* towards the upādhyāya (Pāli Vinaya, II, p. 222-231) are exactly the same as those of the *antevāsin* towrds the ācaryā (ibid., II, p. 231). Nevertheless, the upādhyāya seems to have had more importance than his colleague: he plays the principal rôle in the ordination ceremonies (Vin., I, p. 56-57) and his responsibility therein is more binding (Vin. IV, p. 114-115). Buddhist scriptures have retained lists of upādhyāyas who followed one after another in the course of time (cf. Przyluki, *Aśoka*, p. 46-48), but have not transmitted the names of ācāryas to posterity. In Brāhmanism, on the other hand, the ācārya was more imprtant than the upādhyāya (Manu, II, 145; Yajñavalkya, I, 35). – Cf. Oldenberg, *Vinaya Texts*, I, p. 178, n. 2).

Having put on the yellow robes (*kāsāyāni vatthāni acchādāpetvā)* and having cut one's hair and beard (*kesamassuṃ ohārāpetvā),* with his two hands he should grasp [161c] the feet of his upādhāya (*upajjhāyassa pāde vandapeti*).[286] Why grasp the feet? In India, it is the custom to grasp the feet as a sign of respect and supreme veneration (*paramārcanapūjā).*

The *ācārya* should teach (*śikṣate*) him the ten rules (*daśaśikṣāpada*)[287] according to the ordination rite (*upasaṃpadādharma*).

It is the same for the śrāmaṇerikā except that [in place of a bhikṣu] she has a bhikṣuṇī as *upādhyāyikā.*

3. *Morality of the śikṣamāṇā.*[288]

The śikṣamāṇā pledges to observe the six rules *(ṣaḍdharma*) for two years.[289]

Question. – The śrāmaṇera, possessor of the ten precepts (*daśaśikṣāpada*), is able to directly take the full discipline of the bhikṣu (*paripūrṇaśīla*) [without passing through an intermediate stage]. Why must [the śrāmaṇerikā], in the career of the bhikṣuṇī, go through a stage of śikṣamāṇā in order to take the full discipline [of the bhikṣuṇI later]?

Answer. – When the Buddha was in this world, the wife of an eminent man (*śreṣṭhidaharā),* unknowingly pregnant (*garbhiṇī*), left the world and took on the full discipline [making her a bhikṣuṇī]. Subsequently when her pregnancy became noticeable, all the nobles blamed (*jugupsā)* this bhikṣuṇī. Because of that, it was established that, for two years, women should practice the discipline (*śīlaṃ śikṣ-*) by taking the six precepts [of the śikṣamāṇā] and only after that could they take the full discipline of the bhikṣuṇī.[290]

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[285] Cf. Vin. I, p. 60: *ācariyo bhikkhave antevāsikamhi puttacittaṃ upaṭṭhāpessati, antevāsiko āchariyamhi pitucittaṃ upaṭṭhāpessti*.

[286] Ceremony of pravrajyā which, in early times was confused with that of upasaṃpadā (cf. I, p. 22).

[287] The ten *śikṣāpada* of the novice are well known in the texts: cf. Vin. I, p. 83-84). The novice must refrain from: 1) killing (*pāṇāpāta*); 2) theft (*adinnādāna*); 3) impurity (*abrahmacariy*a); 4) falsehood (*musāvāda*); 5) intoxicating liquors (*surāmerayamajjapamādauttāna*); 6) eating outside of the proper time (*vikālabhojana*);
7) attending worldly entertainments (*naccagītavāditavisākadassana*); 8) using unguents, perfumes and ornaments on the body (*mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhāna*), 9) sleeping on a high or wide bed (*uccāsayanamahāsayana*); 10) accepting gold or silver (*jātarūparajatapaṭiggahaṇa*).

[288] Cf. T 1439, p. 497a.

[289] The six rules of the śikṣāmaṇā are the same as the first six *śikṣāpada* of the śramaṇera. Thus the śikṣāmāṇā vows to refrain, for two years, from killing, stealing, impurity, lying, intoxicating frinks and eating outside of the proper time. Cf. Vin. IV, p. 319.

[290] The story of the pregnant bhikṣuṇī is told in Pāli Vin, IV, p. 317; Mahīśāsaka Vin. T 1421, k. 12, p. 92a-b; Dharmagupta Vin. T 1428, k. 27, p. 754b; Mūlasarvāstivādin Vin., T 1443, k. 18, 1005c. According to the latter text, it concerned the bhikṣuṇī Sthūlanandā, known in the Vinaya for her breaches of all kinds of disciplines. See E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-Pratimokṣa des Sarvāstivādins*, 1926, p. 135.

Question. – But if she is blameworthy, why does not the śikṣamāṇā wipe out the blames [in the same way as the bhikṣuṇī]?

Answer. – Because the śikṣamāṇā has not taken the full discipline. She is like a child or a sevant whom people do not blame even if they misbehave. In the śikṣamāṇā, this is the taking of the six rules.

There are two kinds of śikṣamāṇā: *i*) those who take the six rules when they are young girls of eighteen years of age (*paripūrṇāṣṭadaśa kumārikā*); *ii*) those who take the six rules when they are women having ten years of married life (*gṛhoṣitā daśavarśā).*[291]

4. *Morality of the bhikṣuṇī.*[292]

When a woman wants to take full ordination [which will make her a bhikṣuṇī], in the presence of the two assemblies (*ubhayasaṃgha*),[293] she must be furnished with the fivefold robes (*pañcacīvara*),[294] the begging

[291] In the Pāli Vin, the 71st and 72nd pācittiya condemn those who confer ordination on a girl less than twenty years of age (*ūnavisātivassaṃ kumāribhūtaṃ vuṭṭhāpeyya*) or who, being already twenty years old, has not followed, for two years, the six rules imposed on the śikṣamāṇā (*paripuṇṇavīsativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya*). Cf. Pāli Vin., IV, p. 327-328, and for the other Vinayas, Waldschmidt, *Bhikṣuṇīprātimokṣa*, p. 140-141.

In the same Pāli Vin., the 65th and 66th pācittiya condemn those who give ordination to a woman with less than twelve years of married life (*ūnadvādasavassaṃ gihigataṃ vuṭṭhāpeyya*) or who, having been married for twelve years has not, for two years, followed the six rules imposed on the śikṣamāṇā (*paripuṇṇadvādasavassaṃ gihigataṃ dve vassāni chasu dhammesu asikkhiasikkhaṃ vuṭṭhāpeyya*). Cf. Pāli Vin., p. 322-323.

Thus there are two kinds of śikṣamāṇā according to whether it is a matter of a girl of less than eighteen years or a married woman who has been married less than ten years. Since the śikṣamāṇā stage lasts for two years, it follows that one can become a bhikṣuṇī at twenty years old if it concerns a girl, after twelve years of married life, or if it concerns a married woman. Actually, the Sanskrit fragment of the Bhikṣuṇīvācanā published by C. M. Ridding and de La Vallée Poussin, in BSOS, I 1920, p. 133, l. 2 distinguishes two kinds of bhikṣuṇī, namely, the *gṛhoṣhitā dvādaśavarṣā* and the *kumārikā paripūrṇaviṃśativarṣā.*

[292] Cf. T 1439, p. 498; Bhikṣuṇīkarmavācanā, BSOS, I, 1920, p. 123-143; Pāli Vin. II, p. 271-274.

[293] Ordination must be sought from the twofold assembly, that of the bhikṣuṇīs and that of the bhikṣus; cf. Vin., II, p. 255: *ubhatosaṃghe upasampadā pariyesitabhā.* – An ordination is not complete if it has not benn conferred by the bhikṣu assembly; cf. Vin., II, p. 257: *anujānāmi bhikkhave bhikkūhi bhikkhuniyo upasapādetum*. – At the time of her ordination, the future nun, after having been received into the community of nuns, comes before the communityof monks and says: "I, so-and-so, wishing to receive ordination from you, having already been ordained before the assembly of bhikṣuṇīs (*ekatoupasampannā bhikkhunīsaṃgha*) and having been declared pure of any hindrance, ask for ordination from your assembly": cf. Vin., II, p. 273-274; Bhikṣuṇīkarmavācanā, p. 133.

[294] The five robes of the bhikṣuṇī are: 1) the *saṃghaṭī* (coat), 2) the *uttarāsaṅga* (upper robe), 3) the *antaravāsa* (lower robe), 4) the *saṃkakṣikā* (garment covering the sides),

5) the *kusūlaka* (skirt). – Cf. Vin. II, p. 272; Bhikṣuṇīkarmavācanā, p. 130, l. 9-10; Mahāvyutpatti, no. 8922-8936; Wou fen liu, T 1421, k. 29, p. 187c19; Mo ho seng k'i liu, T 1426, k. 30, p. 472b21-22; Sseu fen liu, T 1428, k. 48, p. 924c13-14; Che song liu, T 1435, k. 41, p. 296a5; Yi tsing, tr. Takakusu, p. 78-79.

bowl (*pātra*), a bhikṣuṇī as preceptress (*upādhāyikā*) and tutor *(ācāriṇī*), a bhikṣu as "master of discipline" (*śīlācarya*), etc., in accordance with the ordination ritual (*upasaṃpadādharma*).

Generally (*samāsataḥ),* the discipline of the bhikṣuṇī consists of 500 rules; in detail (*vistarataḥ),* of 80,000 rules.[295]

After the third official proposal (*tṛitiyā karmavācanā)*[296] she obtains the immense discpline (*apramāṇasaṃvara*) that makes her a bhikṣuṇī.

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[295] Generally, it is accepted that the discipline of the bhikṣu involves 250 rules, that of the bhikṣuṇī 500 rules (see also P'i ni mou king, T 1463, k. 8, p. 850c15-16; Wei Annals, ch. 114); but these round numbers are not exact. According to Waldschmidt, *Bhikṣuṇīprātimokṣa*, the exact number of rules in the Prātimokṣa of the various schools is as follows:

Chinese Sarvāstivādin: 257 (bhikṣu); 365 (bhikṣuṇī)
Sanskrit Sarvāstivādin: 263; --
Chinese Mūlasarvāstivādin: 245; 354
Tibetan " : 262; 371
Mahāvyutpatti " : 255; --

Mahīśāsaka: 251; 380
Mahāsmaṃghika: 218; 290
Dharmagupta: 250; 348
Pāli: 227; 311

[296296296296] The bhikṣu and bhikṣuṇī receive ordination by means of the *jñapticaturthakakarman*, "the ecclesiastical act where the motion (*jñapti*) is fourth (*caturtha*)", which means: the (threefold) act which, with the motion, makes four. The act of ordination consists of a motion (*jñapti*) followed by three proposals (*karmavācana*) related to the acceptance of the motion by the community:

a. The motion. – The community is requested by a learned and capable monk who says: "Let the community listen: So-and-so, present here, who is a student of the venerable so-and-so, wishes tp receive ordination. If the community is willing, let it confer the ordination: this is the motion."

b. The three proposals. – The monk continues: "Let the community listen: So-and-so, present here, who is a student of the venerable so-and-so, wishes to receive ordination. The community confers ordination to so-and-so with so-and-so as preceptor. Whoever is in agreement that ordination be conferred..., let him be silent. Whoever disagrees , let him speak." This proposal (*karmavācana*) is repeated three times. After the third proposal (*tṛtiyā karmavācana*), if the community is silent, the ordination is acquired and the monk says: "So-and-so has received ordination from the community with so-and-so as preceptor. The community is agreed; that is why they are silent: thus do I understand."

On these ceremonies, cf. Vinaya, I, p. 56. 95 (for the bhikṣu); II, p. 274 (for the bhikṣuṇī); J.Filliozat, *Frag. du Vin. des Mūlasarv*., JA, 1938, p. 50: Oldenberg, *Bouddha*, p. 390.

In acts of lesser importance, the motion may be followed by a single proposal instead of three; this is called *jñaptidvitīyakarman*,"the ecclesiastical act where the motion is second", i.e., the (simple) act which, with the motion, makes two. Cf. Oldenberg, *Vinaya Texts*, I, p. 169, n. 2.

5. *Morality of the bhikṣu*.[297]

As for the bhikṣu, he [must] hnave the three robes (*tricivara*), the begging bowl (*pātra*),[298] three masters and a chapter of ten monks (*daśavarga*)[299] conforming to the ordination ritual (*upasaṃpadādharma*).

On the whole, the discipline of the bhikṣu involves 250 rules; in detail, 80,000 rules.[300]

After the third proposal (*tṛtiyā karmavācana*),[301] he obtains the immense discipline [that makes him a bhikṣu].

In general, that is what is called morality or śīla.

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297 Cf. T 1439, p. 500c-5o3a: Pāli Vin., I, p. 56, 94-97; F. Spiegel, *Kammavākya, Liber de officiis sacerdptum buddhicorum*, 1841.

298 The tradition of the beggiing bowl and the three robes is part of the ritual; cf. Vin., I, p. 94: *paṭhamaṃ upajjhaṃ gāhāpetabbo, upajjhaṃ gāhāpetvā pattacīvaraṃ acikkhitabbaṃ, ayan te patto, ayaṃ saṃghāti, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi akāse tiṭithāhīti*.

299 The Chinese character *seng* (9 and 13) is the usual equivalent of the Sanskrit *saṃgha*, but when preceded by a number, it renders the Sanskrit *daśavarga* "chapter of ten monks." Cf. J. Filliozat, *Fragments du Vin. des Sarv*., JA, 1938, p. 50, n. 4.

According to the Vinaya, the chapter must consist of ten monks to confer ordination (Vin., I, p. 319); however, in central India (*majjhima janapada*) where there are fewer monks, a chapter of five monks can validly confer ordination (Vin., I, p. 197, 319).

300 See above, p. 850F, n. 2.

301 See above, p. 850F, n. 3.

CHAPTER XXIII: THE VIRTUE OF MORALITY (p. 853F)

[162a] Question. – Now that we know the characteristics of morality (*śhīlalakṣaṇa*), what is the virtue of morality (*śīlapāramitā*)?

Answer. – 1) Some say that the virtue of morality is the morality of the bodhjsattva who prefers to lose his life rather than break the smallest precept. As was said above in the *Sou t'o sou mo wang king* (Sutasomarājasūtra)[302], the bodhisattva sacrifices his life to keep the precpts.

[*Jātaka of the flayed Nāga*].[303] – In a previous lifetime, the Bodhisattva was a very powerful poisonous dragon (*viṣanāga*). All beings perished before him, the weak merely at the sight of him, the strong, at his breath.

Having undertaken the discipline of one day (*rātridivasaśīla*), this nāga started to look for a retreat and entered the forest. Having remained in meditation (*manasikāra*) for a long time, he tired himself out and fell asleep. Now it is the rule among the nāgas, when they sleep, to take the form (*saṃsthāna)* of a snake. The body of he nāga bore an inscription in which the seven jewels (*saptaratna*) mingled their brilliance. Some hunters (*vyādha, lubdhaka*), seeing him, were astonished and said: "Such a skin (*tvac-*) is extraordinary (*adbhuta*) and rare (*durlabha*); should we not offer it to the king as an adornment?"

[302] The Sutasomajātaka has been recounted fully above, *Traité*, I, p. 260-263F. In addition to the references already given, we may add Rāṣṭrapālaparipṛcchā, ed. Finot, p. 22; P'ou sa pen hing king, T 155, k. 2, p. 119b; Che teou sou t'o so king, T 164, p. 392.

[303] This jātaka shpows some resemblance to the Campeyya (no. 506) and especially to the Bhūridattajātaka (no. 543): there too the nāgas are practicing the *uposathakamma* and offer to those who want them their skin, their muscles, their bones and their blood (cf. Pāli Jātaka, VI, p. 169); their deeds are presented as illustrations of śīlapāramitā (cf. Cariyāpiṭaka, p. 85-86; tr. Law, p. 108-109). However, the present tale seems to evoke a famous site near Bāmyān, well- known from descriptions given by Foucher, *Notes sur l'itineraire de Hiuan tsang en Afghanistan*, Études Asiatiques, I, p. 261-262: *La vielle route de l'Inde de Bactres à Taxila*, I, 1942, p. 130-132, pl. 28. To the west of the city, below the confluence of two streams, there is a rocky cliff three hundred meters long and facing north-south; red lichens cover its sides; a long fissure splits the rock in two; the southern end is whitened by many deposits of coarse mineral. With the help of imagination, the Buddhists of the 1st century were able to see, in the rocky cliff, the giant snake of the present jātaka or another analogous to it; the fault in the rock evoked for them the knife that will begin his torture; the red lichens recalled "his bloody flesh scattered about on the ground"; wanting to get the mineral deposit to plunge his body into it to the quick, the snake, attacked by insects, immobilized himself so as not to crush them. – It is true that at the time of Hiuan tsang, this rocky cliff, to Buddhists, evoked rather the gigantic image of a Buddha in nirvāṇa: "Two or three *li* to the east (correction?, to the west) of the royal city, in a saṃghārāma, there is a recumbent statue of the Buddha in nirvāṇa, more than a thousand feet long" (Si yu ki, T 2087, k. 1, p. 873b). But the old jātaka of the flayed nāga has passed into Muslim legend as the dragon Ajdahā, a legend which archeologists have collected on the spot from the natives of Bāmyān: the rocky crest is none other than the corpse of Ajdahā, the great dragon that desolated the country and which Hazrat Ali, the cousin and son-in-law of the Prophet, had already slain.

Immediately they crushed the snake's head with a stick and cut off his skin with a knife. The nāga said to himself: "My strength is miraculous *(ṛddhika*); if I spread out over this land, it would be turned over like one's hand. How can these men, tiny things, engage me? But today when I am observing the discipline, I have no care for my life; I will follow the teachings of he Buddha (*buddhavacana*)." Thereupon, fortifying himself with patience, he closed his eyes and did not look; he held his breath and did not breathe for, out of compassion (*anukampā)* for these men, [he wanted to spare them]. To keep the discipline, he resolutely (*ekacittena*) suffered the torture of flaying, without feeling any regret. Thus he lost his skin and his bloody flesh was scattered on the ground. When the hot sun started its journey around the earth, the nāga wanted to get to a large expanse of water [to cool off]; he then saw that small insects (*kṛmi*) were coming to eat him; to keep the discipline, he dared not move [out of fear that he would crush them]. He said to himself: "Today I give the gift of my body to the insects; it is in order to reach buddhahood that I give my flesh and sacrifice my life; later, when I am a Buddha, I will follow this [good] resolution by practicing the generosity of the Dharma (*dharmadāna*)." After taking this oath (*praṇidhāna*), his body dried up and he died. He was then reborn in the second heaven (*svarga*), that of the Trāyastriṃśa.

The poisonous dragon of that time was the Buddha Śākyamuni; the hunters were Devadatta and the six heretic masters; the little insects were the [162b] 80,000 devas who found the Path when the Buddha Śākyamuni turned the wheel of Dharma the first time.

In order to keep the [precepts, the bodhisattva sacrifices his life; he is steadfast (*niyata*) and without regret. That is why it is called the virtue of morality.

2) In order to reach buddhahood, the bodhisattva who observes morality makes the following great vow (*praṇidhāna*): "I wish to save beings; I am not seeking the happiness of the present existence nor of future existence (*ihaparatrasukha*); I do not seek glory (*yaśas*) or fame (*praśaṃsā*). I do not seek to enter nirvāṇa later; I have in view only the beings fallen into the great stream (*mahāsrotas*) [of transmigration], deceived by desire (*kāma*) and bewildered by stupidity (*moha*); I wish to save them and lead them to the other shore (*pāra*). I will observe morality attentively (*ekacittena*) in order to be reborn in a good place (*kuśalasthāna*); being reborn in a good place, I will meet good people (*satpuruṣa*); meeting good people, I will give rise to wisdom (*prajñā);* giving rise to wisdom, I will come to practice the six virtues *(ṣaṭpāramitā);* practicing the six virtues, I will reach buddhahood." Such morality is called the virtue of morality.

3) Furthermore, the mind of the bodhisattva who is observing morality is good (*kuśala*) and pure (*pariśuddha*); he is not afraid of the unfortunate destinies (*durgati*) and has no wish to be reborn among the gods; he seeks only goodness and purity and perfumes (*vāsayati*) his mind with the aid of morality so as to make it better. That is the virtue of morality.

4) Moreover, the bodhisattva who observes morality in the spirit of great compassion (*mahākaruṇācitta*) reaches buddhahood, and that is what is called the virtue of morality.

5) Moreover, by observing morality, the bodhisattva gives rise to six virtues and this fact constitutes the virtue of morality.

a. Why does morality give rise to morality? On leaving the fivefold morality [of the upāsaka], one reaches the tenfold morality of the śrāmaṇera. On leaving the morality of the śrāmaṇera, one takes up the morality of discipline (*saṃvaraśīla*) [that characterizes the bhikṣu]. On leaving the morality of discipline, one reaches the morality resulting from *dhyāna*. On leaving the morality of *dhyāna*, one reaches pure morality (*anāsravaśīla*). In this way morality gives birth to morality.

b. How does morality give rise to generosity (*dāna*)? There are three kinds of gifts: *i*) the material gift *(āmiṣadāna*), *ii*) the gift of the Dharma (*dharmadāna*), and *iii*) the gift of fearlessness (*abhayadāna*).

The morality that abstains from encroaching on the good of others constitutes the "material gift". – Beings who witness this value this behavior. [By means of his example], the moral person preaches the Dharma to them and opens up their intellect. He says: "By carefully observing pure morality, I will be a venerable field of merit (*puṇyakṣetra*) for all beings; thus all beings, [being inspired by my example], will earn immense merit (*apramāṇapuṇya*)." All beings fear death; morality which forbids tormenting them constitutes the "gift of fearlessness."

Moreover, the bodhisattva says: "I will observe morality and, as reward for this morality, for all beings I will be a noble cakravartin king or a king of Jambudvīpa. If I become a king of the gods (*devarāja*), I will load all beings with wealth and there will be no more poor people; later, seated under the Bodhi tree, I will conquer king Māra and destroy his armies; I will realize supreme buddhahood, I will preach the pure Dharma to all beings and will take

[162c] innumerable beings across the ocean of old age (*jatā),* sickness (*vyādhi*) and death (*maraṇa*)." This is how morality gives rise to the virtue of generosity.

c. How does generosity give rise to patience (*kṣhānti*)? The moral person says to himself: "Today I am observing morality to control my mind. If this morality is without patience, I will fall into hell. Even by not violating the precepts, if I have no patience, I will not escape the evil destinies. How then can I give myself up to anger and not control my thoughts since it is only because of the mind that one enters into the three evil destinies? This is why one must love individual effort, diligence and cultivate patience. Besides, the ascetic who wishes to affirm his moral virtue must exercise patience. Why? Because patience is the great power that consolidates morality and makes it immutable. "Also he says: "Today that I have abandoned the world (*pravrajita*) and my appearance distinguishes me from a worldly person, how could I give myself up to my emotions like people of the world? It is necessary to try to arm one's mind with patience. By means of patience of body and speech (*kāyavākkṣānti*), the mind acquires patience. If the mind is not patient, the body and speech are not either. This is why the ascetic must use patience of body, speech and mind to break any movement of anger (*krodha*). Besides, in general (*samāsataḥ),* this morality involves eighty-four thousand items; in detail (*vistararaḥ),* an immense number (*aprameya*) of items. What should I do in order to observe the innumerable rules of morality at once? It is only by patience that I will have command over all morality." When a person has committed a crime against the king, the king takes the guilty person and puts him into a cart armed with swords; on the six sides of the cart there are sharp points leaving no spaces; the cart goes off at a gallop without choosing a path. If the man succeeds in staying alive without being wounded by the swords, it will be as though he had been put to death but without dying. It is the

same for the moral man: his morality is the sharp swords; patience keeps him alive. If his patience is not strong, morality will wound this man. An old man or a night-walker stumbles if he has no stick; patience is the stick of morality that helps that man reach the Path; being the cause and condition of happiness, it is immutable. This is how morality gives rise to the virtue of patience.

d. How does morality give rise to exertion (*vīrya*)? The moral person excludes all carelessness (*pramāda*); by personal effort, he cultivates the peerless Dharma (*anuttaradharma*); he renounces worldly happiness and penetrates into the holy Dharma; he makes the resolution to seek nirvāṇa and save all beings; with this great thought, he has no more laziness, for he seeks the Buddha above all. This is how morality can give rise to exertion.

Moreover, the moral person abhors the sorrows of the world (*lokaduḥkha*) and the sufferings of old age, sickness and death; he develops exertion to free himself and save beings.

[*The exertion of the jackal*]. – A jackal (*sṛgāla*) was living in a forest with the lions (*siṃha*) and tigers (*vyāghra*), looking for the prey left by these animals. Once when he was hungry and tired, in the middle of the night he jumped over the ramparts of the city and entered into a house. Not finding the meat he was looking for, he went to sleep in a hiding-place (*rahasisthāna*) and did not awaken until night had passed. Frightened and bewildered, he did not know what to do: to leave was to risk not being able to escape; to stay was to condemn [163a] himself to death. Finally he resolved to die and he lay down on the ground. Some passers-by saw him; one of them said that he needed a jackal's ear (*karṇa*) and cut off his ear; the jackal said to himself: "Cutting off an ear is painful, but I am happy to save my life." Another man said that he needed a jackal's tail (*puccha*), cut off his tail and went away; the jackal said to himself: "Painful as it is to have my tail cut off, that is only a small thing." Finally, a third passer-by said that he needed a jackal's tooth (*danta*); but the jackal said to himself: "The enthusiasts are too many; if they want to take my head, my life is over." Immediately he got up and using the power of his wisdom, he jumped across an irrigation ditch and was able to save himself.

It is the same for the ascetic who wants to escape from suffering: when old age (*jarā)* comes, he tries to reassure himself; he does not become saddened and applies exertion; also in the case of sickness (*vyādhi*), as long as there is hope, he does not worry; when death (*maraṇa*) comes and he knows there is no more hope, he exerts himself and, arming himself with courage and zeal, he redoubles his energy; from the sphere of death, he will finally reach nirvāṇa. The practice of morality is like drawing the bow. The archer first looks for even ground; once he is on even ground, he fixes his attention; having fixed his attention, he bends the bow fully; having bent the bow, he releases the bow-string. Here the level ground is morality; the bow is fixed attention; the bending of the bow is exertion; the arrow is wisdom; the enemy is ignorance. If one can use one's strength and exertion thus, one will certainly reach the great Path and will save beings.

Finally thanks to exertion, the moral person controls his five instincts and does not feel the five objects of desire (*pañcakāmaguṇa*). When his mind escapes from him, he grabs hold of it and brings it back. Morality keeps guard over the senses (*indriya*); guarding the senses, it gives rise to rapture (*dhyāna*); producing rapture, it gives birth to wisdom (*prajñā);* creating wisdom, it leads to Buddhahood. This is how morality gives rise to the virtue of exertion.

e. How does morality give rise to rapture (*dhyāna*)? There are three actions (*karman*) by which a person does good; if the physical action (*kāyakarman*) or the vocal action (*vākkarman*) is good, the mental action (*manaskarman*) tends spontaneously (*svataḥ)* towards the good. A twining plant (*kuṭilatṛṇa*) growing in the midst of hemp is stunted in its growth; thus the power of morality can destroy all the fetters (*saṃyojana*). How does it destroy them? When one does not observe morality, as soon as a reason for hatred (*dveṣavastu*) arises, a thought of killing (*atipātacitta*) is produced; as soon as a reason for desire arises, a thought of lust is produced. On the other hand, even if he experiences a little anger, the moral man does not conceive any thought of killing; even if he experiences sensual attraction, he feels no lust. This is how morality leads all the fetters to destruction. When the fetters are destroyed, rapture (*dhyāna*) and concentration (*samādhi*) are easy to obtain. Just as death takes place easily for a sick person or an old person who has lost their strength, so rapture and concentration are easy to obtain when the fetters are destroyed.

Moreover, the human mind always and incessantly seeks for pleasure and debauchery; the ascetic who observes morality renounces the worldly joys and his mind is without carelessness (*apramāda*); this is why he obtains rapture [163b] and concentration easily.

Moreover, the moral person obtains rebirth among humans, then among the six classes of gods of the desire realm (*kāmadeva*), then in the form realm (*rūpadhātu*); if he breaks the characteristic marks of matter (*rūpanimitta*), he is reborn in the formless realm *(ārūpyadhātu*); if his morality is pure (*pariśuddha*) he breaks all the fetters (*saṃyojana*) and attains arhathood; if he observes morality with the great mind [of Bodhi] and has compassion for all beings, he is a bodhisattva.

Moreover, morality moderates coarse (*sthula*) appetites and rapture accommodates subtle (*sūkṣma*) appetites.

Moreover, morality governs body and speech while rapture stops distractions (*vikṣiptacitta*). Just as a man whose room is upstairs cannot get up to it without a staircase so, without the ladder of morality, one cannot reach rapture.

Finally, the wind of the fetters (*saṃyojanavāyu*) is violent and scatters the mind in the person who transgresses morality; his mind being scattered, he does not reach rapture. In the moral person, the wind of the passions (*kleśavāyu*) is weak and does not scatter the mind too much; rapture and concentration are easy to obtain.

For all these reasons, morality gives rise to rapture.

f. How does morality give rise to wisdom (*prajñā*)? The moral person sees the characteristics of morality and knows from where it derives its existence. He knows that it derives its origin from sins *(āpatti*) for, if there were no sins [killing, etc.], there would be no morality [abstention from killing, etc.]. Such is the nature of morality: it is the result of causes and conditions (*hetupratyaya*). Then why become attached (*abhiniveśa*) to it? It is like the lotus (*utpala*): it comes from the foul mud; beautiful as its colors may be, its place of origin is impure; from that we understand that one should not be attached to it. This is how morality gives rise to wisdom.

Moreover, the moral person says to himself: “We claim that morality is noble (*praṇita*) and that we should keep it, that immorality is vile (*hīna*) and that we should avoid it. Such an idea does not correspond to wisdom. According to the judgment of wisdom, the mind is not attached to morality; there is nothing there to grasp, nothing to let go of.” This is how morality gives birth to the virtue of wisdom.

Moreover, the person who does not observe morality, even though he has keen knowledge (*tīkṣṇajñāna*), seeks common occupations and keeps busy in every way finding means of livelihood; the organ of knowledge (*jñānendriya*) becomes dulled little by little, like a slicing blade, if used to cut clay becomes more and more chipped. The monastic who observes morality and is not occupied with the business of the world always contemplates (*samanupaśyati*) the absence of characteristics (*animitta*) which makes up the true nature of all dharmas. Even though originally he has only weak faculties (*mṛdvindriya*), [his knowledge] becomes sharper gradually. For all these reasons, one can say that morality gives rise to the virtue of wisdom. Thus the virtue of morality gives rise to the six virtues.

6) Furthermore, the bodhisattva who observes morality does not know fear (*bhaya*); he is free of confusion (*moha*), hesitation (*kāṅkṣā)* and doubt (*saṃśaya*); he does not aspire personally for nirvāṇa; he observes morality solely in the interests of all beings, in order to reach buddahood and acquire all the Buddha attributes. This characteristic constitutes the virtue of morality.

7) Moreover, [in the words of the sūtra, above, p. 770F], the bodhisattva “is based on the non-existence of sin and its opposite” *(āpattyanāpattyanadhyāpattitām upādāya*), and this constitutes the virtue of morality.

[163c] Question. – If morality consists of avoiding evil and practicing good, why speak of the non-existence of sin and its opposite?

Answer. – Speaking of their non-existence is neither wrong view (*mithyādṛṣṭi*) nor gross conception (*sthūlacitta*); if one penetrates deeply into the nature of dharmas and if one cultivates the meditative stabilization of emptiness (*śūnyatāsamādhi*), one sees by the eye of wisdom (*prajñācakṣus*) that sin *(āpatti*) does not exist. If sin does not exist, its opposite, absence of sin (*anāpatti*) doe not exist either. Besides, if the being does not exist, the sin of killing (*atipātāpatti*) does not exist either; if the sin does not exist, the discipline (*śīla*) that forbids it does not exist either. Why? There must be a sin of killing in order that the forbidding of killing exist; but since there is no sin of killing, its forbidding does not exist.

Question. – Beings presently exist; would you say that they do not exist?

Answer. – That which is seen by the fleshly eye (*māṃsacakṣus*) is not right seeing (*darśana*); if one uses the eye of wisdom (*prajñāhakṣus*), one will see that there are no beings. As was said above (p. 724F) in regard to generosity, there is neither donor (*dāyaka*) nor recipient (*pratigrāhaka*) nor thing given (*deya*); it is the same here.

Moreover, if the being (*sattva*) existed, it would be the same as the five aggregates (*skandha*) or different from them. If it were identical with the five skandhas, the skandhas being five and the sentient being being one, five would equal one and one would equal five. An exchange market where five would equal one would find no taker. Why? Because one does not make five. This is why we know that the five skandhas do not make up one single being. – Moreover, the five skandhas that arise (*utpanna*) and perish (*niruddha*) are

of impermanent nature (*anityalakṣaṇa*), whereas the being's nature is to pass from one existence to the next by accumulating sins *(āpatti*) and merits (*puṇya*) in the three worlds (*traidhātuka*). If the five skandhas are confused with the being, the latter would be like plants (*tṛṇa*) and trees (*kāṣṭha*) which, arising spontaneously and perishing spontaneously, are unaffected by the bond of sin *(āpattibandhana*) and by liberation (*vimokṣa*). Thus we know that the five skandhas are not the being.

That a being exists outside of the skandhas has already been refuted above when it was a question of the eternity and omnipresence of the ātman (cf. p. 740F). Besides, the view of self *(ātmadṛṣṭi*) does not arise outside of the five skandhas. If a being existed outside of the five skandhas, it would be eternal and, if it were eternal, it would escape birth (*jāti*) and death (*maraṇa*). Why? Because birth is to be after not having been, and death is to perish after having been born. If beings were eternal, they would fill up the five destinies (*pañcagati*). Being eternal from the very beginning, would they return into existence? Free of birth, they would also be free of death.

Question. – It is certain that the being exists; why do you say that it does not exist? There is a dharma, 'being', that has the five skandhas as causes and conditions (*hetupratyaya*), just as the dharma 'hand' exists as a result of the five fingers (*aṅguli*).

Answer. – This statement is false. If a dharma, 'being', existed as a result of the five skandhas, the existence of this dharma 'being' would not be conceived apart or outside of the five skandhas. The eye (*cakṣus*) sees color (*rūpa*), the ear (*śrotra*) hears sound (*śabda*), the nose (*ghrāṇa*) smells odor (*gandha*), the tongue (*jihvā)* tastes flavor (*rasa*), the body (*kāya*) feels touch (*spraṣṭavya*) and the mind (*manas*) cognizes dharmas; but all of that is empty [164a] (*śūnya*) and free of substantial self (*anātman*). There is no being distinct from these six things. The heretics (*tīrthika*), who believe the reverse, claim that the being is the eye that sees colors, etc., up to,.. the mind that cognizes dharmas. Or else, they are of the opinion that the being is the mind that experiences suffering or pleasure. Those who share this view do not know the reality of the being.

[*The trick of the self-interested disciples*]. - There was a very virtuous venerable disciple. The people who claimed he was an arhat brought him masses of offerings. Later, he became sick and died. Fearing to lose the offerings [that were brought to him], his disciples took away his body during the night and arranged the coverings and pillows on his bed so that one would have said that the teacher was there lying on his bed. To those who came to ask about the condition of the sick man, the disciples said: "Don't you see his bed-clothes and pillows on the bed?" Without looking into the matter, the foolish people thought the teacher was sick and in bed, and went away after having made their offerings. This happened several times. There was, however, an intelligent man who came to enquire about him; the disciples gave him the same answer. But this intelligent man replied: "I didn't ask you about the bed-clothes and the pillows on the bed; I asked you about the man." Taking away the covers, he looked for his teacher, but there was no one there. [Here too], outside of the six objects, there is no ātman. Similarly, there is no individual who cognizes (*jñānin*) or who sees (*darhin*).

Furthermore, if the being existed in the five skandhas as in its causes and conditions (*hetupratyaya*), the five skandhas being transitory, the being also would be transitory. Why? Because there is a similarity

(*sādṛśya*) between result (*phala*) and its cause (*hetu*). Being transitory, this being would not go on to a future existence (*aparajanman*).

Furthermore, if, as you claim, the being existed eternally from the very beginning, then the being would have to give birth to the five skandhas, whereas the five skandhas could not give birth to the being. Now as causes and conditions, the five skandhas give rise [only] to a metaphor of being (*sattvanāmasaṃketa*), and the fool chases after this name in search of a reality. This is why the being is really non-existent. Since the being does not exist, there is no sin in murder, and since murder does not exist, there is no discipline (*śīla*) to forbid it.

Furthermore, if one examines the five skandhas deeply, one will know by the analysis that they are empty (*śūnya*) like visions in a dream (*svapnadarśana*), like reflections in a mirror *(ādarśanabimba*). In killing a vision in a dream or reflection in a mirror, one is not committing murder. Similarly, by killing a being, i.e., the five skandhas that have emptiness as nature (*śūnyatānimitta*), one does not commit a fault.

Finally, the person who hates sin *(āpatti*) and is attached to its opposite (*anāpatti*), feels scorn (*avamāna*) and pride (*abhimāna*) when he sees someone transgress the precepts; he feels affection (*anunaya*) and respect (*satkāra*) when he sees an honest man observing the precepts, Such a morality is a generating cause *(āpattisamutthāpakahetupratyaya*) of sin. Consequently we say [with the sūtra] that it is necessary to fulfill the virtue of morality by being based on the non-existence of sin and its opposite.

CHAPTER XXIV[304]: THE VIRTUE OF PATIENCE (p. 865F)

[164b] *Sūtra*: It is necessary to fulfill the virtue of patience by being based on non-turbulence of the mind (*kṣāntipāramitā paripūrayitavyā akṣobhaṇatām upādāya*).

I. DEFINITION AND DIVISION OF PATIENCE

Śāstra. – Question. – What is *kṣānti*?

Answer. – In the language of Ts'in, *kṣānti* means patience.

There are two kinds of patience: *i*) the patience toward beings (*sattvakṣānti*); *ii*) the patience toward the Dharma (*dharmakṣānti*). The bodhisattva who practices patience toward beings acquires immense merit (*apramāṇapuṇya*); the bodhisattva who practices patience toward the Dharma acquires immense wisdom (*apramāṇaprajñā)*. Endowed with these two benefits, merit and wisdom, he obtains the realization of all his wishes (*yatheṣṭasiddhi*): he is like the person who, having eyes and feet, can go wherever he wishes. The bodhisattva who encounters insult or injury, who is struck by sword or stick, knows, on thinking about it, that the cause of it is his [previous] actions, that the dharmas, both internal (*adhyātmam*) as well as external (*bāhyam*) are absolutely empty (*atyantaśūnya*), without substantial self (*anātman*), not possessed by a "me" (*anātmya*). The threefold seal of the Dharma (*dharmamudrā)*[305] is imprinted on all dharmas and, although they have the power to bring a painful retribution, the bodhisattva withstands them without feeling annoyance (*duṣṭacitta*) or speaking abusively.

At the same time, patience is called the production of a certain mental event (*caitasikadharma*): when one has it, patience and knowledge become stable, like a painting owes its resistance to the glue.

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[304] The virtue of patience does not play a large rôle in the Lesser Vehicle: a short praise in Dīgha, II, p. 49: *khantī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti Buddhā*, and in Saṃyutta, I, p. 226: *khantiyā bhiyyo na vijjati*; a brief definition in Dhammasaṅgaṇi, 230: *Yā khantī khamanatā adhivāsanatā acaṇḍikkaṃ anasuropo attamanatā cittasa, ayaṃ viccati khantī*. But the opposite sin, anger, hatred or aversion (*krodha, dveṣa, pratigha*) is often condemned.

The Greater Vehicle, on the other hand, attaches great importance to patience: it distinguishes three main kinds: *parāpakāramarṣaṇakṣānti*, pardoning injuries; *duḥkhādhivāsanākṣānti*, withstanding suffering; *dharmanidhyānādhimokṣakṣānti*, meditating on the Dharma and adhering to it. See, among other sources, Sūtrālaṃkāra, ed.Lévi, p. 108; Bodh. bhūmi, p. 189-199; Śikṣāsamuccaya, p. 179-188 (tr. Bendall-Rouse, p. 175-183); Bodhicaryāvatāra and Pañjikā, ch. VI (tr. Lav. O. 49-69); Saṃgraha, p. 191; Siddhi, p. 621; Ta fang kouang, T 279, k. 44, p. 232b sq.

[305] The three seals of the Dharma will be defined below, k. 15, p. 170a.

Some say that there are two kinds of good minds (*kuśalacitta*), one coarse (*sthūla*), the other subtle (*sūkṣma*), the former being patience, the latter, rapture (*dhyāna*). As long as one has not acquired rapture, spiritual joy (*prīti*) is only able to mask (*praticchādana*) sins: this is called patience; when one has acquired rapture, this joy can avoid all sin: this is called rapture.

Patience is a mental event (*caitasikadharma*) associated with the mind (*cittasaṃprayukta*) and accompanying the mind (*cittānusārin*); it is not an action (*karman*) or the retribution of an action (*karmavipāka*) but a companion of action (*karmāsnusārin*).

According to some, it belongs to two realms (*dhātudvayāvacara*) (desire realm and form realm]. According to others, it belongs only to the desire realm (*kāmadhātvavacara*) or to no realm (*anavacara*); [it would be foreign to the form realm] for there are no external annoyances to be withstood in the form realm (*rūpadhātu*).

Patience is impure (*sāsrava*) or pure (*anāsrava*), for it is found among worldly people as well as in the saints *(ārya*).

The patience that puts an obstacle *(āvṛṇoti*) to the bad instincts of one's own mind or the mind of another (*svaparacittākuśaladharma*) is said to be good (*kuśala*). Since it is good, there is suppression (*samuccheda*) or non-suppression (*asamuccheda*) of thinking (*manasikāra*). All this is fully analyzed in the Abhidharma.

II. PATIENCE TOWARD BEINGS

Question. – What is patience toward beings (*sattvakṣānti*)?

Answer. – There are two kinds of beings for the bodhisattva: *i*) those who cover him with respect (*satkāra*) and veneration (*pūjā), ii*) those who hate him, insult him, strike him and torment him. The bodhisattva is able to withstand both kinds: he does not like the man who flatters him; he does not hate the man who harms him. That is patience toward beings.

1. Indifference toward sycophants.

Question. - Can there be patience in the face of respect and veneration?

Answer. – There are two kinds of fetters: *i*) those that depend on affection (*anunayapatita*); *ii*) those that depend on aversion (*pratighapatita*). Respect and veneration do not give birth to aversion but lead to affection (*anunaya*) and attachment (*ahiniveśa*); these are skillful seducers and this is why it is necessary to cultivate indifference toward them without becoming attached to them and without liking them. How does one remain insensible to them? By thinking about their impermanence (*anityatā)* and [by knowing] that they are a source of fetters (*saṃyojanopapattisthāna*). Thus the Buddha said: "Profit and honors (*lābhasatkāra*) are a deep wound (*vraṇa*). Just as a wound cuts through the skin (*chavi*) into the flesh (*māṃsa*) to the bone (*asthi*), breaks the bone and penetrates to the marrow (*asthimiñja*), so the man

attached to profit and honors cuts the skin of morality (*śīlacchavi*), breaks the flesh of rapture (*dhyānamāṃsa*), crushes the bone of wisdom (*prajñāsthi*) and loses the marrow of the subtle good mind (*sūkṣmakuśalacittamiñjā*)."[306]

[164c] [*Devadatta, the victim of profit and honors*][307]

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[306] Actually, the Buddha did not compare greed and ambition to a wound but to the torture of a hair-rope (*vālarajju*): see the Rajjusutta of Saṃyutta, II, p. 238, which the Mppś has cited more accurately above, *Traité*, p. 234F.

[307] The story of Devadatta is of considerable interest from the point of view of the formation of Buddhist legends and scriptures; see Kern, *Histoire*, I, p. 186-206; *Manual*, p. 38-40; T. W. Rhys-Davids, *Devadatta*, ERE,IV, p.676-677. Thomas, *Life of Buddha*, p. 131-138. Here is a brief account of the sources:

1) The Suttapiṭaka makes only brief allusions to Devadatta: the Dīgha has not a single word about him; the Majjhima and the Saṃyutta know him as a man of evil desires (Saṃ.,II, p. 156), lost in greed and ambition (Maj., I, p. 192); Saṃ, II, p. 240-242), condemned to hell (Maj., I, p. 392). The Aṅguttara is better informed; but, except for a single passage (Aṅ., IV, p. 402 seq.), all the places dealing with Devadatta seem to be borrowed word for word from the Pāli Vinaya (Aṅ., II, p. 73 = Vin., II, p. 188; Aṅ,, II, P, 123 = Vin., II, p. 185; Aṅ., IV, p. 160, 164 – Vin., II, p. 202) and may be considered as interpolations. Similarly, the Udāna, p. 60, is taken from Vin., II, p. 198; Ittivuttaka, p. 85 is taken from Vin., II, p. 203.

The Chinese Āgamas do not seem to know the famous heretic any better, except for the Ekottara of late date and encyclopedic nature, which tells the story of Devadatta in full detail (T 125, k. 47, p. 803b-806a).

The Mahāsṃghikas are limited to presenting Devadatta as the Buddha's cousin and rival in childhood (cf. Mahāvastu, II, p. 74; III, p. 176 seq.; Fo pen hing tsi king, T 190, k. 12, p. 705b-c), but seem to be unaware of the schism he provoked in the community; according to them, Devadatta was not part of the order because the Buddha had refused to ordain him: cf. Mahāvastu, III, p. 181, l. 3; T 190, k. 59, o. 923c (tr. Beal, *Romantic Legend*, p. 380). It may be that the Mahāsa[a]ghikas separated from the Sthaviras before the legend of Devadatta was completed.

2) The Vinayas and the sources that depend on them give us plenty of information on the collusion between Devadatta and Ajātaśatru, the schism which he caused in the community, the plots which he concocted against the Buddha, as well as his fall into hell. But here again it is necessary to distinguish between two groups of Vinaya:

a. The Pāli Vinaya (II, p. 182-203; tr. Rh. D-Oldenberg, III, p. 224-265) as well as its two tributaries, the Vin of the Mahīśāsakas (T 1421, k. 25, p. 164a-166b) and that of the Dharmaguptas (T 1428, k. 46, p. 909b-910c), know the main features of the legend only. It seems that in the Pāli language these became congealed in the Vinaya, for later sources such as the Jātaka II, p. 355-358; Iv, p. 158-159; V, p. 333-337; VI, p. 129-131, and the Dhammapadaṭṭhakathā, I, p. 133-150) show no appreciable evolution.

b. On the other hand, the Sarvātivādin sources developed the story of Devadatta considerably and inserted a number of unedited episodes. To be convinced of this, it is enough to glance at the lengthy pages which the Sarvāstivādin Vinaya and related texts have dedicated to him: Sarvāstivādin Vin, T 1435, k. 257a-271a; Mūlasarvāstivādin Vin., T 1450, k. 13-14, p. 168a-174c; k. 20, p. 203; T 1464, k. 2, p. 859a-860a(cf. Rockhill, Life, p. 83-87, 92, 94, 106-107). From these developed sources, the Mppś has borrowed the complete biography of

[*Vocation*]. – When the Buddha returned to the land of *Kia p'i lo p'o* (Kapilavastu) for the first time, he was accompanied by 1250 bhikṣus, all brahmacārins; since they had been worshippers of fire (*agni*), their appearance was miserable; since they had practiced fasting and asceticism, their bodies were emaciated. King *Tsing fan* (Śuddhodana) said to himself: "My son's companions (*parivāra*), although animated by pure intention (*cittaviśuddhi*), are really not good-looking. I am going to choose among my sons and grandsons; each family will give one of their members to be a disciple of the Buddha." Having had this thought, he published an edict in the land enjoining certain young men of the nobility of the Śākyas to leave home and go forth (*pravrajyā).*[308] It was then that Devadatta, son of king *Hou fan* (Droṇodana),[309] left home practiced the Path and recited the 60,000 items of the Dharma (*dharmaskandha*)[310]. For twelve years he pursued his efforts zealously.[311]

Devadatta of which it gives a summary here. The Memoirs of Hiuan Tsang repeat it in almost the same words: Cf. Si yu ki, T 2087, k. 5, p.899a-900a (tr. Beal, II, p. 8-9; Watters, I, p. 390).

308 On the forced vocation of 500 young Śākyas, see above, *Traité*, I, p. 176-177F and the notes. Śuddhodana's intervention was unfortunate for , among these young men, "some of them, well disposed, tasted the joy of the path, others found no joy in it." The Buddha did not approve of his father's initiative; three times he advised Devadatta to remain in the world, but the latter "shaved his head and beard and put on the *kāsāya* of the monk"; then he studied with the bhikṣu *Sieou lo t'o* (Surādha) who taught him the precepts and the discipline (*śīlasāṃvara*) and the bases of miraculous power *(ṛddhipāda*): Tseng yi a han, T 125, k. 47, p. 802b-c.

309309 According to the Mppś (T 1509, k. 3, p. 83c1; k. 14, p. 164c7) and Hiuan tsang (T 2087, k. 6, p. 900a2), Devadatta was the son of Droṇodana. Other sources say that his father was Suprabuddha (Mahāvaṃsa, II, v. 21, p. 14; Dhammapadaṭṭha, III, p. 44), Amṛtodana (K'i che king, T 24, k. 10, p. 364b5-6; K'i che yin pen king, T 25, k. 10,p. 419b7-8; Che eul yeou king, T 195, p. 146c9-10; Ken pen chouo ... p'o seng che; T 1450, k. 2, p. 105a18; Rockhill, *Life*, p. 13) or Śuklodana (Wou fen liu, T 1421, k. 14, p. 101b17).

310 Thus he knew three-quarters of the Dharma which consists of 80,000 items (see Kośa, I, p. 46). The Tch'ou yao king, T 212, k. 14, p. 687b11, also attributes 60,000 items to Devadatta, but Hiuan tsang (T 2087, k. 6, p. 900a3-4) says 80,000.

311 Devadatta's efforts lasted twelve years. This detail is also found in Che song liu, T 1435, k. 36, p. 257a8, and Si yu ki, T 2087, k. 6, p. 900a2.

[*Conquest of the supernatural powers*].[312] Later, coveting honor (*satkāra*) and gain (*lābha*), he went to find the Buddha to ask him to teach him the supernatural powers (*abhijñā).*[313] The Buddha said to him: "Gautama, consider the impermanence of the five aggregates (*pañcaskandhānityatā):* this is how you will be able to find the Path and, at the same time, obtain the supernatural powers"; however, the Buddha did not teach him the means of acquiring them. Devadatta went away and made the same request of Śāriputra, Maudgalyāyana and up to five hundred arhats, but all of them were silent about the method, saying: "Consider the impermanence of the five aggregates: you will thus find the Path and at the same time acquire the supernatural powers." Devadatta wept with vexation and, going to Ānanda, begged him to teach him the supernatural powers. At that time, Ānanda did not yet have the knowledge of another's mind (*paracittajñāna*); however, out of consideration for his brother and on the advice of the Buddha, he taught Devadatta the means of acquiring the supernatural powers. Devadatta withdrew to the mountain and soon acquired the [first] five powers.

[*Connection with Ajātaśatru*]. – Once in possession of these five powers, he said: "Who should be my benefactor (*dānapati*)? Prince *A chö che* (Ajātaśatru) has the marks (*nimitta*) of a great king; I want to make him my friend."

At once he went to the heaven [of the Trāyastriṃsas] and took the celestial food (*divyāhāra*);[314] on his return, he went to the *Yu tan lo yue* (Uttaravatī) and gathered the rice [growing there] spontaneously;[315] finally he came to the *Yen feou* (Jambuvana) forest and there he gathered the fruit of the rose-apple (jambuphala). He gave all of these to prince Ajātaśatru as a gift.

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312 One day when the Buddha was at Rājagṛha, a famine broke out. The bhikṣus who had magical powers went to various mythical regions, Jambudvīpa, Pūrvavideha, Aparagodāna, Uttarakuru, the Trāyastriṃśa heaven, to gather the marvelous foods and fruits which these regions produced and distributed them to the community. Envious of their powers, Devadatta asked the Buddha to teach him magic, but the Buddha advised him rather to work for his own salvation. Devadatta then addressed the great bhikṣus, Śāriputra, Maudgalyāyana and up to 500 arhats, but all of them refused him. In despair, Devadatta then had recourse to his brother Ānanda who, giving in to his entreaties, gave him the secrets of magic and other miraculous powers. – Cf. Che song liu, T 1435, k. 36, p. 257a-b, which the Mppś follows almost textually here; Pi nai ye, T 1464, k. 2, p. 859b; Tch'ou yao king, T 212, k. 14, p. 687b-c. In the Mūlasarvāstivādin Vin. (T 1450, k. 13, p. 167c-168b; Rockhill, *Life*, p. 84-85), it is Ānanda's teacher, Daśabala Kāśyapa, who communicates the secrets of magic to Devadatta; in Tseng yi a han, T 125, k. 47, p. 802c, it is the bhikṣhu *Sieou lo t'o* (Surādha).

This episode does not occur in the Pāli sources: the Vinaya, II, p. 183, notes only that Devadatta had acquired the ordinary magical powers (*pothujjanika iddhi*).

313 These have been defined above, *Traité*, I, p. 328-333F.

314 Ambrosia (*amṛta*) or soma, according to the previously cited sources.

315 The inhabitants of Uttarakuru had a marvelous rice, growing without the need of work or seed, without being husked, naturally perfumed and delicious in taste; To cook it, one placed it in a vessel which is set on 'glowing stones'; these stones flame up at once and as soon as the rice is cooked, they become extinguished: cf. Dīgha, III, p. 199; Āṭānāṭikasūtra, ed. Hoffman, p. 46-47; Divyāvādana, p. 216; Dhammapadaṭṭha, IV, p. 209 (tr. Burlingame, *Buddhist Legends*, III, p. 321-322. – This marvelous rice is represented at Bharhut: cf. A. Foucher, *Sur l'interpretation de quatre bas-reliefs de Barhut*, RAA, XIII, 1939, p. 1-9.

He transformed himself several times[316], changing into a marvelous elephant (*hastiratna*) or a marvelous horse (*aśvaratna*) and disturbing the prince's mind. One day he changed into a child (*kumāraka*) and came to sit on the prince's lap; the prince took him in his arms, kissed him and gave him some spit.[317] Each time Devadatta stated his name so that the prince recognized him.

Devadatta moved Ajātaśatru's mind by means of these transformations (*pariṇāma*); the prince lost his head. He built a large monastery (*vihāra*) in the *Ngai yuan* (Ambavana);[318] nothing was missing in it, not the

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[316] Among these transformations, Devadatta's metamorphosis into a child is the best known; some sources do not mention any others. Pāli Vin., II, p. 185: Having changed his own shape and taken that of a little boy, Devadatta appeared on the lap of prince Ajātaśatru adorned with a belt of snakes. Ajātaśatru was frightened, dumbfounded and terrified. Devadatta said to him: Are you afraid of me, prince? – Yes, who are you? – I am Devadatta. – Then show me your own form. – Then Devadatta put away the form of the little boy and stood up before prince Ajātaśatru, begging bowl in his hand, clothed in his monks' robes. See also Dhammapadaṭṭha, I, p. 139 (tr. Burlingame, *Legends*, I, p. 235); Tseng yi a han, T 125, k. 47, p. 802c; Tch'ou yao king, T 212, k. 14, p. 687c; P'i p'o cha, T 1545, k. 85, p. 442a.

There were yet other metamorphoses that the Sarvāstivādin sources enumerate: they tell how Devadatta changed into an elephant, a horse, a veil, a cap, a monk, and finally a child: cf. T 1435, k. 36, p. 257c, which the Mppś follows closely: Devadatta changed into a precious elephant in prince Ajātaśatru's house: he came in by the door and left by the window ... Then he changed into a precious horse that did the same ... Then he changed into a precious veil and appeared on the prince's lap who took it and fastened it on his forehead ... Finally, he changed into a handsome little boy wearing a necklace of precious gold and appeared on the prince's lap who took him in his arms, played with him and spat into his mouth. The same story with details almost the same in Ken pen chouo... p'o seng che, T 1450, k. 13, p. 168c (cf. Rockhill, *Life*, p. 86); Pi nai ye, T 1464, k. 2, p. 859b; Pie yi tsa a han, T 100, k. 1, p. 374c.

[317] This disgusting detail, unknown to the Pāli sources is mentioned in almost all the Chinese versions. Here is the explanation which the Mppś will give later

(T 1509, k. 20, p. 252b): The Buddha called Devadatta a fanatic, a corpse, a swallower of spit ... A swallower of spit because Devadatta, greedy for gain (*lābha*) and honors (*satkāra*), changed into a little boy of celestial beauty and appeared in the arms of king Ajātaśatru. The king kissed his mouth and gave him some spit to swallow. This is why Devadatta is called the man who swallows spit." The same explanation is found in Vibhāṣā, T 1545, k. 85, p. 442a: First, Devadatta possessed the raptures (*dhyāna*); thanks to his *abhijñā* of magical power, he changed into a little boy, clothed in a garment sewn with gold thread, his head crowned with five flowers; he sat down on prince Ajātaśatru's knee, caressed him and joked with him until the prince recognized that he was the venerable Devadatta. Then the prince took him in his arms with affection, kissed him and spat into his mouth. Very greedy for gain and honor, Devadatta swallowed this spit. This is why the Buddha reprimanded him, saying: "You are carrion, eating human spit." When Devadatta had swallowed this spit, he came out of his rapture, but quickly resumed his body of metamorphosis."

[318] Many places are known with the name of Ambavana (cf. Malalasekera, I, p.160): actually, the monastery built for Devadatta was at Gayaśīrṣa (cf. Jātaka, I, p. 185, 508; II, p. 38). All the sources enviously describe the gifts that Ajātaśatru piled on Devadatta: Saṃyutta, II, p. 242; Vinaya, II,p 185, 187; Tsa a han, T 99, k. 38, no. 1064. , k. 33, p. 276b-c; Che song liu, T 1435, k. 36, p. 257c; Ken pen chouo... p'o seng che, T 1450. k. 13, p. 168c; k. 14, p. 173b (cf. Rockhill, *Life*, p. 86).

fourfold *pūjā,* not the most varied furnishings. He made a gift of this monastery to Devadatta and, each day, leading his great ministers (*mahāmātya*), Ajātaśatru brought five hundred cauldrons of rice soup.

[*First sin: the schism*].[319] – Although Devadatta received so many offerings, his community was limited. He said to himself: "I have thirty marks of the Great Man (*mahāpurusalakṣaṇa*),[320] a few less than the Buddha [who has thirty-two]; but my disciples are not numerous. If I had a large community (*mahāsaṃgha*) [165a] around me, in what way would I be different from the Buddha?" Having had this thought, he provoked a schism in the assembly (*saṃghabheda*) and won five hundred disciples to his cause.

Śāriputra and Maudgalyāyana came to preach the Dharma to them and converted them; [the Buddha's] community was reformed.

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[319] Here is a brief summary o this schism, told by all of the sources in a more or less concordant way: Blinded by his success, Devadatta went to Rājagṛha in the Veṇuvana where the Buddha was preaching the Dharma. Respectfully bowing to the teacher, he made the following statement: "Lord, you are already old; entrust the assembly to me: I will take care of it." The Buddha refused three times: "I would not entrust the assembly even to Śāriputra or Maudgalyāyana, still less to you who are nothing and worthless." Devadatta went away furious. – Cf. Pāli Vinya, II, p. II, p. 188-189; Che song liu, T 1435, k. 30, p. 258b; Ken pen chouo... p'o seng che, T 1450, k. 14, p. 169b (cf. Rockhill, *Life*, P. 86); Pi nai ye, T 1464, k. 2, p. 860a; Dhammapadaṭṭha, I, p. 139-140.

It was undoubtedly after these events that Devadatta tried to foment discord in the Saṃgha. He persuaded Kokālika, Katamoraga-tiṣya, Khaṇḍradravya and Samudradatta to go with him to advise the Buddha to impose on the monks a more severe way of life. The new rule would involve the following points: *i*) to live as hermits in the forest; *ii*) to live entirely on begged food, never to accept an invitation; *iii*) to dress in gathered rags and tatters; *iv*) to spend the nights at the foot of a tree; *v*) to abstain from meat and fish.

The teacher refused to agree to these demands and declared that he would allow those who wished to adopt this kind of life free to do so, but that he would not make these rules obligatory for all the monks. Already expecting this refusal, Devadatta took it as a pretext to revolt against the Buddha; he won over five hundred monks to his cause. Vṛji, natives of Vaiśalī, who, since they had only recently entered into the community, were ignorant of the rules. – Cf. Vinaya, II, p. 196-198; Wou fen liu, T 1421, k. 25, p. 164a; Sseu fen liu, k. 46, p. 909b; Che song liu, T 1435, k. 36, p. 259a; Ken pen chouo... p'o seng che,T 1450, k. 14, p. 70b seq. (cf. Rockhill*, Life*, p. 87); Dhammapadṭṭha, I, p. 141-142.

Surrounded by his supporters, Devadatta went back to the monastery of Gayaśīrṣa. One day when he was preaching the Dharma, he saw in the assembly Śāriputra and Maudgalyāyana. Thinking that they had come to join his side, he invited Śāriputra to address the assembly and, feeling tired himself, he lay down to sleep. Śāriputra and Maudgalyāyana spoke and easily persuaded the five hunderd schismatic monks to return to the Buddha. Awakened from his sleep by Kokālika, when Devadatta learned what had just taken place, hot blood flowed from his mouth. – Cf. Vinaya, II, p. 199-200; Sseu fen liu, T 1428, k. 46, p. 909c-910a; Che song liu, T 1435, k. 37, p. 265b-c; Ken pen chouo... p'o seng che, T 1450, k. 20, p. 203a-b (cf. Rockhill, *Life*, p. 94); Tseng yi a han, T 125, k. 47, p. 803a; Dhammapadaṭṭha, I, p. 143.

[320] For these thirty *mahāpuruṣalakṣaṇa* of Devadatta, see above, *Traité*, I, p. 286F, n. 2.

[*Second sin: Wound inflicted on the Buddha*].[321] – Then Devadatta conceived a dire plan (*duṣṭacitta*): he pushed down a rock to crush the Buddha. But *Kin kang li che* (Vajrapāṇi) with his thunderbolt (*vajrakīla*) threw the rock far away. However, a rock splinter split off which wounded the Buddha's toe.

[*Third sin: Mortal wounding of an arhatī*].[322] – When the bhikṣuṇī (Utpalavarṇā) reproached him, Devadatta struck her with his fist. At that moment, her eyes fell out of [their orbits] and she died.

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[321] Actually, Devadatta made not one but three attempts against the Buddha:

i) He hired assassins to kill him; *ii*) he caused a rock to roll down to crush him;

iii) he loosed the mad elephant Nālāgiri against him. In the Pāli sources (Vinaya, II, p. 191-196; Dhammapadaṭṭha, I, p. 140-141; Jātaka, V, p. 333-3370, these attempts immediately preceded the schism instead of following later as is the case here.

[322] This last crime was invented at a late date in order to be able to attribute to Devadatta a third *ānantarya* sin. The Pāli sources are completely ignorant of this and the Chinese sources give at least three different versions:

a. After his conversion, Ajātaśatru forbade entry into his palace to Devadatta and his followers and reserved his gifts for the Buddha and his disciples. Seeing himself rejected, Devadatta stood behind the palace door: one day he saw the bhikṣuṇī Utpalavarṇā coming out of the palace with her bowl full of food; attributing his blighted hopes to the intrigues of this "shaved woman", he came before her and struck her. The nun protested her innocence in vain: never had she wanted to offend Devadatta ,"brother of the Buddha, member of the Śākya family and a monk". Without listening to her protests, Devadatta struck her head with his fist and broke her skull. In a burst of energy, Utpalavarṇā succeeded in getting back to the nunnery and when her sister nuns asked about her adventure, she said: "Sisters, all that lives is transitory, all dharmas are without self, nirvāṇa is peace (*śanta*). Devadatta has just committed his third *ānantarya*. As for me, today is the very day I will enter into nirvāṇa." Then in the presence of the community of nuns, she manifested all kinds of miraculous transformations and entered into *nirupadhiśeṣanirvāṇadhātu*. – This first version is summarized in the Mūlasarvāsivādin Vinaya, Ken pen chouo... p'o seng che, T 1450, k. 10, p. 147c-148a (cf. Rockhill, *Life*, p. 106-107).

b. According to the Pi nai ye, T 1464, k. 2, p. 857c, Devadatta assaulted Utpalavarṇā at the beginning of his criminal career when, after twelve years dedicated to studying the sūtras and practicing the Path, he began to harbor bad feelings against the Buddha and to violate the precepts. This Vinaya says: "In all the rooms of the monastery, mats (*niṣadana*) had been laid down on the ground and the Buddha had proposed a precept forbidding entry into the monastery without having washed one's feet. One day, Devadatta entered without washing his feet. The bhikṣuṇī Utpalavarṇa said to him: "Hey, Devadatta, the Bhagavat has forbidden entering without washing your feet!" – "Wicked nun", replied the latter, "do you know the precepts better than I do?" – And, with the colossal strength (*vīrabala*) of his fist, he struck the bhikṣuṇī on the head, killing her. The bhikṣus brought the matter to the Buddha who said: "Have pity on this poor nun; he committed an *ānantarya* sin *;* as for the bhikṣuṇī, she has attained arhathood."

c. In the Tseng yi a han, T 125, k. 47, p. 803, Devadatta lifted his hand, not against Utpalavarṇa, but against the nun *Fa che*, probably Dharmadinnā, a well-known nun, who appears in the Majjhimā, I, p. 299; Aṅguttara, I, p. 25, and Therīgāthā, v. 12.It was in vain that Devadatta, with the complicity of Ajātaśatru, loosed the mad elephant Nālāgiri against the Buddha. The plot failed miserably and Ajātaśatru was about to repent. Worried and displeased, Devadatta left Rājagṛha, Seeing him from afar, the bhikṣuṇī Dharmadinnā said to him: "What you did was very bad; the regret that you feel today is slight; tomorrow it will perhaps be heavier." Hearing these words, Devadatta's anger increased and he answered: "Bald slave, what is this error, the regret for which, slight today, will

Thus Devadatta committed three sins of immediate retribution *(ānantarya*).[323]

[*Connection with the heretics*]. – He joined in friendship with bad teachers, the heretic *Fou lan ma* (Pūraṇa), etc.; he destroyed all the roots of good (*kuśalamūla*) unashamedly.

[*Attempt to poison the Buddha and fall into hell*].[324] – Finally, Devadatta dipped his fingernails into poison (*viṣa*) and, under the pretext of going to bow before the Buddha, he tried to wound him. He wanted to go,

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increase tomorrow?" – The bhikṣuṇī answered: "By committing the sin today, you have created the roots of evil (*akuśalamūla*)." – Then Devadatta, inflamed with anger, struck her with his hand and killed her.

323 There are five *ānantarya* sins, so called because the person who commits them falls immediately into hell (*samanantaraṃ narakeṣupapadyate*): 1) *mātṛghāta*,
2) *pitṛghāta*, 3) *arhadghāta*, 4) *saᵅgahbheda*, 5) *tathāgatasyāntike duṣṭacittarudhirotpādanam*. The sources do not always give the same order and they are sometimes given mixed in with other sins: cf. Vinaya, II, p. 193; Aṅguttara, I, p. 27; III, p. 436; Vinaya, I, p. 168, 321; Vibhaṅga, p. 378; Mahāvyutpatti, no. 2324-2328; Dharmasāmgraha, LX; Kośa,IV, p. 201. – Devadatta was guilty of no. 3-5; cf. Ken pen chouo... p'o seng che, T 1450, k. 10, p. 148b: "He has committed three *ānantarya*: *i*) He struck the Bhagavat from afar with a big rock and spilled the blood of the Tathāgata with a mind of hatred; *ii*) he broke up the community which was living in harmony; *iii*) he took the life of the bhikṣuṇī Utpalavarṇā."

324 The Pāli Vinaya is silent on the death of Devadatta; the Buddha just said that he will go to hell for a kalpa. – The Milinda briefly mentions that he was swallowed up by the earth (p. 101) and that at the moment of death he took refuge in the Buddha (p. 111). – The Dhammapadaṭṭha, I, p. 146-147 continues this twofold tradition and develops it: Feeling sick, Devadatta wished to see the Buddha one last time and had himself brought by his disciples to Śrāvastī to the Jetavana. Forewarned of his arrival, the Buddha announced that, despite his efforts, Devadatta would not succeed in seeing him in the present lifetime. Actually, when the heresiarch got out of his litter, his feet sunk into the earth; before disappearing, he still had time to rake refuge in the Buddha.

The Pāli tradition does not mention the incident of the poisoned nails. This detail appears in the Tseng yi a han, T 125, k. 47, p. 804a, which otherwise is quite close to the Pāli tradition. Here is an extract: Being gravely ill, Devadatta said to his disciples: "I no longer have the strength to go to the śrāmaṇa Gautama: you must help me go to him." Then Devadatta dipped his ten fingernails in poison and said to his disciples: 'Carry me to the śrāmaṇa." His disciples brought him to the Buddha. Then Ānanda, seeing Devadatta approaching from afar, said to the Bhagavat: "Here comes Devadatta; surely he feels remorse and has come to make amends." The Buddha said to Ānanda: "Devadatta never comes to me ...; from today, his vital organ (*jīvitendriya*) is ripe (i.e., has reached its end)." Then Devadatta came near the Bhagavat and said to his disciples: "It is not proper for me to stay lying down in front of the Buddha; put down my litter", and he stepped out onto the ground. At this moment, a blazing wind arose from the center of the earth and enveloped Devadatta's body. Burned by the fire, he felt a mind of remorse toward the Tathāgata and wanted to cry out *Namo buddhasya*. But he did not reach the end of this invocation; hardly had he pronounced *Namo* than he fell into hell.

According to this text, we see that Devadatta did not have a chance to scratch the Buddha with his poisoned nails; the Mppś also seems to indicate that he did not put his hand on the Buddha: " He had hardly arrived in Rājagṛha than the earth opened up." According to the Mūlasarvāstivādin Vinaya, T 1450, k. 10, p. 150a (cf. Rockhill, *Life*, p. 107), things went further and Devadatta effectively tried to wound the Buddha. Here are some extracts from this Vinaya: [Having tried in vain to seduce Yaśodharā], full of shame, Devadatta left the palace. Seeing his anger and pain, the Śākyas said to him: "From today on you should go and find the Bhagavat and ask his

but had not arrived at the city of Rājagṛha, when the earth opened up and a fiery chariot came to get him. Devadatta entered into hell (*niraya*) alive.

Although Devadatta did possess on his body thirty marks of the Great Man, he was unable to tame his mind; carried away by the lure of honors and gain, he committed the great sins and, alive, entered into hell.

This is why the sūtra says that profit and honors are a deep wound that breaks the skin and penetrates as far as the marrow. One must keep from liking toadies. In the bodhisattva, patience consists of not clinging to those who cover one with veneration (*pūjā)* and respect *(satkāra*).

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Furthermore, there are three kinds of honors (*pūjā*): *i*) One is respected (*satkṛta*) by people as a result of merit (*puṇya*) acquired in the course of previous existences (*pūrvajanman*); *ii*) One is respected by people as a result of qualities (*guṇa*) of which one has given evidence in the present lifetime (*ihajanman*) in practicing morality (*śīla*), rapture (*dhyāna*) and wisdom (*prajñā); iii*) By falsehood (*mṛṣā)* and deception (*vipralambha*) one can have no virtue inwardly and outwardly seem quite white: one wins honors by deceiving one's contemporaries. In the face of these three kinds of honors, [the bodhisattva] has the following thoughts:

1) "Presently I am enjoying these honors as a result of the merits that I diligently cultivated in my previous existences; this is the natural result of my diligent activity. Why feel proud (*darpa*)? What has been planted in spring is harvested in autumn. Why be proud of what happens naturally?" Having thought thus, the bodhisattva disciplines his mind and feels neither attachment (*abhiniveśa*) nor pride (*abhimāna*).

2) If the honors that he enjoys are due to he qualities of which he has given evidence in the present lifetime, the bodhisattva has the following thoughts: "It is thanks to wisdom (*prajñā)* that I know the true nature (*satyalakṣaṇa*) of dharmas and that I have cut through the fetters (*saṃyojana*); it is as a result of my

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pardon; if he pardons you, we will proclaim you king (*devaputra*)." Then Devadatta filled his ten fingernails with poison and went to the Bhagavat. He thought: "I could not stand it if the śrāmaṇa Gautama gives me his pardon and congratulates me; so, in the moment of bowing to him, I will scratch his feet with my poisoned nails and wound him." Having come to the Buddha, he bowed his head to the two feet of the teacher and speaking to the Bhagavat, he said: 'Out of your compassion, please grant me your pardon." The Bhagavat looked at Devadatta, wondering with what intention he had come; divining the murderous intentions of Devadatta, he used his miraculous powers *(ṛddhibala*), transformed the bottom of his knees and changed them into rock crystal; then he remained silent. Devadatta became angry at this silence of the Buddha and, putting his evil intentions into execution, scratched the Bhagavat with his poisoned fingernails. But his ten fingers all broke off and, with a shock, the poison caused him severe pain.

This attempted poisoning is known to the Chinese pilgrims (cf. Fa hien, tr. Legge, p. 60; Hiuan tsang, tr. Watters, I, p. 390), as well as to the Tibetan tradition (cf. Schiefner, *Tibetische Lebensbescreibung*, p. 278 seq.).

qualities (*guṇa*) that these honors come to me; I have no part in it." Having thought thus, he disciplines his mind and feels no pride. He says: "actually, it is my qualities that people love, not me."

[*The trick of the Kaśmirian*].[325] – A bhikṣu,, native of *Ki pin* (Kaśmir), learned in the three baskets (*tripiṭaka*),[326] who followed the rules of the forest-dwellers (*araṇyadhrma*), went to the royal palace one day where a great reception was being prepared. The gate-keeper (*dvārapāla*), seeing the coarseness of his garments, closed the gate and refused him entry. This happened several times; as a result of the coarseness of his dress, the bhikṣu was not allowed to enter. He had recourse to a trick (*upāya*); he borrowed a fine robe and went back to the palace. Seeing him, the gate-keeper allowed him to enter without stopping him. The bhikṣh\u entered the gathering and was given all kinds of delicate food. First [165b] he made offerings to his robe and, as the guests asked him why he was doing that, he answered: "I came several times and was refused entry. Today, thanks to this robe, I am able to take part in the reception and get all these fine foods. Since it is actually to my robe that I owe them, I am giving them to my robe."

The ascetic who obtains honors while practicing virtue (*guṇa*), morality (*śīla*) and wisdom (*prajñā*) likewise says to himself that he owes these honors to his qualities and not to himself. This consideration is a mental discipline called patience.

3) To obtain honors by falsehood (*mṛṣā)* or deception (*vipralambha*) is to inflict unbearable torture on oneself. One should say: "By obtaining honors by means of deception I am no different from brigands and thieves who get their food [by means of petty theft]. This is falling into the sin of deception (*vipralambhāpatti*)."

Not feeling any affection for the people who cover one with all kinds of honors, not exalting oneself, constitutes patience toward beings (*sattvakṣānti*).

2. Indifference toward benefactors.

Question. – For those who have not yet found the Path, food and clothing are necessary. By what means (*upāya*) can one find patience, not be attached and not love one's benefactors?

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325 The Kaśmirian bhikṣu whom the Mppś presents here is without a doubt the well-known arhat *K'i ye to* who, "seven hundred years after the Buddha, appeared in the kingdom of Ki piu" and was visited by emperor Kaniṣka. Three stories are dedicated to him in the Tsa pao tsang king, T 203, no. 91-93, k. 7, p. 483a-484b (tr. S. Lévi, *Notes sur les Indo-Scythes*, JA, 1896-97, p. 24-33). This arhat was known for his scorn for washing; warned of the visit of Kaniṣka, he refused to arrange his garments: "I have heard the words of the Buddha: the monk who has gone forth considers his appearance vulgar; virtue is his only occupation; why should I go out to meet the king with elegant garments?" Calmly and silently, he remained seated stiffly and did not go outside (c. T 203, K. 7, p. 484a20-23). – He is presented here in the same spirit in coarse garments in the king's palace.

326 A monk who knows the three baskets is called *tripiṭa* in Sanskrit (cf. Avadānajātaka, I, p. 334; DivyāvadÌa, p. 61, 505) and more rarely, *tripiṭaka* (Divyāvadāna, p. 54. In Pāli, he is called *tipiṭaka* (Milinda, p. 18; Jātaka. IV, p. 219).

Answer. – Thanks to wisdom (*prajñā):* by considering the impermanent nature (*anityalakṣaṇa*), the painful nature (*duḥkhalakṣaṇa*) and the selfless nature (*anātmakalakṣaṇa*) of things, one will feel a perpetual disgust (*udvega*) for them. When a criminal is about to be executed, one may put tasty dishes in front of him, his family may come to console him, but he thinks only of death; even if he eats the tasty dishes, he does not experience their flavor. Similarly, the ascetic who constantly considers impermanence and suffering can receive honors, but he is not attached to them at all. A gazelle (*mṛga*), pursued relentlessly by a tiger will not care for tender grass or delicious water even if it finds some. Similarly, the ascetic, whom the tiger of impermanence (*anityatāvyāghra*) pursues with not a moment of respite, and who meditates on the suffering [of everything], cares not at all for the savory delicacies that he may encounter. This is why the ascetic is able to control himself before those who gratify him.

3. Indifference toward women.

Furthermore, when women want to charm and disturb the bodhisattva, the latter must tame his mind and endure it without being disturbed.

[*The first attack by the daughters of Māra*].[327]

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[327] The intervention of the three daughters in Māra's first attack against the Bodhisattva should be noted. These three girls were called Taṇhā, Arati and Ragā (Saṃyutta, I, p. 124); Tantrī, Arati and Ratī (Mahāvastu, III, p. 286); Rati, Arati and Tṛiṣṇā (Lalitavistara, p. 378); Arati, Priti and Tṛṣ (Buddhacarita, XIII, v. 3).

Māra launched three main assaults against the Buddha: 1) Immediately before the enlightenment, when the Bodhisattva was sitting under the pipala tree of Bodhi, Māra launched hi armies against him to make him leave the Bodhi seat and thus prevent him from attaining enlightenment; the Bodhisattva victoriously resisted this attack and, touching the earth with his right hand (*bhūmisparśamudrā),* he took it as witness to his right to occupy the Bodhi seat. – 2) Four weeks after the enlightenment, when the Buddha was meditating under the ajapālanyagrodha tree, Māra and his daughters came to tempt the Buddha and induce him to enter into nirvāṇa before having preached his doctrine.

With regard to the intervention of the daughters of Māra in these two assaults, it is convenient to distinguish three groups of sources:

1. Some sources, distinguishing carefully between the two assaults, do not have Māra's daughters appear in the first assault, but tell only of the repeated attacks of Māra's armies against the Bodhisattva: Suttanipāta, III, 2 (v. 425-449; Jātaka,I,p. 71-75; Mahāvastu, II, p. 404-414; Buddhacarita, ch. XIII; Fo so hing tsan, T 192, k. 3, p. 25a. There are also representations where Māra's daughters do not appear: the bas-reliefs of Gandhāra (cf. Foucher, *Art Greco-bouddhique*, I, p. 401 (fig. 201); I, p. 405 (fig. 202-204); II, p. 15 (fig. 306-307); II, p. 197 (fig. 402); II, p. 201, (fig. 403); - a stele at Sārnāth (ibid., p. 539, fig. 498); - a stele at Jagdispur, Patna district (ibid., p. 545, fig. 500); - a picture from Qyzyl in central Asia (ibid., p.605, fig. 523); - a fresco at Yun-Kang (Chavannes, *Mission*, fig. 228 and p. 311). – On the other hand, the same sources or related sources attribute a major rôle to the Daughters of Māra outside of the second assault against the Buddha: Saṃyutta, I, p. 124; Tsa a han, T 99, no. 1092, k. 39, p. 286b-287c; T 100, no. 31, k. 2, p. 383a-384a; Jataka, I, p. 78; Dhammapadaṭṭha, III,p. 195-197; Mahāvastu, III, p. 281-286; Fang kouang ta tchouang yen king, T 187, k. 10, p. 601a-b.

While the Buddha was under the Bodhi tree, king Māra, out of spite (*daurmanasya*) sent him the three princesses, *Lo kien* (Ragā), *Yue pei* (Arati) and *K'o ngai* (Tṛṣṇā).. They came showing off their bodies and using all sorts of charms to try to corrupt the Bodhisattva, but the latter did not let himself become disturbed and did not look at them. The three maidens said to themselves: "The hearts of men are all different and tastes vary: some like little girls (*kumārika*), others women of a ripe age (*madhyastrī*); some like them big, others small; some like them black, others blonde; each of these types has its lovers."[328] Then the three maidens each changed into five beautiful women and each of these five women underwent innumerable metamorphoses (*pariṇāma*).[329] They came out of the forest and appeared suddenly, like lightning [165c] from a dark cloud; they raised their eyebrows, lowered their eyelashes and, watched carefully like young married women; they made music and used all the tricks. Coming close to the Bodhisattva, they pressed their splendid bodies up against his body.

Then the hero *Mi tsi Kin kang* (Guhyaka Vajrapāṇi), looking at them angrily, scolded them: "Who is this man you magicians dare to come and touch?" And Guhyaka reprimanded them with these stanzas:

Do you not know that the god Indra (read *t'ien ti*)

Loses his beauty and that his beard has faded?

The clear limpid water of the ocean

Is drying up today out of bitterness.

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2. A second group of sources, unaware of or ignoring the second assault, make Māra's daughters appear in the first assault where they dance and speak: Sieou hing pen k'i king, T 184, k. 2, p. 470c; T'aitseu jouei pen k'i king, T 185, k. 1, p. 477a; P'ou yao king, T 186, k. 6, p. 519a; Kouo k'in hien tsai yin kouo king. T 189, k. 3, p. 640a; Fo pen hing king, T 190, k. 28, p. 782c-783 (tr. Beal, Romntic Legend, p. 214 seq.); Fo pen hing king, T 193, k. 3, p. 76a; Ken pen chouo... p'o seng che, T 1450, k. 5, p. 123b (cf. Rockhill*, Life*, p. 31); Also some representations of the first assault, easily identifiable thanks to the presence of the Bodhi tree where the bhūmisparśamudrā of the Bodhisatva appear as well as the daughters of Māra; cf. Marshall-Foucher, *Mon. of Sanchi*, II, pl. 29 (center); Vogel, *Maturā,* pl. 51a (above t right); three sculptures at Amarāvati (in Foucher, *Art Gréco-Bouddhique*, I, p. 179, fig. 68, above center; II, p. 563, fig. 506b; II, p. 565, fig. 508); two steles at Sārnāth (Foucher, ibid., I, p. 413, fig. 209b; II, p. 563, fig. 507b); Longhurst, *Nāgārunakoṇḍa*, pl. 22b, pl. 29a; Goloubev, Ajaṇṭā, pl. 23; a Ambodian stele (in Foucher, ibid., p. 407, fig. 205); Krom, *Life of B on Barabuḍur*, pl. 95.

3. In a few sources, Māra's daughters play an active part in the course of both assaults. This is the case for the Lalitavistara: 1st assault, p. 320-331 (tr. Foucaux, p. 273-279); 2nd assault, p. 378-379 (tr. Foucaux, p. 315-3160, and for the Mppś: 1st assault (here, k. 14, p. 165b-c); 2nd assault (below, k. 17, p. 180c-181a).

[328] Cf. Jātaka, I, p. 79: *uccāvacā kho purisānaṃ adhippāyā, kesañcikumārikāsu pemaṃ hoti kesañci paṭhamavaye ṭhitāsu kesañci majjhimavaye ṭhitāsu, yan mayaṃ nānappakmarehi palobheyyāma*. – Lalitavistara, p. 321: *kāscit mumārīrūpāṇy aprasūtirūpāṇi madhyastrīrūpāṇi copadarśayanti sma*.

[329] The thirty-two tricks of female magic (*dvātriṃśadākārā strīmāyā)* that these maidens used are described in Lalitavistara, p. 320-321.

Do you not know that the sun is becoming dim,

That the *P'o seou* (Vasudevatā)[330] gods are falling?

The fire from his divine mouth

Will devour you today!

No, you don't know that, you who dare to treat this holy man so lightly!

Then the daughters widened their circle, withdrew a little and said to the Bodhisattva: "These women are of incomparable beauty and able to please. Why do you keep this seat?" The Bodhisattva responded: "You are impure, dirty and evil-doers. Begone and do not speak any more lies!" And the Bodhisattva spoke this stanza:[331]

This body is a swamp of excrement

A foul mass of impurities

How can one take any delight

In these walking latrines?

Hearing this stanza, the daughters said to themselves: "In speaking this stanza, this man does not know our pure goddess bodies (*viśuddhadevakāya*)." At once they transformed themselves and resumed their earlier form. Their brightness and splendor lit up the entire forest. Playing musical instruments, they said to the Bodhisattva: "These are our bodies; who can find blame in them?" –The Bodhisattva answered: "The day will come when you will understand." – "Tell us", they replied. – The Bodhisattva replied with these stanzas:

In the heavenly arbors,

Near lotus pools made of the seven jewels

Gods and men are happy to remain.

Wait and you will see.

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330 The Vasū are a class of gods of whom Śakra (whose surname is Vāsava) is the head: cf. Dīgha, II, p. 260.

331 For the beginning of his stanza, cf. Lalitavistara, p. 328:

Paśyāmi kāyamedhyam aśuciṃ kurimikulabharitam,

jarjaramitvaraṃ ca bhiduram asukhaparigatam.

One day you will discover impermanence

[You will see that] divine and human pleasures are suffering,

You will experience distaste for sensory joys

You will delight in the right Path.

Hearing these stanzas, the daughters said to themselves: “This man has immense wisdom; he understands the malevolence of the purest celestial enjoyments and cannot abide them.” At that moment they disappeared.

Thus the bodhisattva, in the presence of sexual attractions, can control his mind and endure them without being disturbed.

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Moreover, the bodhisattva understands all the impurities of desire. Of all the calamities, the calamity of the woman is the most serious. One can come up to a moment of the sword (*asi*), fire (*agni*), lightning (*vidyut*), thunderbolt *(vajra*), enemy (*vaira*), poisonous snake *(āsīviṣha*); one cannot come up to the woman who is miserly, jealous, angry, flattering, tricky, dirty, aggressive, quarrelsome, lustful and envious. Why? Girls are vulgar, short-tempered and of little [166a] knowledge; they do not like what they see; they have no consideration for wealth, nobility, knowledge, virtue or renown; they follow only their own wicked tendencies. They destroy the roots of good (*kuśalamūla*) in men. Difficult as they are to open, still it is easy to break through fetters, manacles, the cangue, a lock, or a prison; but when the lock of a woman is fastened on a man, it holds firmly and deeply. The ignorant man who allows himself to be taken by it will find it hard to free himself. Of all illnesses, the sickness of woman is the most serious. Some stanzas say:[332]

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[332] These stanzas show some connection with those of the Aṅguttara, III, p. 69, but the order is different. Here is the text and the translation, which presents some difficulties:

Sallape asihatthena [pisācena pi sallape
āsīvisam pi āsīde yena daṭṭho na jīvati,
na tveva eko skāya mMatugāmena sallape.

Muṭṭhassatiṃ tā bandhanti pekkhitena mhitena ca
atho pi dunnivatthena mañjunā bhaṇitena ca
n'eso jano svāsisaddo api ugghātito mato.

Tesaṃ kāmoghāvūṭhānaṃ kāme aparijānataṃ
kālaṃ gatiṃ bhavābhavaṃ saṃsārasmiṃ purakkhatā.

It is better to put out one's eyes
With red-hot iron
Than to become distracted
And contemplate the beauty of women.

By her smile and her looks,
Her pride and her false modesty,
Her way of turning her head or closing her eyes,
Her fine words and her fits of anger and jealousy,

The provocativeness of her walk,
Woman drives a man mad.
The net of lust is full:
All men are caught in it.

Whether she is seated, lying down, walking or standing,
A glance, a lifting of the eyebrow is enough
For the inexperienced fool
To be completely intoxicated by her.[333]

Ye ca pariññāya caranti akutobhayā
te ve pāragatā loke ye pattā āsavakhayan ti.

"Speak with a man who holds a sword in hand; speak with a meat-eating demon; come near a poisonous snake whose bite is fatal! Never speak to a woman alone.

They enchain the thoughtless one with a look or a smile, or again by a disordered dress or sweet talk. Happy (?) though he may be, this man will never be looked upon as skillful.

The five sense objects appear in the female body, color, sound, taste, smell and touch: the charm the mind.

Those who are carried away by the torment of the passions and who does not know the passions will, at the proper time and because of their previous actions, take on all the forms of existence in the world of transmigration.

But those who understand the passions go forth fearless of whatever may be; they have reached the other shore of this world and have attained the destruction of the impurities."

[333] Cf. also Aṅguttara, III, p. 68: *Ithi, bhikkhave, gacchantī [pi ... ṭhitā pi nisinnā pi sayānā pi hasantī pi bhṇantī pi gāyantī pi rodantī pi ugghātitā pi matā pi purisassa cittaṃ pariyādāya tiṭṭhati*.

A swordsman marching against the enemy
Can still be conquered;
The female enemy, tormenter of men,
Cannot be stopped.

A snake full of poison
Can still be held in the hand;
Woman, this deceiver of men
Should not be touched.

The man endowed with wisdom
Should not look at her
Or, if he is forced to see her,
He should treat her as his mother or his sister.

Looking at her objectively, he will consider woman
As a mass of impurities.
Not running away from the fire of lust
Is to [condemn oneself] to perish in its flames.

Moreover, there is in woman the peculiarity that her husband is proud when she is treated with respect, vexed when she is slighted. Thus woman brings man only affl;ictions (*kleśa*) or sadness (*daurmanasya*). Then why approach her? Instability in affections is the defect of woman; wicked curiosity into the business of men is her knowledge. The great fire burns men, but it is possible to approach it; the brisk wind has no material form, but it is possible to grasp it; the snake contains venom, but it is possible to touch it; the heart of a woman, nothing can gain possession of it.[334] Why? Because it is a characteristic of woman that she has

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[334] This phrase is reminiscent of the Saundarānada of Aśvaghoṣa, VIII, v. 36:

Pradahan dahano 'pi gṛhyate
viśarīraḥ pavano 'pi gṛhyate,
kupito bhujago 'pi gṛhyate
pramadānāṃ tu mano na gṛhyate.

no consideration for wealth, nobility, fame, knowledge, virtue, family, ability, eloquence, stability of the household, or depth of affection: all that is of no account in her mind; she desires only what she sees. She is like a dragon that seeks only to kill men without distinguishing good from evil.

Moreover, woman cares nothing for the grief or sadness [that she provokes]; she can be loaded with gifts and attention, she will follow her fancy without letting herself be guided.

Moreover, in the midst of good people, woman is puffed up with pride; she considers the ignorant as enemies; she pursues the wealthy and the noble with her flattery; she treats the poor and the humble like dogs. She always follows her own appetites and never virtue.

[*The fisherman lover of the king's daughter*].[335]

[166b] The king of a kingdom had a daughter named *Kin meou t'eou* (Kumuda). A fisherman, named *Chou p'o k'ie*, walking on the road, noticed the king's daughter from afar in a high tower; he saw her face in the casement of a window. His mind was completely taken with this image and his heart could not be detached from it for a single moment. This attachment grew from day to day and from month to month; he could no longer eat or drink. To his mother who asked him what was the matter, he answered by revealing his feelings: "Since seeing the king's daughter, I cannot forget her." His mother scolded him, saying: "You are a humble man, and the king's daughter is of very high rank; you cannot have her." Her son replied: "I would like to be able to distract myself, but I cannot forget the princess for a single moment; if my wishes cannot be realized, it is impossible for me to live."

In order to act in her son's favor, the mother went to the palace; she constantly brought large fish and excellent meat without asking for any payment. The king's daughter was astonished and asked her what she wanted. The mother begged her to send away her attendants and said that she would reveal her sentiments; [after this] she said: "I have an only son who loves you deeply, O princess; his passion is so strong that he has fallen sick; his fate seems to be not to live long. I would like it if you would grant him a compassionate thought and give him back his life." The king's daughter replied: "On the fifteenth day of the month, let him stand behind the statue of the god in the sanctuary of such-and-such a deity." The mother returned and announced to her son: "Your wishes are realized." Then she advised him, in accordance with what has been said above, to bathe, clothe himself in new garments and stand behind the statue of the god.

When the time had come, the princess said to the king, her father: "I am under an evil influence. I must go to the sanctuary of the god to ask for an auspicious fortune." The king agreed and she went with a suite of five hundred chariots to the temple of the god. When she arrived there, she gave this command to her followers: "Stay by the gate; I will go into the sanctuary alone."

However, the god had this thought: " This affair is not suitable; the king is my benefactor (*dānapti*); I cannot allow this lowly man to dishonor his daughter." At once he overwhelmed the young man with fatigue and made him fall sleep without being able to wake up. When the king's daughter had entered and

[335] This little story has been translated by Chavannes, *Contes*, III, p. 294-296. His translation is reproduced here.

saw him sleeping, she shook him several times without succeeding in bringing him back to his senses; then she left him a necklace worth a hundred thousand ounces of gold and went away. When she had gone, the young man was able to wake up and saw the necklace; he asked the people who were there and learned that the princess had come; not having been able to get the satisfaction of his desires, he fell into deep grief; the fire of his passion burst forth within him and he died.

From this example, we can know that women's hearts make no distinction between nobles and serfs and that they let themselves be guided only by their sensual desires.

Furthermore, once there was a king's daughter who pursued a caṇḍala and committed sin with him. Likewise, the daughter of ṛṣi pursued a lion. The hearts of all women are without discernment. For all these diverse reasons, [the bodhisattva] sets aside all affection and desire for women and succeeds in not loving them at all.

4. Withstanding persecutors.

How can one attain patience toward those who torment one?

It is necessary to say: "All beings commit faults that expose them to a punishment and they take vengeance one upon another. The torment that I undergo today has as its cause my previous conduct. Even though, in the course of the present lifetime (*ihajanman*) I have done nothing [that merits reprisals] still I m now expiating the wrong caused in my previous lifetimes (*pūrvajanman*). I [166c] am in the process of paying for it now; let us withstand this torment gently; what use is it to rebel? A debtor must pay his debt cheerfully at the request of his creditor and not become irritated."

Moreover, the ascetic who is always nourishing feelings of loving-kindness (*maitricitta*) is compelled to withstand torments that are inflicted on him patiently.

[*The patience of Kṣāntirṣi*][336]

The ṛṣi *Tch'an t'i* (Kṣāntirṣi) was practicing patience (*kṣānti*) and loving-kindness (*maitrī*) in a great forest. One day, king *Kia ki* (Kali) with his courtesans (*gaṇikā)* went into the forest to walk about and amuse themselves. His meal being finished, the king stopped to sleep. The courtesans, who were wandering in the flowering forest, noticed the ṛṣi and went to pay their respects (*vandana*) to him. Then the ṛṣi praised loving-kindness and patience to them; his words were so fine that the women could not get enough of them and stayed with him for a long time. King Kali woke up and, not seeing his courtesans, seized his sword (*asipattra*) and follow their footprints. When he saw them standing by the ṛṣi, his jealousy broke out; with furious eyes and brandishing his sword, he asked the ṛṣi: "What are you doing here?" The ṛṣi replied: "I am here to cultivate patience and practice loving-kindness." The king said: "I will put you to the proof at once. With my sword, I will cut off your ears (*karṇa*), nose (*nāsa*), hands (*hasta*) and feet (*pāda*). If you do not

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[336] The exploit of Kṣāntirṣi has already been told above, *Traité*, I, p. 264F. To the other Chinese sources noted above, add Tch'ou yao king, T 212, k. 23, p.731a; Ta tche tou louen, T 1509, k. 26, p. 252a29.

get angry, I will know that you are cultivating patience." The ṛṣi answered: "Do as you will." Then the king took his word and cut off his ears, nose, hands and feet, asking him: "Is you mind disturbed?" The ṛṣi answered: "I am cultivating loving-kindness and patience, my mind is not disturbed." The king said: "Your body lies there powerless; you are speaking the truth when you say that you are not disturbed, but nobody would believe you." Then the ṛṣi made this vow: "If I am really developing loving-kindness and patience, may my blood (*śonita*) become milk (*kṣīra*)." At once his blood changed into milk; the king was astounded and went away with his courtesans. But then in the forest, a nāga took pity on the ṛṣi, made thunder and lightning and let loose his thunder-bolt; struck by its poison, the king collapsed and died before he reached his palace.

This is why we say that it is necessary to exert patience toward one's persecutors.

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Furthermore, the bodhisattva cultivates compassion (*karuṇācitta*). All beings are ceaselessly under the stress of all the sufferings (*duḥkha*): in the narrow space of the womb (*kukṣi*), they feel a great deal of pain; at the time of birth *(jāti*), they are squeezed; their bones and flesh are as if crushed; a cold wind pierces their body worse than a halberd. This is why the Buddha said: "Of all the sufferings, the suffering of birth is the worst." And it is the same for the many distresses suffered in old age *(jarā),* sickness (*vyādhi*) and death (*maraṇa*). Why would the ascetic further increase the suffering of beings? This would be like putting iron into the wound.

Furthermore, the bodhisattva says to himself: "I must not be like other people who are constantly carried along by the stream of transmigration (*saṃsārasrotas*-); I must go against the current and dry up the source and enter the path to nirvāṇa. All ordinary people (*pṛthagjna*) are worried by a theft, are happy with a profit, are frightened in a sinister place. I, who am a bodhisattva, should not imitate them in any way. Although I may not yet have destroyed the [167a] fetters (*saṃyojana*), I must control myself and practice patience, not get irritated by persecutions, not rejoice at flattery, not fear suffering and difficulties; I must have feelings of great compassion (*mahākaruṇācitta*) for all beings."

Moreover, seeing beings coming to torment him, the bodhisattva should say to himself: "This is my friend, this is my teacher; let me treat him with additional affection (*anunaya*) and respect *(satkāra).* Why? Because if he did not inflict torment on me, I would not have the chance to be patient." This is why he says: "This is my friend, this is my teacher."

Moreover, the knowledge of the bodhisattva conforms to this speech of the Buddha: " Beings have had no beginning (*anādika*) and the universes (*lokadhātu*) are infinite (*ananta*); I have endlessly transmigrated through the five destinies (*pañcagati*); of all the beings [presently existing], I have formerly been their father, mother, and brother; in turn, these beings have been at some time my father, mother and brother.

And it will be the same in the future."[337] Reasoning in this way, the bodhisattva is unable to have bad feelings or give himself up to anger.

Moreover, the bodhisattva thinks: "Among all these beings, the family of the Buddhas (*buddhavaṃśa*)[338] is widely represented. To become annoyed at them is to become annoyed with the Buddha. If I become annoyed with the Buddha, everything is finished. Thus it has been said that this pigeon (*kapota*) will later become a Buddha;[339] at this moment, although it is but a bird, it should not be treated lightly."

Moreover, of all the afflictions (*kleśa*), anger (*krodha*) is the most serious; of all the punishments inflicted for sin (*akusalavipāka*), the punishment reserved for anger is the most severe; Of all the other bonds (*bandhana*), there is none as serious.

[*Śakra's question*].[340]

Che t'i p'o na min (Śakra devānām indra) questioned the Buddha with this stanza:

What must be killed in order to be safe?

What must be killed in order to experience no repentance?

What is the root of poison (*viṣamūla*)?

What destroys all good?

What must be killed in order to have praise?

What must be killed in order not to feel sadness?

The Buddha answered with this stanza:

By killing anger, one is safe.

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337 Free quotation from Saṃyutta, II, p. 89-190 (Tsa a han, T 99, no. 945, k. 34, p. 241c-242a; T 100, no. 338, k. 16, p. 487a: *Anamataggāyaṃ bhikkhave saṃsāro pubbakoṭi na paññāyati avijjānīvaraṇManaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. Na do bhikkhave satto sulabharūpo yo na mātā-pitā-bhagini-putta-bhūtapubbo iminā dīghena addhunā*: "The transmigration of beings, O monks, has its origin in eternity. It is not possible to find any beginning starting from which beings, plunged in ignorance, fettered by ignorance, wander by chance from birth to birth. It is not easy. O monks, to find any being who, in the course of the long path of transmigration, has not been at some time your father, your mother, your brother, your sister or your son."

338 I.e., the family of those who one day will become Buddhas.

339 See above, p. 647F, the avadāna of the pigeon.

340 *Chetvā sutta* in Saṃyutta, I, p. 237 (cf. Tsa a han, T 00, no. 1116, k. 40, p. 295b-c; T 100, no. 45, k. 3, p. 388c-389a)

By killing anger, one experiences no repentance.

Anger is the root of poison

That destroys all good.

The Buddha praises those who kill anger.

By killing anger, one feels no sadness.

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The bodhisattva says to himself: "I am cultivating compassion (*karuṇ*ā); I wish that all beings find happiness; anger destroys all good and pollutes everything; why would I commit such a sin? If I feel anger (*krodha*) and aversion (*pratigha*), I lose my own benefits; how then could I lead beings to happiness? Moreover, the Buddhas and bodhisattvas consider great compassion (*mahākaruṇā)* as fundamental. If, for this compassion I substituted this anger that is a destructive poison, that would be especially inappropriate. If the bodhisattva loses the basis of compassion, would he deserve the name of bodhisattva? Where would his quality come from? This is why it is necessary to develop patience. If a being inflicts harm on me, I must think of this being's qualities (*guṇa*), for, although at the moment this being is committing a fault, otherwise [167b] he possesses good qualities; as a result of these qualities, he should not be hated. Besides, if this man curses me or beats me, it is in order to correct me; he is like a goldsmith who cleans the gold by putting it in the fire so that only the pure gold remains. If I suffer injury, the cause of it is in my earlier lifetimes (*pūrvajanman*); now I must pay; I should not be annoyed but I should practice patience. Finally, the bodhisattva treats belongs with loving-kindness (*maitrī*), like little children. Now, in Jambudvīpa, people feel very sad (*daurmanasya*) and their joyful days are rare. When they come to insult me or attack me, they have so much joy! Joy is so difficult to obtain that I will allow them to insult me. Why? Because from my first resolution (*prathamacittotpāda*), I have decided that they should find joy.

Furthermore, in this world, beings are constantly tormented by illness (*vyādhi*); a cruel death (*maraṇavaira*) constantly awaits them like an enemy constantly spying on his opponent. How could an honest man not feel loving-kindness (*maitrī*) and compassion (*karuṇā)* for them? Furthermore, if one wanted to increase their suffering, this suffering would not affect anyone else before one experiences it oneself. By reasoning in this way, one will not become annoyed with them and one will develop patience.

Moreover, it is necessary to consider the gravity (*doṣatv*ā) of hatred (*dveṣa, pratigha*); of the three poisons (*triviṣa*), it has no equal; of the 98 fetters (*saṃyojana*), it is the most solid; of all the sicknesses of the mind (*cittavyādhi*), it is the most difficult to cure. The hateful man does not distinguish between good (*kuśala*) and bad (*akuśala*), between sin *(āpatti*) and merit (*puṇya*), between profit (*lābha*) and loss (*hāni*); he does not reflect; he will fall into the unfortunate destinies (*durgati*) and will forget beneficent (*subhāṣita*) words; he neglects his reputation; he ignores the efforts of others and does not clean out his own physical and

mental torments; hatred having covered over his eye of wisdom (*prajñācakṣus*), he devotes himself particularly to tormenting others.

This is how a ṛṣi who possessed the five supernatural powers (*abhijñā*) destroyed a whole country in the manner of an outcaste (*caṇḍala*) simply out of hatred, even though he practiced pure asceticism (*viśuddayoga*).[341]

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[341] Reference is made to this event in a passage in the *Upālisutta* of the Majjhima, I, p. 378, reproduced textually in Milinda, p. 130: "Have you heard, O householder, how the forest of Daṇḍaka, the forest of Kāliṅga, the forest of Mejjha and the forest of Mātaṅga have been deserted and emptied of inhabitants? – I have heard, O venerable one, that it was be the mental misdeed of ṛṣis."

The Sanskrit version of this passage occurs in a fragment of the Upālisūtra found by S. Lévi in Kathmandu and published in JA 1925, p. 29-30 which has a development missing in the Pāli: "Have you heard, O householder, by whom the forests of Daṇḍaka, of Kaliṅga and Mātaṅga have been completely emptied leaving only the spaces in the forests? Thereupon Upāli, the householder, remained silent. Later, Upāli replied: "I have heard, O Gautama, that the cause was the mental anger of the ṛṣis." – The Chinese translation of the Tchong a han, T 26, no. 133, p. 630a, closely follows this version.

Another Sanskrit version of this passage occurs in a citation from the Viṃśikā, ed. Lévi, p. 10. For the Tibetan version, see L. de La Vallée Poussin, *Viṃśakakārikāprakaraṇ*a, Muséon, 1912, p. 64; and for the Chinese versions, T 1588, p. 69c; T 1589, p. 73b; T 1590, p. 77a.

Of the three royal kingdoms mentioned here, at least two are well known: Kaliṅga is actually Orissa; Daṇḍaka covered the entire region of the Vindhya from the Vidarbha to the Kaliṅga (cf. B. C. Law, *India as described in early texts of Buddhism and Jainism*, 1941, p. 106) The Majjhārañña of the Pāli version may be a faulty reading of the Sanskrit version: *araṇyi śunyāni medhyībhūtani*. It should not be forgotten that the Pāli texts have been revised according to a Sanskrit norm (cf. J. Bloch, *L'Indo-Aryen*, 1934, p. 8).

S. Lévi, *Pour l'histoire du Rāmāyaṇa*, JA, Jan-Feb. 1918, p. 97, has looked into the story of the destruction of the Daṇḍakāraṇya in the Rāmāyaṇa, VII, 81B; the ṛṣi Uśanas, furious at the violence used by the king Daṇḍa against his daughter, pronounced a curse, and the land, flourishing as it had been, was changed into a wild forest. - But the destruction of the Daṇḍaka is well known in the Buddhist tradition:

1) The Pāli texts (Jātaka, III,p. 463; V, p. 133 seq., 267; Papañca, III, p. 60-65) tells the following: Kisavaccha, disciple of Sarabhaṅga, in search of solitude, was established in King Daṇḍaki's park, near the city of Kumbhavatī in Kaliṅga. One day when King Daṇḍaki was leaving to suppress a revolt, he thought he could make himself lucky by spitting on Kisavaccha and throwing his tooth-pick at him. The gods were indignant, killed the king and destroyed the whole country. Only three people escaped death: the ṛṣi Kisavaccha, the leader of the army who had become his disciple, and a certain Rāma, originally from Benares, who was spared as a result of his filial piety. The forest that grew up in that desolated land was called Daṇḍakārañña.

2) The Mahāvastu, III, p. 363, tells another version which is of some interest: A pupil of the ṛṣi Kāśyapa, called Vatsa, surrounded by five hundred disciples, lived at Anuhimavat in a hermitage on the shore of the Ganges; they all possessed the five powers, practiced the four trances, had renounced desires, and were of noble conduct and great power. Then Vatsa, suffering from a wind sickness and unable to withstand the bitter cold at Anuhimavat, went away to the Dékhan, to the city of Govardhana. King Daṇḍaki, who reigned there, was an irreligious man and an impious king without the correct view, eager for pleasure, full of wrong ideas, ignoring his mother and father, with neither religious life nor chastity, cruel, pitiless and violent. Seeing the ṛṣi Vatsa, he buried this peaceful, harmless

Finally, the hateful man, like the tiger or wolf, is hard to withstand; like a pernicious ulcer, it pierces and easily becomes poisoned. The hateful man is like a poisonous snake that people look at without pleasure. When a man accumulates anger, his bad feelings develop and he ends up in unexpected crimes: he kills his father and rebels against the Buddha.

[*The schism of Kauśāmbī*][342]

The bhikṣus of the kingdom of *Kiu chan mi* (Kauśambī) [were quarreling amongst themselves] for futile reasons; the feelings of anger increased and they were split into two groups. An end [to the schism] was attempted but after three months there was no success. The Buddha went to their community and, raising his right hand marked with the sign of the wheel, he [tried to] stop them, saying:[343]

You others, O bhikṣus,

Do not provoke quarrels (*vivāda*).

By continuing in bad feelings

One exposes oneself to very heavy punishment.

You are seeking nirvāṇa

You have renounced material profit,

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and innocent man in the earth. But the prime minister of the kingdom, named Vighusta, pulled the still living ṛṣi from under the pile of earth, prostrated before him and begged for pardon: "O venerable one, I do not approve the violence the king has done to you; I beg you to show your indulgence." The ṛṣi said to him: "Go as far away as you can from this kingdom, O minister; in seven days I shall die and, after my death, there will be intense panic in this kingdom." Hearing the words of the ṛṣi Vatsa, the minister with his children, his wife , his entourage and all his relatives left the kingdom of Daṇḍaki and went to another kingdom. At the end of seven days, the ṛṣi Vatsa died and immediately after his death, there was a great upheaval of all the elements so that the entire kingdom was reduced to ashes in one night.

[342] For the schism of Kauśambī and particularly the last quarrel that caused the Buddha to leave the city, see:

Pāli sources: Majjhima, III, p. 152-154; Vinaya, I, p. 341-342, 349-350; Jātaka, III, p. 486-490; Dhammapaddaṭṭha, I, p. 53-56 (tr. Burlingame. *Legends*, I, p. 176-178); Sārattha, II, p. 304.

Sanskrit sources: Kośambakavastu, Gilgit MS, III, 2, p. 181-186.

Chinese sources: Tchinga a han,T 26, no. 72, k. 17, p. 53b-c; Tseng yi a han, T 125, k. 16, p. 626b seq.; Wou fen liu, T 1421, k. 24, p. 160a;Sseu fen liu, T 1428, k. 882b; partially versified version in Ta tchouang yen louen king, T 201, no. 51, k. 9, p. 304a-305b (tr. Huber, *Sūtrālaṃkāra*, p. 246-253).

[343] These stanzas have nothing in common with those which the Vinaya, I, p. 349-350, and the Majjhima, III, p. 154, make the Buddha pronounce in this circumstance; on the other hand, they show an undeniable resemblance to the version of the Sūtrālaṃkāra, tr. Huber, p. 246-247.

You are living in the holy Dharma,

[167c] Why are you quarreling?

In worldly people, quarrels

May still be excused.

But among monastics

How can they quarrel?

The monastic who nourishes in his heart

The poison [of hatred] is doing harm to himself.

It is like fire, flashing forth from a cold cloud

Which burns the body.

The bhikṣus said to the Buddha: "Let the Buddha, the teacher of the Dharma (*dharmasvāmin*), remain humble and silent (*alpotsukas tūṣṇīṃbhūtas tiṣṭhatu*); as for us, we cannot remain silent when we are attacked."[344] Persuaded that these men could not be saved, the Buddha rose up into the sky (*upari vihāyasā prakrāntaḥ)* in the very midst of the assembly[345] and went away. He entered into a forest[346] [and there [entered into] meditative stabilization of tranquility (*śamathasamādhi*).

344 Cf. Vinaya, I, p. 349; Majjhima, III, p. 153: *Aññataro bhikkhu Bhagavantaṃ etad avoca: Āgametu, bhante, Bhagavā dhammassāmi; appossukko, bhante, Bhagavā diṭṭhadhammasukhavihāraṃ amuyutto viharatu; mayaṃ etena bhaṇḍanena kalahena viggahena vevādena paññāyissāmā ti*: "A certain monk said to the Bhagavat: Lord, let the Blessed One, the teacher of the Dharma, be patient! Lord, let the Blessed One remain tranquil in the Blissful Abode that he has attained in this life. As for us, we recognize ourselves to be in the middle of this altercation, this dispute, this struggle and this argument." – Similar reply in the Gilgit MS, III, 2, p. 186: *Evam ukte Kośambakā bhikṣavo Bhagavatam etadavocan: Dharmasvāmī Bhagavān dharmasvāmī Sugataḥ. Ete 'smākaṃ vakṣyanti duruktāni durbhāṣitāni, vayam eṣām kimarthaṃ marṣhayāma iti*: " The monks of Kauśambī said to the Bhagavat: "The Blessed One is the teacher of the Dharma, the Well-gone One is the teacher of the Dharma, but for us, why should we pardon those who speak insults and heresies?"

345 This journey in the air is also mentioned in the Gilgit MS, III, 2, p. 186; Wou fen liu, T 1421, k. 24, p. 160a23; Sseu fen liu, T 1428, k. 43, p. 882c25. The Pāli sources do not give this detail.

346 In the forest of Pārileyyaka, where a lone elephant brought him food and drink; cf. Saṃyutta,III, p. 95; Udāna, p. 41-42; Vinaya, I, p. 352-353; Jātaka, p. 489; Dhammapadaṭṭha, I, p. 58-60; Tchong a han T 26, k. 17, p. 536a; Wou fen liu, T 1421, k. 24, p. 160a.

The sin of anger is so serious that it happens that one no longer accepts the words of the Buddha; this is why anger must be chased away and patience cultivated. Besides, by cultivating patience, one easily obtains loving-kindness (*maitrī*) and compassion (*karuṇā);* thanks to these, one reaches Buddhahood.

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Question. – Patience is a fine quality among all the qualities, but there is a case where it is impossible: when a person of little worth looks you up and down and treats you fearfully; then patience is not called for.

Answer. – When a person of little worth looks you up and down and treats you fearfully, you are tempted to not endure him. However, the sin of impatience is more serious than the insult. Why? Because the impatient person is scorned by the saints *(ārya*) and by honest people (*sajjana*), whereas the patient person is scorned only by common people. Of the two despisals, better to be despised by the ignorant than by the saints. Why? The ignorant scorns what is not despicable, [namely, patience], whereas the saint despises that which is despicable, [namely, impatience]. This is why one should practice patience.

Furthermore, even without practicing generosity (*dāna*) or rapture (*dhyāna*), the patient person always attains marvelous qualities (*guṇa*); he is reborn among the gods or among men and later will attain buddhahood. Why?

Because his mind is gentle (*mṛdu*) and tender (*taruṇa*).

Furthermore, the bodhisattva says to himself: "The person who is tormenting me today is concerned with destroying my patience. Not only do I have his scorn, his curses and his irons to suffer, but if I lose patience, I will also fall into the hell (*niraya*) of burning iron walls and earth where I will suffer immense pain; the burns that I would suffer would be indescribable." This is why the bodhisattva is aware of his nobility, even if the ordinary man treats him scornfully; if he resisted and stood on his own dignity, [his self-love] would be satisfied but he would be base. That is why he should be patient.

Furthermore, the bodhisattva says to himself: Since the first time that I made the resolution (*prathamacittotpāda*), I have sworn, in the interest of others, to heal all their mental sicknesses (*cittavyādhi*). Today, this man is sick with anger (*pratighasaṃyojanena vyādhita*); I want to cure him. Would he be calmed if I added my own sickness to his, [in other words, if I wanted to cure his anger by means of my own anger]? The master physician (*bhaiṣajyaguru*) cures all illnesses; if a sick person beset by a demon draws his knife and insults him, without making a distinction between friend and enemy, the physician who understands demonic sicknesses wants only to cure him and has no hatred for him. It is the same for the bodhisattva; when a being torments or insults him, he [168a] knows that this being is sick with the passion "anger" (*dveṣakleśa*), and that he is led by rage; the bodhisattva cures him by skillful means (*upāya*), without feeling any aversion toward him."

Moreover, the bodhisattva takes care of all beings and loves them like his children; when they bother him, the bodhisattva has compassion for them, is not cross with them and does not scold them. A loving father takes care of his sons and his grandsons; they are young and have no discretion and sometimes they insult and beat their father disrespectfully and fearlessly; but their father pardons these young fools and his love for them only increases; even though they have done wrong to him, he is not annoyed and does not hate them. The bodhisattva's patience is like that.

Moreover, the bodhisattva says to himself: "If beings persecute me, I must endure it. If I do not endure it, I would regret it from this life on and, later, I would fall into hell (*niraya*) where I will suffer greatly, If I am reborn among the animals (*tiryagyoni*), I will be a poisonous dragon, a perfidious serpent, a lion, tiger or wolf. If I am reborn among the pretas, fire will come out of my mouth; like a man caught in a fire, at first the burn is slight, but later it gradually increases."

Moreover, the bodhisattva says to himself: "As a bodhisattva, I want to do good (*hita*) to beings; if I am unable to endure them patiently, I am not called "bodhisattva", I am called "wicked man".

Moreover, the bodhisattva says to himself: "There are two kinds of worlds (*loka*): the world of animate beings (*sattvaloka*) and the world of inanimate beings (*asattvaloka*). From the time of my first resolution (*prathamacittotpāda*), I have sworn, in the interest of beings, to withstand the torments coming from inanimate beings, stones, trees, wind, cold, heat, water and rain without impatience; today, it is this animate being that attacks me; I must endure it; why would I become irritated?"

Moreover, the bodhisattva knows the distant origin [of beings]; it is in a complex of causes and conditions (*hetupratyayasāmagrī*) that is metaphorically (*prajñapti*) given the name of 'pudgala' (man, individual), but there is no true pudgala. With whom then could he be annoyed? In this [alleged pudgala] there is just a pile of bones (*asthi*), blood (*śoṇita*), skin (*chavi*) and flesh like bricks piled one upon another, coming and going like a mechanical doll. Knowing that, there is no place for irritation with him. If I am angry, I am a fool (*mūdha*) and will suffer the punishment myself. This is why it is necessary to exercise patience.

Finally, the bodhisattva says to himself: "In the past, when the numberless Buddhas, as many as the grains of sand in the Ganges (*gaṅgānadīvālukāsama*), followed the bodhisattva path, they first practiced patience toward beings (*sattvaloka*) and then patience toward the Dharma (*dharmakṣānti*). I, who am today following the Path of the Buddha, must imitate the qualities of the Buddhas and not feel aversion (*pratigha*), as that is the mark of Māra (*māradhātudharma*). This is why I must be patient."

He is patient for all these reasons. This is patience toward beings (*sattvakṣānti*).

CHAPTER XXV: PATIENCE TOWARD THE DHARMA (p. 902F)

I. GENERAL DEFINITION.

[168b] What is meant by patience toward the Dharma (*dharmakṣānti*)?

To endure sycophants and flatterers as well as violent and lustful people constitutes patience toward beings (*satvakṣānti*); to endure adulation (*satkāra*) and flattery (*pūjā*) as well as violence (*viheṭhana*) and lust (*kāmamithyācāra*) constitutes patience in regard to the Dharma (*dharmakṣānti*).

Furthermore. *dharmakṣānti* consists of not feeling any of the six inner attractions *(ṣaḍādhyātmikaruci*), not seizing any of the six outer objects *(ṣaḍāhyasthūla*), and not making any distinction (*vikalpa*) between the two categories. Why? Because inner *(ādhyātmikanimitta*) is mixed with outer (*bāhyanimitta*) and outer is mixed with inner. Actually the two characteristics (*nimitta*) are equally nonexistent (*anupalabdha*), presenting a single nature (*ekalakṣaṇa*), resulting from the complex of causes and conditions (*hetupratyayasāmagryapekṣa*) and are really empty (*śūnya*). The nature of all dharmas is eternal purity (*nityaviṣuddhi*), the true nature (*tathatā*), the limit of existence (*bhūtakoṭi*), the real nature (*dharmatā).* Dharmas are included in non-duality (*advayapatita*), but although they are without duality, they are not, however, single. Seeing all dharmas in this way, without developing them in one's mind or in one's firmly held views, is what is called *dharmakṣānti*. Thus, in the *P'i mo lo k'i king* (Vimalakīrtinirdeśasūtra), the bodhisattva *Fa tchou* (Dharmasthiti) said: "Arising and cessation are two; the absence of arising (*anutpāda*) and the absence of cessation (*anirodha*) is the teaching on entering into non-duality (*advayapraveśadharmaparyāya*)." And, finally, the bodhisattva *Wen chou che li* (Mañjuśrī) said: "The absence of hearing, absence of seeing, cessation of all thoughts, absence of words and absence of speech, that is the teaching on the entry into non-duality." [Questioned in turn about non-duality], Vimalakirti remained silent and said nothing; and all the bodhisattvas congratulated him, saying: "Good, good! That is the true teaching on the entry into non-duality."[347]

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347 Summary of the ninth chapter of the Vimalakīrtinirdeśasūtra, entitled *Advayadharmaparyāyapraveśa* (in Tib., Gñis su med paḥi chos kyi skor ḥjug pa): cf. Wei mo kie king, T 474, k. 2, p. 530c; Wei mo kie so chouo king, T 475, k. 2, p. 550b; Chouo wou keou tch'eng king, T 476, k. 4, p. 577a. – Here are the passages of T 375 to which the Mppś is referring here: At that time, Vimalakīrti said to the bodhisattvas: " Sirs, how does the bodhisattva enter into the teaching of nonduality (*advayadharmaparyāya*)? Let each speak as he will." In the assembly there was a bodhisattva named *Fa tseu tsai* (Dharmeśvara) who said: "Sirs, arising (*utpāda*) and cessation (*nirodha*) are two. Dharmas that do not arise in the very beginning do not actually cease; subscribing to the doctrine of non-arising (*anutpattikadharmakṣānti*) in this way is to enter into the teaching of non-duality." (p. 550b-c). – Twenty-six other bodhisattvas then gave their opinions, and the text continues: Each having spoken in turn, all these bodhisattvas asked Mañjuśrī: "How then does the bodhisattva enter into the teaching of nonduality?" Mañjuśrī answered: "In my opinion, in regard to dharmas, there are no words or speech, no statement or awareness; they elude questions

II. ENDURING OUTER AND INNER SUFFERINGS AND THE AFFLICTIONS.

Furthermore, the dharmas altogether form two groups: *i*) beings (*sattva*), *ii*) things (*dharma*). We have already spoken about the bodhisattva's patience toward beings (chapter XXIV); here we will speak about patience toward things. There are two kinds of things: *i*) mental things (*cittadharma*), *ii*) extra-mental things (*acittadharma*). – Among the extra-mental things, some are inner *(ādhyātmika*) and others are outer (*bāhya*). Cold (*śīta*), heat (*uṣṇa*) wind (*anila*), rain (*varṣa*), etc., are outer; hunger (*kṣudh*), thirst (*pipāsa*), old age (*jarā*), sickness (*vyādhi*), death (*maraṇa*), etc., are inner: all the categories of this type are extra-mental. – Among the mental things, there are two types: *i*) anger (*krodha*, *vyāpāda*), sadness (*daurmanasya*), doubt (*saṃśaya*), etc.; *ii*) lust (*rāga*), pride (*abhimāna*), etc.: these two categories are mental things. Whether it is a question of mental things or extra-mental things, the bodhisattva endures them both without flinching; this is what is called *dharmakṣānti*.

[A. *Enduring outer sufferings*]. –

Question. – With regard to a being (*sattva*), anger or killing are sinful whereas compassion is meritorious; but cold, heat, wind, or rain derive neither benefit nor inconvenience [from our attitude toward them]. Then why endure them?

[168c] Answer. – 1) Although they derive no benefit or inconvenience [from our attitude], the very fact of experiencing annoyance or anger as a result of them is fatal to the bodhisattva's career; this is why it is necessary to endure them.

2) Moreover, in killing, the sin consists not in the very fact of killing a being but rather in the evil intention (*duṣṭacitta*) which is the cause of the killing. Why is that? To kill a being, provided that it is without a predetermined intention (*avyākṛtacitta*), does not constitute a sin, but to nourish benevolence for a being, even though this being derives no benefit from it, is very meritorious. This is why, even if cold, heat, wind or rain derive no benefit or inconvenience [from our attitude toward them], one commits a sin merely by having bad feelings toward them. Therefore they should be endured.

3) Finally, the bodhisattva knows that it is as a result of his previous faults (*pūrvāpatti*) that he has taken birth in this sorrowful place (*duḥkhavihāra*); h says to himself: "What I myself have done I must myself endure." Thanks to this reflection, he is able to endure [cold and the other outer sufferings].

(*praśna*) and answers (*vyākaraṇa*)." Then Mañjuśrī asked Vimalakīrti, saying: "We have all spoken in turn; now it is up to you to tell us how the bodhisattva enters into the teaching on nonduality." But Vimalakīrti remained silent and did not speak. Mañjuśrī congratulated him: "Good! Very good! By having neither sounds (*akṣara*) nor speech (*abhilāpa*), that is truly entering into the teaching on nonduality." (p. 551c).

[B. *Enduring inner sufferings*.] –

1) Moreover, the bodhisattva says to himself: "There are two kinds of fields (*kṣetra*), those that are pure (*viṣudda*), those that are impure (*aviśuddha*). The bodhisattva who has been born into an impure field and undergoes bitter suffering there, such as the torments of hunger or cold, makes the aspiration (*praṇidhāna*) [to possess] a pure field and says to himself: "When I will be Buddha, all these sufferings will not exist in my field; these sufferings, although they are impure, will be of benefit to me."

2) Moreover, the bodhisattva says to himself: "If the eight human situations (*aṣṭau lokadharmāḥ*)[348] cannot be avoided by the saints *(ārya*), how then could I avoid them? Therefore I must endure them."

3) Moreover, the bodhisattva who reflects knows that the human body is without power or weight, is prey to old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). Even though the celestial existence [to which he could aspire] is pure, free of old age and sickness, the bodhisattva hesitates to become attached to celestial bliss. [Actually, a god (*deva*)] is like a drunk man, unable to cultivate the merits of the Path (*mārgapuṇya*), of entering the monastic life (*pravraj*-) or of renunciation (*viraj*). Therefore it is in his human body that the bodhisattva is obliged to win merit and act for the benefit of beings.

4) Moreover, the bodhisattva says to himself: "I have taken on a body made of the four great elements (*mahābhūta*) and the five aggregates (*skandha*); thus inevitably I will experience all kinds of suffering. It is impossible that one can avoid suffering when one assumes a body; rich or poor, monastic (*pravrajita*) or lay (*gṛhasta*), foolish or wise, scholarly or ignorant, all cannot avoid it. The rich man experiences constant fear in guarding his wealth; he is like a fat sheep about to be led to the slaughterhouse; he is like a crow holding some meat in its beak with the other crows chasing it. The poor experience hunger and cold. The monk, despite the sufferings he undergoes in the present lifetime, will find happiness and will win the Path in the next lifetime. The lay person, despite the happiness he experiences in the present lifetime, will find suffering in the future lifetime. The fool, who is looking for happiness in the present lifetime, runs up against impermanence (*anityatā)* and then will find suffering. The wise person, who meditates on the sadness of impermanence, will later find happiness and will attain the Path. Thus all those who possess a body cannot avoid suffering. This is why the bodhisattva must cultivate patience.

5) Moreover, the bodhisattva says to himself: The entire universe is suffering: how then could I seek happiness?

6) Moreover, the bodhisattva says to himself: For innumerable cosmic [169a] periods (*aprameyakalpa*), I have ceaselessly undergone all the sufferings without getting any benefit; now that I am seeking buddhahood in the interests of beings, I should have great benefit in enduring this suffering. This is why he will patiently endure all outer and inner sufferings.

7) Finally, with a great mind, the bodhisattva has made the aspiration (*praṇidhāna*) to endure the sufferings of the *A pi* (*avīci*) hell and the *No li* (*niraya*) hell. How could he not endure the lesser sufferings [of the present]? If he does not withstand these petty sufferings, how will he withstand the great sufferings?

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[348] The *lokadharmas* are eight in number: gain (*lābdha*), loss (*alābha*), etc.; cf. Dīgha, III, p. 260; Aṅguttara, IV, p. 156 seq.; V, p. 53.

The enduring of these many outer inconveniences is called *dharmakṣānti*.

[C. *Enduring the afflictions*]. –

Question. – How are the inner mental sufferings endured?

Answer. – 1) The bodhisattva says to himself: although I have not yet obtained the Path nor cut through the bonds (*bandhana*), if I do not withstand these sufferings, I am not yet a bodhisattva. He also says: If I had obtained the Path and cut through all the fetters (*saṃyojana*), I would have nothing else to endure. Besides, hunger, thirst, cold and heat are Māra's outer army (*mārabāhyasenā);* the fetters (*saṃyojana*) and the afflictions (*kleśa*) are Māra's inner army (*mārādhyātmikasenā).* I must crush these two armies in order to attain buddhahood; if I do not succeed in that, the state of buddhahood will not be realized.

[*Padhānasutta*].[349]

It is said that when the Buddha was practicing the six years of austerity (*duṣkaracaryā),* king Māra came to see him and said: "Noble kṣatriya, of the thousand parts (*sahasrabhāga*) that are in you, only one is still alive. Get up! Return to your land; win merit by generous gifts and you will find the path of human and divine happiness in this and future lifetimes. It is impossible for you to increase this painful effort. If you do not listen to my fond advice (*ślakṣṇavāc*), if you persist in your mistake and do not get up, I will bring my great armies here and I will come to destroy you."[350]

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[349] Cf. the Padhānasutta of Suttanipāta, III, 2 (v. 425-449) designated above by the *Traité*, I, p. 341F under the name of Tsa tsang king (*Kṣudraka*). See the parallel texts there of the Suttanipāta, v. 436-449 and of the Lalitavistara, p. 262-263

[350] Cf. Suttanipāta, v. 426b-428; Lalita, p. 261.

Suttanipāta	Lalitavistara
Kiso tvam asi dubbaṇṇo;	*Kṛiśo vivarṇo dīnas tvaṃ,*
santike maraṇan tava.	*antilo maraṃaṃ tava.*
Sahassabhāgo maraṇassa,	*Sahasrabhāge maraṇaṃ,*
ekaṇso tava jīvitaṃ.	*ekabhāge cha jīvitam.*
Jīva bho! Jīvitaṃ seyyo;	
jīvaṃ puññāni kāhasi.	
Carato ca te brahmacariyaṃ	*Dadataḥ satataṃ dānaṃ*
agghhuttañ ca jāhato,	*agnihotraṃ ca juhvataḥ,*
pahūtaṃ cīyate puññaṃ;	*bhaviṣyati mahatpuṇyaṃ;*
kiṃ padhhānena kāhasi.	*kiṃ prahāṇe karihyasi.*

The Mppś comes closest to the version of the Lalita here.

The Bodhisattva answered: "Today I will destroy your inner armies that are so powerful, to say nothing of your outer armies." - Māra asked: "What are my inner armies?" The Bodhisattva replied:

Desire (*kāma*) is your first army (*senā*)
Sadness (*arati*) is the second,
Hunger and thirst (*kṣutpipāsa*) are the third army,
Greed (*tṛṣṇā)* is the fourth.

Laziness-torpor (*styānamiddha*) is the fifth army.
Fear (*bhaya*) is the sixth.
Doubt (*vicikitsā)* is the seventh army,
Anger (*krodha*) and hypocrisy (*mrakṣa*) are the eighth.

Cupidity (*labha*) and vainglory (*mithyāyaśas*) are the ninth,
Glorification of the self *(ātmotkāra*) and scorn of others (*parāvajñā)* are the tenth.
It is into those armies
That monastics (*pravajita*) are plunged.

By the power of my meditation and my wisdom
I will crush your armies.
Having attained Buddhahood
I will save all people.[351]

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The bodhisattva who has not yet crushed all these armies puts on the armor of patience (*kṣāntivarman*), grasps the sword of wisdom (*prajñākhaḍga*), takes the buckler of rapture (*dhyānaphalaka*) and arrests the arrows of the afflictions (*kleśeṣu*): this is called inner patience.

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351 See these stanzas above, *Traité*, I, p. 341-343F.

2) Moreover, the bodhisattva should exercise patience toward his own afflictions (*kleśa*) but he must not cut the bonds (*bandhana*). Why? Because if he cut these bonds, the loss would be very serious: he would fall into the arhat class [169b] and would be no different than someone who has lost their senses. This is why he stops his passions but does not completely cut them; by cultivating patience he does not follow his passions (*saṃyojana*).

Question. – How is he able to not follow his passions without having previously cut them?

Answer. – By correct reflection (*saṃyagmanasikāra*), while still having afflictions, he succeeds in not following them. By reflecting, he contemplates the empty impermanent nature of everything (*śūnyānityanimitta*) and, although the five desires (*pañcakāma*) are still subtly present in him, he no longer produces any bond (*bandhana*).

[*The corpulent sheep without fat*]. - A king had a prime minister (*mahāmātya*) whose faults he himself concealed so that they remained unknown. He said to him one day: "Go and find me a big sheep but that has no fat; if you don't find one, I will inflict punishment on you." The prime minister was learned: he chained up a big sheep, fed it with grass and grains; but three times each day, he frightened it with a wolf. Thus the sheep, in spite of all the food that it received, was big but had no fat. The minister brought the sheep and presented it to the king who commanded his people to kill it; it was big but had no fat. The king asked how that was done, and the minister gave him the reason we have just described. The bodhisattva acts in the same way: he contemplates (*samanupaśyati*) the wolf of impermanence (*anityatā*), suffering (*duḥkha*) and emptiness (*śūnya*) in such a way that the fat of the passions (*saṃyojanameda*) melts while the flesh of the qualities (*guṇamāṃsa*) becomes solid.

3) Moreover, an immense reward (*apramāṇavipāka*) is attached to the qualities (*guṇa*) and merits (*puṇya*) of the bodhisattva; this is why his mind is gentle (*mṛdu*) and tender (*taruṇa*), his fetters are slight and it is easy for him to cultivate patience. He will act in the manner of the royal lion (*siṃharāja*); when he roars in the forest and when people, on seeing him, prostrate with their face on the ground begging for mercy, the lion releases them and lets them go. The tiger (*vyāgra*) and the jackal (*śārdūla*), smaller animals, do not act in this way. Why? Because the royal lion, a noble animal, has the discretion of knowledge, whereas the tiger and the jackal, lowly animals, do not have it. If bad troops succeed in finding a good leader, they are safe, but if they encounter only a mediocre soldier, they are lost.

4) Moreover, by the power of his wisdom (*prajñā),* the bodhisattva knows that anger (*krodha*) has all kinds of defects and that patience has all kinds of qualities. This is why he is able to endure the fetters.

5) Moreover, by the power of knowledge, the bodhisattva knows how to cut the fetters; but in the interest of beings, he prefers to remain in the world for a long time [and retain his passions]; however, he knows that the fetters are enemies and that is why, while enduring them, he does not follow them. The bodhisattva curbs these hostile passions and, without allowing them to be unleashed, he practices virtue. When one has an enemy whom, for some reason or other, one does not want to kill, one imprisons him closely some place and one goes about one's own business.

6) Moreover, the bodhisattva who understands well the nature of dharmas (*dharmalakṣaṇa*) does not consider the fetters as bad and does not consider the qualities as good; this is why he does not hate the fetters and does not love the qualities. He practices patience with the power of this knowledge. Some stanzas say:

The bodhisattva who has cut through all evil
Will arrive at absolute cessation without residue.
His qualities and merits are immense
The action that he carries out is not ill-advised.

In his great wisdom, the bodhisattva
Does not destroy all the fetters.
This is why he understands the nature of dharmas:
[169c] Transmigration and nirvāṇa are but one and not two.

For these various reasons, without yet having obtained the Path, the bodhisattva endures all his afflictions. This is what is called *dharmakṣānti*.

7) Moreover, the bodhisattva knows that all the dharmas are of a single nature (*ekalakṣaṇa*), non-dual (*advaya*):[352]

a. All dharmas are intelligible (*vijñātalakṣaṇa*) and consequently "one". The eye consciousness (*cakṣurvijñāna*) understands color (*rūpa*), and so on up to the mental consciousness (*manovijñāna*) which understands dharmas. As a result of this characteristic of intelligibility, all dharmas are proclaimed "one".

b. All dharmas are knowable (*jñātalakṣaṇa*) and consequently "one". The *duḥkhe dharmajñāna* and the *duḥkhe 'nvayajñāna* cognize the truth of suffering (*duḥkhasatya*); the *samudaye dharmajñāna* and the *samudaye 'nvayajñāna* cognize the truth of the origin of suffering (*samudayasatya*); the *nirodha dharmajñāna* and the *nirodhe 'nvayajñāna* cognize the truth of the cessation of suffering (*nirodhasatya*); the *mārge dharmajñāna* and the *marge 'nvayajñāna* cognize the truth of the Path (*mārgasatya*).[353] Finally, excellent worldly knowledge (*kuhala laukikajñāna*) also cognizes suffering (*duḥkha*), its origin (*samudaya*), its destruction (*nirodha*), the path of its cessation (*mārga*), space *(ākāśa*) and cessation not due to knowledge (*apratisaṃkhyanirodha*). As a result of this nature of cognizability, all dharmas are proclaimed "one".

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[352] The identical and multiple characteristics of the dharmas will be studied in detail below, k. 18, p. 194b-195c.

[353] For these knowledges which precede the *laukikāgradharma* and whose subjects are the four noble Truths, cf. Saṃyutta, II, p. 58; Vibhaṅga, p. 293, 329; Kośa, VI, p. 179-185; Mahāvyut., no. 1217-1232.

c. All dharmas are capable of being object *(ālambhana*) and consequently "one". The visual consciousness (*cakṣurvijñāna*) and the things associated with it (*saṃprayuktakadharma*) are concerned with color (*rūpa*). In the same way, the auditory consciousness (*śrotrav*.), olfactory (*ghrāṇav*.), gustatory (*jihvav*.) and tactile (*kāyav*.) consciousnesses [are concerned with sound, smell, taste and the tangible] respectively. The mental consciousness (*manovijñāna*) and the things associated with it are concerned with the eye (*cakṣus*), color (*rūpa*) and the visual consciousness (*cakṣurvijñāna*) as well as all the others, including the mind (*manas*), dharmas and the mental consciousness (*manovijñāna*). As a result of this nature of objectivity, all dharmas are declared "one".

d. Moreover, some claim that all dharmas, taken separately, form a unity: One and one is two; three times one is three, and so on up to a thousand, ten thousand, etc. Everything reduces to unity; it is metaphorical (*prajñapti*) to speak of thousands and tens of thousands.

e. Finally, in all dharmas there is a characteristic that makes them to be declared "one"; they are one by means of this same characteristic. Every object (*sarvadravya*) is called 'dharma'; by means of this nature of 'dharma' it is one. [The patience consisting] of destroying any characteristic of multiplicity by means of innumerable categories of this type without, however, being attached to unity, is called *dharmakṣānti*.

8) Moreover, the bodhisattva sees everything as duality. What is duality? Duality is inner nature *(ādhyātmikanimitta*) and outer nature (*bāhyanimitta*). As a result of this inner nature and this outer nature, that which is inner is not outer, and that which is outer is not inner.

Moreover, all dharmas are dual by virtue of their nature of existence (*bhāva*) and their nature of nonexistence (*abhāva*). They are empty (*śūnya*) and non-empty (*aśūnya*), eternal (*nitya*) and transitory (*anitya*), personal *(ātman*) and non-personal *(anātman*), material (*rūpa*) and non-material *(ārūpya*), visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigh*a) and non-resistant (*apratigha*), impure (*sāsrava*) and pure (*anāsrava*), conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), mind (*hitta*) and non-mind (*acittaka*), of mental order (*caitta*) and of non-mental order (*acitta*), associated with mind (*cittasaṃprayukta*) and dissociated from mind (*cittaviprayukta*). [The patience that consists] of destroying uniqueness by means of innumerable categories of this type without, however, becoming attached to duality, is called *dharmakṣānti*.

9) Moreover, sometimes the bodhisattva sees all dharmas as triple. What is this triplicity? [All the dharmas] are lower (*avara*), middling (*madhya*) or higher (*agra*); good (*kuśala*), bad (*akuśala*) or indeterminate (*avyākṛta*); existent, non-existent, neither existent nor non-existent; to be abandoned by seeing the truths (*darśanaheya*), to be abandoned by meditation (*bhāvanāheya*), not to be abandoned (*aheya*); pertaining to the student (*śaikṣa*), pertaining to the teacher (*aśaikṣa*), pertaining to neither the student or the teacher (*naivaśaikṣanāśaikṣa*); involving retribution (*savipāka*), not involving retribution , involving neither retribution nor the absence of retribution. [The [170a] patience consisting] of destroying unity by means of innumerable ternary categories of this type without, however, being attached to multiplicity (*nānātva*) is called *dharmakṣānti*.

III. PATIENCE IN REGARD TO THE BUDDHADHARMA.

Moreover, although the bodhisattva has not yet obtained the pure Path (*anāsravamārga*) and has not cut through the fetters (*saṃyojana*), he is able to adhere to the pure holy Dharma (*anāsravāryadharma*) as well as the three seals of the Dharma (*trividhadharmamudrā).* First seal: "All conditionings are transitory" (*anityaḥ sarvasaṃskāraḥ);* second seal: "All dharmas are devoid of substantial self" (*anātmānaḥ sarvadharmaḥ*); third seal: "Nirvaṇa is reality" (*satyaṃ nirvāṇam*).[354] The saints *(ārya*) who have obtained the Path (*prāptamārga*) possess the knowledge of all that by themselves (*svataḥ);* but when the bodhisattva who has not obtained the Path believes in this teaching and adopts it, this is called *dharmakṣānti*.

Moreover, there are fourteen difficult questions which the Buddha did not answer (*caturdaśāvyākṛtavastu*): is the world eternal, is it not eternal, etc. [see above, *Traité,* I, p. 155F, 423F]: meditating on these questions without encountering obstacles *(āvaraṇa*) or losing the Middle Path (*madhyamā pratipad*), the ability to maintain such a position constitutes *dharmakṣānti*.

[*Cūḷamāluṅkyasutta*].[355]

A bhikṣu who was reflecting and meditating on these fourteen difficult questions had no success in penetrating them and became impatient. Taking his robe and his begging bowl, he went to the Buddha and said: "If the Buddha will explain these fourteen difficult questions for me and satisfy my mind, I will remain his disciple; if he does not succeed in explaining them to me, I will seek another path." The Buddha answered this fool (*mohapuruṣa*): "At the beginning, did you have an agreement with me that if I explained these fourteen difficult questions, you would be my disciple?" The bhikṣu said "No." The Buddha continued: "Fool! How can you say today that, if I do not explain that, you will not be my disciple? I preach the Dharma to save people stricken by old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*). These fourteen difficult questions are subject for debate (*vigrahasthāna*); they are of no use to the Dharma and are only futile proliferation (*prapañca*). Why ask me these questions? If I answered, you would not understand; at the time of death, you would have understood nothing and you would not be liberated from birth, old age, sickness and death. – A man has been struck by a poisoned arrow (*saviṣaśalya*); his relatives and his companions (*jñātiparivāra*) have called a physician (*bhiṣaj-*) to remove the arrow and apply an antidote. The wounded man says [to the physician]: "I will not let you take out the arrow until I know what is your clan (*gotra*), your name (*nāman*), your family *(jāti*), your village (*grāma*), your father and mother and your age *(āyus*); I want to know from which mountain the arrow came from, what kind of wood (*kāṇḍa*) and feathers, who made the arrow-head and what kind of iron; then I want to know if the bow (*dhanus*) is of mountain wood or animal horn; finally, I want to know where the antidote

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354 Cf. the three *dharmamudrā* of the *dharmoddānacatuṣṭaya* in Sūtrālaṃkāra, ed. Lévi, p. 149: *sarvasaṃkārā anityāḥ, sarvasaṃskārā duḥkhāḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*.

355 Cf. *Cūlamāluṅkyasutta* in Majjhima, I, p. 426-432 (tr. Chalmers, I, p. 304-307; Oldenberg, *Bouddha*, p. 311-312; Tchong a han, T 26, no. 221, k. 60, p. 804a-805c; Tsien yu king, T 94, p. 917b-918b.

As in Milinda, p. 144-145, the Buddha responded to Māluṅkyāputta by not answering him at all (*sthāpamīya vyākaraṇam*).

comes from and what is it name. After I have learned all these things, I will let you take out the arrow and apply the antidote." – The Buddha then asked the bhikṣu: "Will this man be able to know all these things and only after that let the arrow be removed?". – The bhikṣu answered: "The man will not succeed in knowing all that for, if he waited to know it all, he would be dead [before the operation]." The Buddha continued: "You are like him: the arrow of wrong views (*mithyadṛṣṭiśalya*) dipped in the poison of thirst (*tṛṣṇāviṣa*) has pierced your mind; I want to remove this arrow from you, my disciple; but you are unwilling to let me take it out, and you want to know if the world is eternal or non-eternal, finite or infinite, etc. You will not find what you are looking for, but you will lose the life of wisdom (*prajñājīvita*); you will die like an animal and fall into the shadows." Gradually the bhikṣu

[170b] understood the words of the Buddha deeply and later attain arhathood.

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Furthermore, the bodhisattva who wants to become omniscient (*sarvajñā)* should discuss about all the dharmas and understand their true nature; he will find no obstacle or impediment in the fourteen difficult questions; he knows that they are serious mental illnesses; to be able to get out of them, to be able to endure them constitutes *dharmakṣānti*.

Furthermore, the Buddhadharma is very profound (*gambhīra*), pure (*viśuddha*) and subtle (*sūkṣma*); it is expressed in innumerable sermons of all kinds. To adhere to it wholeheartedly without hesitation (*saṃśaya*) or regret (*vipratisāra*) constitutes *dharmakṣānti*. As the Buddha said, dharmas, although empty (*śūnya*), are neither cut (*samucchinna*) nor destroyed (*niruddha*). Arising from a series of causes and conditions (*hetupratyayasaṃtāna*), they are not eternal (*nitya*). Although the dharmas are impersonal (*anātman*), one does not escape from sin *(āpatti*) or merit (*puṇya*). The mind lasts for only an instant (*ekakṣaṇika*); material dharmas (*rūpidharma*), the senses (*indriya*), the intellect, perish ceaselessly; without lasting until the next moment (*pṛṣṭhakṣaṇa*), they arise and perish ever anew; nevertheless, one does not escape from the actions (*karman*) that are causes and conditions for innumerable lifetimes. Although the aggregates (*skandha*), the elements (*dhātu*) and the bases of consciousness *(āyatana*) [that make up beings] are empty (*śūnya*) and without self (*anātman*). beings wander in the five destinies (*pañcagat*i) and undergo transmigration. Such is the Buddhadharma, multiple (*nānāvidha*), profound (*gambhīra*) and subtle (*sūkṣma*); even though he has not yet attained buddhahood, [the bodhisattva] believes in it and adheres to it without hesitation or regret; that is what *dharmakṣānti* consists of.

Furthermore, whereas arhats and pratyekabuddhas, fearing transmigration, seek to enter nirvāṇa as soon as possible, the bodhisattva, not being a Buddha, seeks omniscience (*sarvajñāna*); out of compassion (*karuṇā)* for beings, he wants to understand, analyze, know the true nature of dharmas. The patience that he manifests to that end consitutes *dharmakṣānti*.

Question. – How does he see the true nature of dharmas?

Answer. – He sees that all the dharmas are without defects (*akhila*), indestructible (*abhedya*) and unchangeable (*avikāra*) and that that is their true nature.

Question. – Every argument (*vāda*) may be turned around, refuted and confounded. Why do you say that indestructibility is the true nature of dharmas?

Answer. – Because the dharmas are indestructible. In the Buddhadharma, every path of speech is surpassed, the functioning of the mind (*cittapravṛtti*) is stopped; eternally unborn (*anutpanna*) and unceasing (*aniruddha*), dharmas are like nirvāṇa. Why? If dharmas existed in their true nature, they could not be non-existing; if they did not exist after having been, they would be destroyed.

Furthermore, dharmas cannot be eternal (*nitya*). Why? If they were eternal, there would no longer be sin *(āpatti*) or merit (*puṇya*), killing (*vadha*) or giving of life, asceticism (*yoga*) or kind deeds (*hita*), bondage (*bandhana*) or freedom (*vimokṣa*): the world would be nirvāṇa. For all these reasons, dharmas cannot be eternal.

If dharmas were transitory (*anitya*), they would be annihilated (*ucchinna*) and there would be no sin or merit, no increase or decrease; virtues (*guṇa*), actions (*karman*), causes and conditions (*hetupratyaya*), results (*phala*) and retribution (*vipāka*) would disappear. For all these reasons, dharmas cannot be transitory.

Question. – You say that, according to the Buddhadharma, eternity (*śāśvata*) and impermanence (*uhcheda*) are equally unreal; but that is wrong.

[170c] Why? In the Buddhadharma, eternity is real and impermanence is also real. Cessation due to knowledge (*pratisaṃkhyānirodha*), cessation not due to knowledge (*apratipsaṃlhyānirodha*) and space *(ākāśa*) are eternal:[356] they are eternal because they are not born, they do not perdure and they do not perish. The five aggregates (*skandha*) are impermanent: they impermanent because they are born (*utpāda*), they perdure (*sthiti*) and they perish (*nirodha*). Then why do you say that eternity and impermanence are equally unreal?

Answer. – The saint *(ārya*) has two types of language (*abhilāpa*): *i*) an artificial language (*upāyābhilāpa*), *ii*) a true language (*samyagabhilāpa*). In the artificial language, he will speak of the eternal [principle] or the transitory [principle] according to whether the listener holds the individual (*pudgala*) to be a simple assemblage of causes and conditions (*hetupratyaya*) or a true being (*sattva*).

See what has been said with regard to "therapeutic viewpoint" (*prātipākṣika siddhānta*) [Cf. *Traité*, I, p. 27F seq., and especially p. 32F]. When the saint speaks of impermanence, he wants to uproot attachment to the pleasures of the threefold world: the Buddha wonders how to lead these beings to acquire renunciation of desire (*vairāgya*); this is why he speaks of impermanent dharmas. A stanza says:

By seeing the unborn dharma, one escapes from dharmas that are born;

[356] These are the three *asaṃskṛitas*; cf. Kośa, I, p. 8.

By seeing the unconditioned dharma, one escapes from conditioned dharmas.

Why is rebirth (*punarbhāva*) called the complex of causes and conditions (*hetupratyayasāmagrī*)? Non-eternal (*anitya*), non-independent (*asvatantra*), coming from causes and conditions (*hetupratyayāpekṣa*), it possesses a nature of old age, sickness and death (*jarāvyādhimaraṇalakṣaṇa*), a nature of deception *(vipralambhanalakṣaṇa*) and a nature of destruction (*avadāraṇalakṣaṇa*). This is called rebirth; it is a conditioned dharma (*saṃskṛtadhrma*). As was said in regard to the 'therapeutic point of view' [*Traité,* I, p. 36-38], eternity and impermanence are not real characteristics, for they are both defects.

To say that dharmas are both eternal and transitory is a foolish argument. Why? It is both denying the denial of non-existence and denying the existence of that which is not denied. If one denies both of these, what is the dharma of which one will still be able to say anything?

Question. – In the Buddhadharma, characterized by eternal emptiness (*śūnya*), there is neither existence (*bhāva*) nor non-existence (*abhāva*). Emptiness (*śūnya*) excludes existence, and the emptiness of emptiness (*śūnyaśūnyatā)* prevents non-existence; this adds up to the fact that there is neither existence nor non-existence. Why accuse that of being a foolish argument?

Answer. – The Buddhadharma in its true nature transcends every belief (*grāha*) and every opinion (*abhiniveśa*). By believing in dharmas that are neither existent nor non-existent, you are holding a foolish argument. To affirm both non-existence and not non-existence is a debatable and refutable thesis; it is a theoretical position (*cittotpādasthiti*) and an occasion for dispute (*vivādasthāna*). The Buddhadharma is not like that. Even though there are reasons for affirming non-existence and not non-existence, the Buddhadharma does not express an opinion (*abhiniveśa*) on this subject; as it dos not express an opinion, it cannot be refuted or confounded. The Buddhist position is the same [for the other difficult questions: [See Traitś, I, p. 155F, 423F]: are dharmas finite, infinite, both finite and infinite, neither finite nor infinite? Does the Tathāgata exist after death, does he not exist after death, does he exist and not exist after death, is it false that he exists and does not exist after death? Is the vital principle (*jīva*) the same thing as the body (*śarīra*), is the vital principle different from the body? – All of that is futile. [The bodhisattva] also considers as wrong all the theories relating to the sixty-two views (*dṛṣṭigata*).[357] He avoids them all; he believes in the pure unalterable nature (*viśuddhāvikāralakṣaṇa*) of the Buddhadharma; his mind is free of regret and functioning. This is what is called *dharmakṣānti*.

[171a] Furthermore, existence (*bhāva*) and non-existence (*abhāva*) are two extremes (*anta*). If one considers dharmas at the time of their arising (*utpāda*) and of their duration (*sthiti*), one has the view of existence (*bhāvadṛṣṭi*); if one considers dharmas at the time of their aging (*jarā)* and their cessation (*vibhaṅga*), one has the view of non-existence (*abhāvadṛṣṭi*). Beings of the threefold world (*traidhātukasattva*) are often attached (*abhiniviśante*) to these two views, but these two concepts are wrong

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[357] These are the 62 *dṛṣṭigata* the root of which is *satkāyadṛṣṭi*; detailed explanation in Brahmajālasutta, Dīgha, I, p. 40. – See also above, Traité, I, p. 423F.

and unreal. If existence really existed, there would be no non-existence. Why? To no longer be after having been (*bhūtvā abhāva*) is to undergo destruction (*ucchedapatana*; such a destruction is impossible (*ayukta*).

Furthermore, all dharmas are said to exist by reason of the complex of names and conventions (*nāmasaṃketasāmagrī*). This is why dharmas coming from the complex of names and conventions do not exist (*nopalabhyante*).

Question. – Although dharmas coming from names and conventions do not exist, the complex of names and conventions itself does exist!

Answer. – If there were no dharmas, for what would names and conventions be united? There are no names or conventions either.

Furthermore, if dharmas really existed, there would be no need for a mind (*citta*) or a consciousness (*vijñāna*) to cognize their existence. If a mind and a consciousness are needed to cognize their existence, they do not exist. Thus, the solidity (*khakkhaṭatva*) of earth (*pithivī*)[358] is cognized by the body organ (*kāyendriya*) and the body consciousness (*kāyavijñāna*); but if there were no body organ or body consciousness to cognize it, there would be no solidity.

Question. – Whether the body organ and the body consciousness cognize it or not, the earth is always characterized by solidity.

Answer. – One cognizes the existence of this solidity if one has already recognized its existence or has heard someone else speak about it; but if one did not know it beforehand or if one has not heard speak of it, there would be no solidity.

Furthermore, if the earth were always solid, it would never lose this characteristic. But, like solidified butter, wax or vegetable gum, earth can become liquid and lose its characteristic of solidity. It is the same for gold, silver, copper, iron, etc. The characteristic of water *(āpas*) is liquidity (*dravatva*) but, by the action of cold, it solidifies. Many things lose their characteristics in this manner.

Furthermore, the teachers of the Dharma (*upadeśācārya*) can trnasform existence into nothingness and nothingness into existence. [p. 920F, l. 10-11]. Saints *(ārya)* and great meditators *(dyāyin)* can change earth (*pṛthivī*) into water *(āpas*) and water into earth.[359] All these dharmas are transfomable as has been said in regard to the ten views as totality (*kṛtsnāyatana*).[360]

Furthermore, this view of existence (*bhāvadṛṣṭi)* arises from desire (*rāga*), hatred (*dveṣa*), delusion (*moha*), the bonds (*bandhana*) or disputes (*vivāda*). Now any position (*sthāna*) that gives rise to desire, hatred, etc., is foreign to the Buddhadharma. Why? Because the Buddhadharma, by its very nature, is good (*kuśala*) and pure (*śuddha*). Therefore [this view of existence] is false.

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[358] For the nature of the four great elements, earth, water, fire and wind, see Kośa, I, p. 22-23. The discussion started here will be resumed below, k. 18, p. 194c.

[359] For this power of transformation, see above, *Traité*, I, p. 383F, n. 1 and below, p. 731F.

[360] See Kośa, VIII, p. 214.

Furthermore, all dharmas are grouped into two categories: *i*) material dharmas (*rūpidharma*), and *ii*) non-material dharmas (*arūpidharma*), Material dharmas can be divided down to the subtle atom (*paramāṇu*) and endless dispersion, as we have seen in regard to the refutation of the gift given (*dehadrvaya*) in the chapter on Danāpāramitā [see above, p. 729F]. Non-material dharmas are not cognized by the five faculties. Therefore it is by means of considering the moment of birth-duration-destruction of the mind (*manasutpādasthitibhaṅgaparīkṣā*) that we know that the mind (*citta*) is composed of parts (*sabhāga*). Since it consists of parts, it is transitory (*anitya*); being transitory, it is empty (*śūnya*); being empty, it is nonexistent (*asat*). In the time of a finger-snap (*acchaṭāmātreṇa*), there are sixty moments (*kṣaṇa*);[361] in each *kṣaṇa*, the mind is born (*utpāda*) and ceases (*bhaṅga*); but as it arises in a series (*prabandhenotpādat*), we know that this is a mind of desire (*rāgacitta*), that, a mind of anger (*dveṣacitta*), or a mind of delusion (*mohacitta*), [171b] a mind of faith (*prasādacitta*), or a pure min*d* (*viśuddhacitta*) of wisdom (*prajñā)* or rapture (*dhyāna*). The ascetic considers the arising and cessation of the mind to be like a water torrent (*aghavāri*) or the flame of a lamp (*dīpajvāla*): this is called crossing the threshold of knowledge of emptiness (*śūnyatājñānadvārapraveśa*). Why? If the mind arises in one moment (*ekakṣaṇa*) and perishes in another moment (*anyakṣaṇa*), this mind would be eternal (*anitya*). Why is that? Because it would be escaping from destruction during a short instant. Now, if it escaped destruction even for a moment, it would be free of destruction forever. Besides, the Buddha said that the conditioned has three characteristics, birth, duration and destruction. If its arising lasted for *one* brief instant, it would be free of destruction and would not be a conditioned dharma (*saṃskṛtadharma*). If the arising, duration and cessation of the mind occupied

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361 The *kṣaṇa*, moment, is the shortest time. Buddhists of the Lesser Vehicle agree in saying that dharmas are *kṣaṇika*, momentary, but disagree on the meaning of this epithet. Pāli scholars and the Sarvāstivādin-Vaibhāṣikas, who accept the existence of the past and the future and who recognize in the *kṣaṇika* dharma two, three or four characteristics of the conditioned dharma (*saṃskṛtadharmalakṣaṇa*), see above, *Traité*, I, p. 36F, n. 2), are of the opinion that the dharma arises, perdures and perishes in the space of one *kṣaṇa* (cf. Visuddhimagga, p. 431, 473; Abhidhammaṭṭhasa[a]gha, tr. Aung, , *Compendium*, p. 25; P'i p'o cha, T 1545k. 39, p. 201b-c; Kośa, II, p. 222-226; Saṃghabhadra, T 1562, k. 13, p. 409b-c). – The Sautrāntikas who deny the past and the future and reject the characteristics of the conditioned dharma, birth, etc., (cf. Kośa, II, p. 226-230), see, in the *kṣaṇa,* "the nature of the thing which is to perish immediately [and spontaneously] after it has been born" (cf. Kośa, IV, p. 4; Tattvasaṃgraha, p. 142). – Following them, the Mādhyamikas and the Vijñānavādins reject the characteristics of the conditioned dharma; cf. Madh, vṛtti, p. 145-179; 545-547; Mppś, k. 1, p. 60b (*Traité*, I, p. 37F); Siddhi, p. 64-68. – See the Sarvāstivādin-Sautrāntika argument in L. de La Vallée-Poussin, *Note sur le "moment" des bouddhistes*, RO, VIII, 1931, p. 1-13; *Sarvāstivāda*, MCB, V, 1937, p. 151-158.

Scholars have tried to establish the relative duration of the *kṣaṇa* relative to the *tatkṣaṇa, lava, muhūrta*, etc. Cf. Divyāvadāna, p. 645; P'i p'o cha, T 1545, k. 136, p. 701b; Kośa, III, p. 179. "In the time that a strong man snaps his fingers" (*acchaṭāmātra* or *acchaṭāsaṃghātamātra*), the Mppś counts 60 *kṣaṇas* here; the Vibhaṣhā (T 1545, k. 136, p. 701b14) counts 64; the Kośa (III, p. 178), Saṃghabadra (T 1562, k. 32, p. 521c13-14) and the Madh. vṛtti (p. 547) count 65.

– The original phrase is known in the Madh vṛtti, p. 547: *balavatpuruṣācchaṭāmātreṇa pañcaṣhaṣṭiḥ kṣaṇā atīkrāmanti*. The expression *acchaṭā* or *acchaṭāsaṃghāta* (in Pāli, *accharā, accharāsaṃghāta*) indicates the gesture of snapping the fingers; it is found, e.g., in Aṅguttara, I, p. 10, 34, 38; Milinda, p. 102; Dīvya, p. 142, 555; Mahāvyut., np. 2802, 826.

[altogether] only a single moment, why does arising of necessity precede cessation? Could it not just as well follow it? Moreover, if the mind at first existed and then had birth, it would not depend on birth [to exist]. Why? Because the mind would be existent in advance. If birth existed before [the mind], this would be a birth where nothing was being born. Finally, birth and cessation are opposed to each other (*anyonayaviruddha*) by nature; if there is birth, there cannot be cessation; at the moment of cessation there cannot be arising; consequently, they do not exist at the same moment, or at different moments. Therefore there is no arising; if there is no arising, there is no duration or cessation; if there is no duration or cessation, there is no mental dharma (*caitasikadharma*); if there is no mental dharma, there is no dharma dissociated from the mind (*cittaviprayukta*); since conditioned dharmas (*saṃskāra*) , namely, material dharmas (*rūpidharma*) and non-material dharmas (*arūpidharma*) do not exist, unconditioned dharmas (*asaṃskṛta*) do not exist either. Why? Because it is due to conditioned dharmas that there are unconditioned dharmas; if there are no conditioned dharmas, there cannot be any unconditioned dharmas.

Furthermore, by considering the impermanence of *karman*, we understand the eternity of *akarman*. If this is so, we now see that *karman* is existence (*bhāva*) that *akarman* is non-existence (*abhāva*). Consequently an eternal dharma does not exist (*nopalabhyate*).

Furthermore, among the eternal dharmas of which the heretics (*tīrthika*) and the disciples of the Buddha speak, some are the same whereas others are different. The ones that are the same are space *(ākāśa*) and nirvāṇa. The heretics accept a soul *(ātman*), time (*kāla*), direction (*diś)*, the subtle atom (*paramāṇu*), darkness (*tamas*) and other categories of the same type, different [from those of the Buddhists].[362] Moreover, the disciples of the Buddha say that cessation not due to knowledge (*apratisaṃkhyānirodha*) is eternal; they also say that uncaused dharmas (*apratītyasamutpanna*) are eternal, whereas dharmas resulting from causes and conditions (*pratītyasamutpanna*) are transitory. In the Mahāyāna, permanence (*nityatā*), the nature of things (*dharmatā*), the true nature (*tathatā),* the summit of existence (*bhūtakoṭi*) and other [synonyms] of this type are called eternal dharmas, space *(ākāśa*) and nirvāṇa, as was said before in the chapter dedicated to the praise of the Bodhisattva (cf. *Traité*, I, p. 38F, 39F n. 1, 45F). In regard to the soul, time, direction and the subtle atom [of the heretics], see also what has been said above (above, p. 725F seq.). This is why we cannot speak of the existence of dharmas.

If dharmas are non-existent, they are of two categories: *i*) permanently non-existent, *ii*) non-existent following a cessation (*vibhaṅga*):

a. If, having previously existed they no longer exist now or, if presently existing, they will not exist later, there is cessation. If that is so. then there is no [171c] longer cause (*hetu*) or condition (*pratyaya*). If there is no longer any cause or condition, then anything can come from anything, or also, nothing comes from anything. And it is the same in the future. But if causes and conditions for sins *(āpatti)* and merits (*puṇya*) being suppressed, and if there is no longer any difference between the poor (*daridra*) and the rich (*dhanya*),

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[362] Here the Mppś is attacking the Vaiśeṣikas who accept the *ātman*, *kāla*, and *diś* among their nine substances and establish the existence of the *paramāṇu*; the mention of *tamas* refers probably to the Sāṃkhyas who make darkness one of the three *guṇas* of the Prakṛti.

between the noble (*praṇīta*) and the humble (*hīna*), then one ends up in the unfortunate destinies (*durgati*) and in the animal (*tiryagyoni*) realms.

b. If one claims [that the dharmas are] permanently non-existent, one misunderstands [the four noble Truths] of suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path to its cessation (*mārga*). If one suppresses the four Truths (*satya*), the Jewel of the Dharma (*dharmaratna*) no longer exists. If the Jewel of the Dharma no longer exists, the eightfold noble Path *(aṣṭāṅgāryamārga*) disappears. If the Jewel of the Dharma (*dharmaratna*) and the Jewel of the Saṃgha (*saṃgharatna*) disappear, there is no longer the Jewel of the Buddha (*buddharatna*). If that is so, the Three Jewels are destroyed. Besides, if all dharmas are really empty (*śūnya*), there would be no sin *(āpatti*) or merit (*puṇya*), no father or mother, no world or rituals, no good or evil; good and evil would be confounded with a multiple succession [of consequences]; everything would vanish, like visions in a dream (*svapnadarśana*). These are the faults to which one is exposed if one claims that [dharmas] are really non-existent. Who would believe that statement? If one claims that one sees [dharmas] to exist because of a mistake (*viparyāsa*), then, when one sees one person, perhaps one is seeing two or three persons? For, if dharmas are truly non-existent, by seeing them, one is committing a mistake. By not falling into views of existence and non-existence (*bhāvābhābadṛṣṭi*), one gains the middle Path (*madhyamā pratipad*), the true nature [of things].

How can one know the truth?

By complying with what has been identified (*jñāta*) and said (*ukta*) by the Buddhas and bodhisattvas of the past *(ātīta*) numerous as the sands of the Ganges (*gaṅgānadīvālukāsama*), with what will be identified and said by the Buddhas and bodhisattvas of the future (*anāgata*) numerous as the sands of the Ganges, with what is identified and said by the Buddhas and bodhisattvas of the present (*pratyutpanna*) numerous as the sands of the Ganges. If the mind of faith (*prasādacitta*) is great, one escapes from doubt (*saṃśaya*) and regret (*vipratisāra*); if the power of the faith (*prasādabala*) is great, one can grasp and adopt the Dharma: that is called *dharmakṣānti*.

Furthermore, by the power of rapture (*dhyānabala*) one hears speak of the true nature of the dharmas with a gentle (*mṛdu*), tender (*taruṇa*) and pure (*viśuddha*) mind, and one incorporates the Dharma into one's mind. By the adhesion of faith (*prasādhābhiniveśa*), the mind penetrates deeply in the absence of doubt and regret. Why is that? Doubt and regret are the bonds of the desire realm (*kāmadhātubandhana*); if they are heavy (*sthūla*) there is no access to this gentleness and tenderness of the mind (*mṛdutaruṇacittatā)* which is called *dharmakṣānti*.

Finally, by the power of wisdom (*prajñācitta*), one discovers in many ways that, in the face of all the dharmas, there is no dharma that can exist. Being able to endure and adopt this doctrine with no hesitation or regret constitutes *dharmakṣānti*.

The bodhisattva also says to himself: Under the virulent action of ignorance (*avidyaviṣa*), worldly people (*pṛthagjana*) attribute a contrary characteristic (*lakṣaṇa, nimitta*) to all the dharmas in particular: they take what is impermanent (*anitya*) to be permanent (*nitya*); that which is painful (*duḥkha*) to be happy (*sukh*a); that which is not a self (*anātman*) to be a self *(ātman*); that which is empty (*śūnya*) to be real (*satya*); that

which is non-existent (*asat*) to be existent (*sat*); that which is existent to be non-existent.[363] In this way, they attribute contrary characteristics to all kinds of dharmas. To obtain the noble true wisdom *(āryabhūtaprajñā),* to destroy the poison of ignorance (*avidyāviṣa*), to understand the true nature of dharmas (*dharmasatyasatyalakṣaṇa*), to acquire the wisdom of impermanence (*anitya*), suffering, emptiness (*śūnya*) and the non-self (*anātman*), [then] to reject it without being attached to it (*abhiniveśa*), and finally being able to endure such a doctrine, this is what is called *dharmakṣānti*. Finally, the bodhisattva considers all dharmas as eternally empty (*śūnya*) from the very beginning *(āditaḥ)* and also actually empty. To believe and accept this doctrine is *dharmakṣānti*.

Question. – [Believing] in original and eternal emptiness as well as actual emptiness is a wrong view (*mityādṛṣṭi*)! Why do you call that *dharmakṣānti*?

Answer. – If the bodhisattva had in mind the absolute emptiness (*atyantaśūnyatā)* of dharmas, by grasping at the nature (*nimittodgahaṇa*) and [172a] adhering to it in his mind (*chttābhiniveśa*), that would be a wrong view; but if he considers emptiness without subscribing to it or producing wrong view, that is *dharmakṣānti*.[364] A stanza says:

By nature, dharmas are eternally empty,

But the mind does not become attached to emptiness.

To support such a doctrine

Is the major characteristic of the Buddhist Path.

The bodhisattva crosses over the threshold of wisdom (*prajñādvāra*) in many ways. He considers the true nature of the dharmas; his mind experiences no pulling back or regret; he does not [blindly] follow the considerations [he has made] and they cause him no grief; he assures his own benefit (*svārtha*) and that of others (*parārtha*): this is what is called *dharmakṣānti*.

This *dharmakṣānti* is of three kinds. When he practices it in its pure form, the bodhisattva does not see the properties of patience, does not see himself, does not see those who are insulting him, does not play with the dharmas. Then this is pure *dharmakṣānti*. For this reason, the sūtra says (below, p. 865F) that "the bodhisattva who dwells in the virtue of wisdom must fulfill the virtue of patience by not swaying in the wind and not withdrawing" (*bodhisattvena prajñāpāramitāyāṃ sthitvā kusāntipāramitā paripūrayitavyā akṣobhaṇatāmupādāya*). What is this immobility (*akṣobhaṇatā)* and this absence of withdrawing (*avivartana*)? Not feeling hatred (*dveṣa, pratigha*), not speaking wicked words; physically, not doing evil; mentally, not having doubt. The bodhisattva who understands the true nature of the virtue of wisdom does not see dharmas, for his mind is without opinions (*abhiniveśa*) about them. When a man comes to insult

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363 For these mistakes (*viparyāsa*), cf. Aṅguttara, II, p. 52; Kośa, V, p. 21; Śikṣasamuccaya, p. 198.

364 For the correct way of taking emptiness, by using it without adhering to it, see below, k. 18, p. 193c.

him, torment him, poison him or strike him, he can endure it all. This is why he is said to dwell in the virtue of wisdom; he can fulfill the virtue of patience.

CHAPTER XXVI: EXERTION (p. 927F)

Sūtra: The bodhisattva must fulfill the virtue of exertion[365] by means of non-slackening of bodily and mental exertion (*vīryapmaramitā paripūrayitavyā kāyikacaitasikavīryāsraṃsanatām upādāya*).

Śhāstra: P'i li ye (vīrya), in the language of the Ts'in: exertion.

I. EXERTION, FOURTH VIRTUE.

Question. – Exertion is the root (*mūla*) of all good dharmas (*kuśaladharma*): it should be first; why is it here placed in fourth place?

Answer. – 1) Generosity (*dāna*). morality (*śīla*) and patience (*kṣānti*) always exist in the world (*loka*).

The householder, as a guiding principle, gratifies his guests (*atithi*) and examples of generosity are found even among animals. People give for various reasons: they give in view of the present lifetime (*ihajanman*), or in view of the future lifetime (*aparamajanman*), or in view of the Path (*mārga*). There is no need for exertion [to practice generosity].

Similarly in regard to morality. Seeing malefactors punished by the king or by laws, people themselves feel frightened and do not dare to violate [the rules of morality]. Also there are naturally good people (*prakṛtikuśala*) who do not commit sins. Some people, learning that the evil committed in the present lifetime finds its punishment in the future lifetime, feel fear and observe morality. Others, learning that it is possible by means of morality to escape from birth (*jāti*), old age (*jāra*), sickness (*vyādhi*) and death

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[365] The Lesser Vehicle heaps endless praises on the vigorous man, defined in these words: *sthāmavān vīryavān utsāhī dṛiudhaparākramo snikṣhipadhuraḥ kuśhaleṣhu dharmeṣhu*: cf. Dīgha, III, p. 237, 268, 285; Majjhima, I, p. 356,; II, p. 95, 128; Saṃyutta, V, p. 197, 225; Aṅguttara, I, p. 117, 244-246;; II, p. 250; III, p. 2, 11, 65, 152, 155; IV, p. 3, 110, 153, 234, 352-353, 357; V, p. 15. 24, 27-28, 90-91; Udāna, p. 36; Sūtrālaṃkāra, ed. Lévi, p. 15. The faculty of exertion (*vīryendriya*) is mentioned or defined in Dīgha, III, p. 239, 278; Saṃyutta, V, p.196 seq.; Dhammasaṅgaṇi. p. 11 (tr. Rh. D., p. 13); Vibhaṅga, p. 123; Nettipakaraṇa, P. 7, 15, 19. The opposite vice, laziness (*kausīdya*, Pāli: *kosajja*), is actively combatted: cf. Saṃyutta, V, p. 277-280; Aṅguttara, IV, p. 195; V, p.146 seq; Milinda, p. 351; Visuddhimagga, p. 132.

The Greater Vehicle distinguishes three types of exertion: *saṃnāhvīrya*, exertion to arm oneself; *prayogavīry*a, exertion to endeavor; *alīnam akṣobhyam asaṃtuṣṭivīrya*, exertion without timidity, withdrawal or satiation; or else, *saṃnahavīrya*, exertions in producing the great vow; *kuśaladharmasaṃgrāhakavīrya*, exertion to acquire spiritual benefits*; sattvārthakrtāyai vīrya*, exertion for the service of beings: cf. Dharmasaṃgraha, ch. CVIII; Sūtrālaṃkāra, ed. Lévi, p. 108, 114; Bodh. bhūmi, p. 200-201; Śikṣāsamuccaya, p. 51; Bodhicaryāvatāra and Pañjikā, chap. VII (tr. Lav., p. 70-83); Saṃgraha, p. 191-192; Siddhi, p. 622.

(*maraṇa*), take the vows at once and proclaim: “Starting from today onward, I will not kill (*prāṇātipāta*, etc.”

Is exertion needed to observe this morality?

[172b] Similarly with patience. Whether someone insults them, beats them or kills them, some people do not respond because they are afraid; others are quiet and do not respond because they are too weak, because they fear a punishment, because they follow the rules of honest people (*satpuruṣadharma*) or because they seek the path. There is no need for the virtue of exertion in order to endure all that.

But here, the bodhisattva who wishes to know the true nature of dharmas and to practice the virtue of wisdom must practice rapture (*dhyāna*), the rapture that is the gateway to true wisdom, Now, in order to practice rapture, diligence (*ūrjā),* exertion (*vīrya*) and one-pointedness (*ekacitta*) are necessary.

2) Furthermore, by means of generosity, morality and patience, great merit (*mahāpuṇya*), great peace (*yogakṣema*) and great joy (*prīti*) are obtained; great renown and the fulfillment of all one’s wishes are obtained. Having appreciated the flavor of these benefits, the bodhisattva now wishes to progress and obtain rapture and wisdom. Thus, when digging a well and finding dampness and mud, one increases one’s efforts with the firm hope of finding water. Or, while trying to produce fire by friction, when smoke appears, one increases the friction in the firm hope of having fire.

Commonly there are two gateways (*dvāra*) for arriving at buddhahood, namely, merit (*puṇya*) and wisdom (*prajñā*). The practice of generosity, morality and patience is the *puṇyadvāra*; the understanding of the true nature of dharmas, or the great virtue of wisdom, is the *prajñādvāra*. The bodhisattva who enters by the *puṇyadvāra* and avoids all the sins *(āpatti*) realizes all his aspirations (*praṇidhāna*). If he does not realize his aspirations because his faults *(āpatti*) and defilements (*mala*) counteract them, he enters into the *prajñādvāra*; then he has no distaste (*nirveda*) for saṃsāra or attraction (*rati*) for nirvāṇa, for both are but one thing. Now he wants to produce the great virtue of wisdom which depends on rapture (*dhyāna*); *dhyāna* [in turn] requires great exertion of effort (*mahāvīryabala*). Why? Because, if the mind is distracted (*vikṣipta*), it cannot see the true nature of dharmas. Thus, a lamp burning in the full wind cannot light up anything; but if the lamp is placed in a closed room, it will give off plenty of light. Rapture (*dhyāna*) and wisdom (*prajñā*) cannot be carried on by meritorious actions (*puṇya*), and cannot be obtained by means of gross considerations (*sthūladarśana*). In order to attain them, bodily and mental effort (*kāyikacaitasikābhoga*) and unrelaxing eagerness (*asraṃsama*) are needed. Thus the Buddha said: ”May my blood, flesh, fat and marrow dry up, may I be reduced to skin, bone and tendons, but never will I abandon exertion.”[366] This is how one acquires rapture and wisdom; when one has these two, one possesses

[366] A stock phrase found in several sūtras: Majjhima, I, p. 481; Aṅguttara, I, p. 50; Tsa a han, T 99, no. 348, k. 14, p. 98a21: *Kāmaṃ taco ca nahāru ca aṭṭhī avasissatu, sarīre upasussatumaṃsalohitaṃ, yan taṃ purisatthāmena purisaviriyrna purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti*: “May my skin, nerves and bones alone remain (later variant: *avasussatu*: dry up), may the flesh and blood of my body dry up; as long as I have not obtained that which can be obtained by man’s courage, by man’s exertion and decisiveness, my exertion will persist.”

all. That is why exertion is in the fourth place; it is the root of rapture and true wisdom. In the first three virtues [generosity, morality and patience], there is indeed some exertion, but so little that we do not speak of it.

Question. – Some say that only by practicing generosity, morality and patience can one acquire great merit (*mahāpuṇya*), and that one's aspirations (*praṇidhāna*) are realized by the power of these merits; as for rapture and wisdom, they will come by themselves (*svataḥ)* [without the help of exertion]. Then what use is the virtue of exertion?

Answer. – Buddhahood is profound (*gambhīra*) and difficult (*durlabha*) to [172c] attain. Even if one has generosity, morality and wisdom, it is still necessary to have profound rapture, true wisdom, as well as the innumerable attributes of the Buddhas (*apramāṇabuddhadharma*). If one does not practice exertion, one does not produce rapture; if rapture is not produced, it is not possible to be reborn in the Brahmādevarāja heaven and, *a fortiori*, to aspire to Buddhahood.

Thus,[367] the vaiśya *Min ta* (Meṇḍaka) who wanted to get innumerable precious substances (*ratnadravya*) obtained everything at will.[368] King *Ting cheng* (Mūrdhaja) reigned over the four continents (*cāturdvīpaka*); the heavens rained down [on him] the seven jewels (*saptaratna*) and the things he needed; Śakra devānām indra shared his seat with him and made him sit [beside him]; nevertheless, despite all his wealth, he was unable to obtain the Path.[369] The bhikṣu *Lo p'in tchou* (Losaka-tiṣya), although he was an

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A similar sermon was given by Śākyamuni immediately before the enlightenment, as soon as he took his seat of Bodhi. See above, *Traité*, I, p. 228F, n. 1.

[367] The examples that follow lead to two theses: Thanks to merits, one can attain the realization of all one's wishes; but if exertion is lacking, one does not attain the Path: this was the case for Meṇḍaka and king Mūrdhaja. On the other hand, one could have the fruits of the path and even arhathood while being seen to refuse the most legitimate desires: his was the case for Losaka-tisya.

[368] Meṇḍaka was a rich householder, native of the city of Bhadaṃkara (Pāli, Bhaddiyanagara) in Bengal. When the Buddha visited the city, Meṇḍaka gave him and the saªgha shelter and, having heard his sermons, he obtained the fruit of *srotaāpanna*. The story of this conversion is told in detail in the Vinayas: Pāli Vinaya, I, p. 240-245 (tr. Rh. D.-Oldenderg, II, p. 121-129); Wou fen liu, T 1421, k. 22, p. 150b; Sseu fen liu, T 1428, k. 42, p. 872b; Che song liu, T 1435, k. 26, p. 191a seq.; Divyāvadāna, p. 123-130. As a result of the merits of their previous lives, Meṇḍaka, his wife Candapadumā, his son Dhanañjaya, his grand-daughter Sumandevī and his slave Puṇṇaka possessed great miraculous powers which are described in the previously cited sources and in yet other texts: Vinaya, I, p. 240: - "When he had bathed his head and swept out his granary, he was able to sit outside and refill the granary by making showers of grain fall from the sky." - Dhammapadaṭṭha, III, p. 372: "One day this merchant wanted to prove the power of his merit; he had his twelve hundred and fifty granaries cleaned, bathed his head, sat at the door of each of the granaries and looked up into the sky; at once these granaries were filled with red rice of the type described above." – Visuddhimagga, p. 383: "When the merchant had washed his head, he looked up into the sky and his twelve thousand five hundred granaries became full of red rice coming from above." – Divyāvadāna, p. 123: " When he looked at his treasuries and his empty granaries, they became filled in the wink of an eye."

[369] Māndhātar, surnamed Mūrdhaja because he was born from a bump on his father's head, reigned in the western kingdom and successively conquered those of the south, the east and the north. He possessed the seven jewels of a cakravartin king and, when he closed his left hand and touched it with his right hand, the sky rained down a shower

arhat, begged for his food for seven days without receiving anything and returned with empty bowl (*dhautapātrena*); then he burned his own body in the fire of rapture (*dhyānatejas*) and attained parinirvāṇa.[370]

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of the seven kinds of jewels, which accumulated up to the height of his knees. He went to visit the world of the gods and reigned first over the heaven of the CaturmahārāÁikas. From there, he went to the heaven of the Trāyastriṃśa gods: Śakra took him by the hand and made him sit beside him. Māndhatar then sought to take over Śakra's throne, but he was sent back at once to earth where he died of sickness.

Māndhatar is often mentioned in Indian texts, Buddhist as well as brahmanical. The major sources are:

Pāli: Jātaka (no. 258), II, p. 311-34; Sumaṅgala, II, p. 481-482;Papañca, I, I, p. 225-226; Dhammapadaṭṭha, III, p. 240.

Sanskrit: Buddhacarita, I, 10; X, 31; XI, 13; Mahāvastu, I, p. 348; Divyāvadāna, p. 210-226; Avadānakalpalatā (no. 4), I, p. 122-153; Mahābhārata and Rāmāyaṇa, references in Hopkins, *Epic Mythology*, p. 139.

Tibetan: Dulwa, in Schiefner-Ralston, *Tibetan Tales*, p. 1-20.

Chinese: Tchong a han, T 26 (no. 60), k. 11, p. 494b-496a; Ting cheng wang kou king, T 39, p. 822b-824a; Wen t'o kie wang king, T 40, p. 824a-825a; Lieou tou tsi king, T 152 (no. 40), k. 4, p. 21c-22b (tr. Chavannes, *Contes*, I, p. 137-142); Ting cheng wang yin yuan king, T 165, p. 393 seq.; Hien yu king, T 202 (no. 64), k. 13, p. 439b-440c (tr. Chavannes, *Contes*, IV, p. 107-108; cf. Schmidt, *Der Weise und der Thor*, p. 369-377); Tch'ou yao king, T 212, k. 4, P. 631c seq.; Ken pen chouo... yao tche, T 1448, k. 11, p. 51c; k. 12, p. 56b; Ken chouo... p'o senf che, T 1450, k. 1, p. 100c; Tsang so che louen, T 1645, k. 1, p. 231a; Tch'eng che louen, T 1646, k. 5, p. 277c.

Iconography: Sivaramamurti, *Amarāvatī*, p. 222-224, pl. 33 (1); Longhurst, *Nāgārjunakoṇḍa*, p. 47-48, pl. 43; Foucher, *Buddh. Art*, p. 225-230 (south-west corner of Borobudur).

[370] The Mppś will return to this individual later (k. 30, p. 278c): The bhikṣu *Lo p'in tcheou* (Loska-tiṣya), a disciple of Śariputra, observed morality, and exertion, and begged for his food. For six days, he was unable to get anything. On the seventh day, he had not much longer to live. One of his colleagues begged for food for him and gave it to him, but a bird stole it immediately. Then Śāriputra said to Maudgalyāyana: "You have great miraculous power; watch over his food so that he can get it." Maudgalyāyana took some food and went to offer it to Losaka-tiṣya; but as soon as the latter wanted to put it into his mouth, it changed into mud. In turn, Śāriputra begged food for him; but when he gave it to him, Losaka-tiṣya's mouth closed up by itself. Finally, the Buddha came, took the food and offered it to him; this time, thanks to the immensity of the Buddha's merits, Losaka-tiṣya was able to take the food. When he had eaten it, he experienced great joy and redoubled his faith and reverence. Then the Buddha said to him: "All conditioned dharmas (*saṃskṛtadharma*) are suffering", and preached the four truths to him. Immediately the bhikṣu's impurities were destroyed (*kṣīṇāsrava*) and his mind was liberated (*suvimuktacitta*): he obtained arhathood.

The story of Losaka is unknown to other sources, but, with some modifications, it has passed into the Pāli Jātaka, no. 41, I, p. 234-236: After an unhappy childhood, at the age of seven, Losaka was ordained by Śāriputra. But his alms-tours were not fruitful and he received hardly enough to sustain him. When he became an arhat and his life was almost at an end, Śāriputra wanted to give him a proper meal; he went to Śrāvastī to beg, but nobody paid any attention to him. Śāriputra took Losaka to the monastery, begged food for him and sent it to him by way of messengers, but the latter ate the food themselves. Śāriputra then went himself to the king's palace, received a bowl filled with the four sweets (*pattapūra catumadhura*) and brought it himself to Losaka. He asked Losaka to eat this food at once, saying: "Venerable Tissa, I will stay by you and hold this bowl in my hand; you must sit down and eat,

This is how we know that only by the power of merits (*puṇyabala*) does one realize the Path and that, if one wishes to attain buddhahood, it is necessary to show great exertion.

II. THE BENEFITS OF EXERTION.

Question. – What are the benefits (*anuśaṃsa*) of exertion, benefits that the bodhisattva will investigate diligently and without slackening?

Answer. – All the virtues and all the benefits of the Path, in the present lifetime and in future lifetimes, come from exertion.

Moreover, if a person who wants to save himself already gives evidence of his eagerness and exertion, what can be said about the bodhisattva who has taken the vow to save all beings? The stanzas of praise dedicated to exertion (*vīryastutigāthā*) say:

The person who does not spare their life,
Whose wisdom and mind are firm (*niyata*),
Who practices exertion according to the Dharma,
Will easily find what he is looking for.

The workman who expends his efforts
Gathers an abundant harvest,
The traveler on a long journey who takes care
Necessarily reaches his goal.

Whether one obtains rebirth among the gods
Or whether one reaches nirvāṇa,
The cause of all that
Is the power of exertion.

It is not due to a deity (*deva*) or to luck (*ahetuka*)

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for if I don't hold the bowl, I am afraid that something will happen." Losaka then ate a substantial meal, but he died the same day and entered parinirvāṇa.

But to individual action that these benefits are due.
What man is there who, knowing this
Would not make personal efforts?

The threefold world is on fire and is burning
Like a great flame.[371]
The wise and decisive man
Can manage to escape from it.

This is why the Buddha taught
Right exertion to Ānanda.
Thus, avoiding laziness (*kausīdya*)
One arrives directly at Buddhahood.

By digging the earth with persistent effort
One reaches the spring;
It is the same with exertion:
If one does not seek, one does not find.

The person who practices the Dharma of the Path
With relentless exertion
[173a]Will inevitably attain immense fruit;
His reward will not be lacking.

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[371] Cf. Saṃyutta, I, p. 133:

Sabbo ādipito loko, sabbo loko pahhūpito,
sabbo pajjalito loko, sabbo loko pakampito.

The same stanza in hybrid Sanskrit, occurs in Mahāvastu, I, p. 33:

Sarvaṃ ādīnavaṃ lokaṃ, sarvaṃ lokaṃ ādīpitaṃ,
sarvaṃ prajvalitaṃ lokaṃ, sarvalokaṃ prakampitaṃ.

For the idea of the world on fire, see also Pāli Vinaya, I, p. 34; Buddhavaṃsa, II, 12, p. 7.

Moreover, exertion is the root (*mūla*) of all the good dharmas (*kuśaladharma*); it can give rise to all the good dharmas, including supreme perfect enlightenment (*anuttarasamyaksaṃbodhi*), not to speak of the lesser benefits. In the Abhidharma, it is said that all the good dharmas, including supreme perfect enlightenment, come from exertion and conscientiousness (*apramāda*).

Moreover, exertion calls forth the blessings (*puṇya*) of the present lifetime in the way the rain (*varṣa*) which, moistening the seeds (*bīja*), causes them to germinate. Even though one has the previous causes and conditions for [present] blessings, they will not be realized if exertion is absent; if in this way one obtains no benefits (*artha*) in the present lifetime, how would one attain buddhahood?

Moreover, the great bodhisattvas who commit themselves to beings undergo all the sufferings, including those of the Avīci hell (*niraya*). Their minds know no laziness, and that is exertion.

Moreover, no business can be realized if exertion is absent. Just as, in order to swallow some medicine, it is essential to take *Pa teou* (Croton tiglium) because without this *Pa teou*, one does not have the strength to swallow the medicine, so the foundations of mindfulness (*smṛtyupasthāna*), the bases of miraculous powers (*ṛddhipāda*), the faculties (*indriya*), the powers (*bala*), the factors of enlightenment (*bodhyaṅga*) and the Path (*mārga*) depend necessarily on exertion[372] and, if the latter is absent, all matters are unworkable. Morality (*śīla*) occurs only in the eightfold Path (*aṣṭāṅgamārga*) and not elsewhere; faith (*prasāda, śraddhā)* occurs only in the faculties (*indriya*) and the powers (*bala*) and not elsewhere; but exertion is not absent anywhere. Although it adds up all the dharmas [of the Path], it also makes up a separate category; it is like the "residue" of ignorance (*avidyānuśaya*) that occurs in all the latent defilements (*anuśaya*), but which separately forms independent ignorance *(āveṇikī avidyā).*[373]

III. PROGRESS IN EXERTION.

Question. – The bodhisattva wishes to acquire all the attributes of the Buddha, save all beings, destroy the afflictions (*kleśa*); he obtains everything he wishes. Then why increase his exertion in order to become Buddha; for if a small fire cannot burn a large forest, the fire, the power of which is increased, is able to burn everything.

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[372] *Vīrya* appears in the various categories of *bodhipākṣikadharma*: it is an essential element in the four *smṛtyupasthānas* and the four *samyakprahānas* (Kośa, VI, p. 283); it is the third *ṛddhipāda* (Mahāvyut,, no, 969); i*ndriya* no. 2 or *vīryendriya* (ibid., no. 978); *bala* no. 3 or *vīryabala* (ibid., no. 984); *bodhyaṅga* no. 3 or *vīryasaṃbodhyaṅga* (ibid.,no. 991); *mārgaṅga* no. 6 under the name of *samyagvyāyāma* (ibid., no. 1002). – The list of the 37 *bodhipākṣikas* is found in Dīgha, II, p. 120; Cullaniddesa, p. 263; Vinaya, III, p. 93; Paṭisambhidā, II, p. 166; Divya, p. 208; detailed study in Kośa, VI, p. 281.

[373] *Āveṇikī avidyā* is the independent ignorance that does not accompany the other *anuśayas, rāga*, etc.: cf. Kośa, III, p. 84; V, p. 31; Saṃgraha, p. 17, 21; Siddhi, p. 276-277.

Answer. – From the time of his first resolution (*prathamacittotpāda*), the bodhisattva has made the vow (*praṇidhāna*) to lead all beings to bliss *(ānanda*); he sacrifices his life ceaselessly for the entire world, since those who spare their lives cannot realize the good dharmas. This is why he increases his exertion.

Moreover, for many reasons, the bodhisattva criticizes laziness (*kausīdya*) and is joyfully attached to exertion. Laziness is a black cloud that hides clear wisdom; it engulfs the qualities (*guṇa*) and cultivates evil (*akuśala*). The lazy person at first feels a little joy, but later suffers greatly. Laziness is like poisoned food (*viṣāhāra*) which at the beginning gives off a pleasant perfume but kills the person in the long run. Laziness burns all the qualities like a great fire that ravages the entire jungle. The lazy person loses all their qualities; it is as if he underwent looting and had nothing left. Some stanzas say:

[173b] He does not get what he should get,

He loses what he has gotten.

He despises himself

And beings do not esteem him.

Always plunged in darkness (*tamas*),

He has no importance (*anubhāva*) at all.

Honor, nobility, knowledge and wisdom:

All of that is lost.

Hearing about the excellent dharmas of the Path,

He cannot profit from them himself.

All these faults

Come from laziness (*kausīdya*).

Although he hears speak of progress (*vardhana*)

He does not succeed in rousing himself.

All these faults

Come from laziness.

He does not put any order into his actions

And does not enter into the Dharma of the Path:
All these faults
Come from laziness.

Rejected by people of great learning,
Kept out of the way by people of middle rank,
Submerged among the humble and the foolish,
He is like a pig that is pleased with the mud.

If [the lazy person] is a man of the world,
He loses the threefold advantage (*trivarga*) of the lay life:
Sense pleasures (*kāma),* wealth (*artha*)
And virtue (*guṇa)* disappear at the same time.

If he has gone forth (*pravrajita*) as a monk.
He does not realize the twofold advantage of the religious life:
Rebirth among the gods and nirvāṇa.
For both,[374] renown is lost.

If one wishes to know the cause
Of all this ruin,
[One should know] that, among all the enemies,
None is greater than laziness;
For all the punishments [that it brings along],
Laziness should be avoided.

The two bhikṣus *Ma* (Aśvaka) and *Tsing* (Punarvasuka)[375],

[374] I.e., for the lay person as well as for the monastic.

Fell into the evil destinies because of their laziness.

Although they had seen the Buddha and heard his Dharma

They could not escape [from punishment].

It is by considering the punishments reserved for laziness thus in many ways that exertion progresses.

The benefits of exertion must also be considered. In this life as in the next, the benefits of the Buddhist Path (*buddhamārga*) and nirvāṇa all result from exertion.

Moreover, knowing that all dharmas are empty (*śūnya*) and nonexistent (*asat*), the bodhisattva refrains from attaining (*sakṣātkṛi*) nirvāṇa but collects all the good dharmas (*kuśaladharma*) for compassion (*karuṇā)* for beings: this is the power of the virtue of exertion.

Moreover, being unique and peerless, the bodhisattva, thanks to his exertion and his merits, is able to destroy Māra's army (*mārasenā)* and thus reach buddhahood. Once having become Buddha, he know that all the dharmas are of a single characteristic (*ekalakṣaṇa*), free of marks (*animitta*) and truly empty (*śūnya*); he teaches these dharmas to beings by all kinds of speech (*nānāvidhanāmasaṃketa*) and all kinds of skilful means (*nānāvidhopāya*); he saves [173c] beings from the sufferings of birth (*jāti*), old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*). When he is on the point of entering nirvāṇa, he entrusts the "body of the dharma" (*dharmakāya*) to the bodhisattva-mahāsattva *Mi lö* (Maitreya), to *Kia chö* (Kāśyapa, to *A nan*

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375 The character *tsing* (7 and 2), signifying a well, serves also to designate the constellation of Punarvasu; cf. Rosenberg, *Vocabulary*, p. 18c; Mahāvyutpatti, no, 3101; *Traité*, I, p. 476F. *Ma Tsing* here signifies two bhikṣus, known in Sanskrit, by the name of *Aśvapunarvasukau* (Pāli, *Assajipunabbasukā).* They had five hundred disciples and were part of the much-disparaged group of Ṣaḍvargiyas (Samanatapāsādikā, p. 579, 614; Papañca, III, p. 186). They lived at Kiṭāgiri, a village situated on the road from Benares to Śrāvastī. They indulged in various condemnable practices: they grew flowers, made bouquets and garlands of them and sent them to women and girls in the neighborhood to enter into relationships with them; they violated the precept forbidding meals at improper times; they used perfumes, were present at and participated in spectacles. – See:

1) The *Kiṭāgirisutta*: Majjhima, I, p. 473-481 (tr. Chalmers, I, p. 334-339); Tchong a han, T 26 (no. 195), k. 51, p. 749c-752c.

2) The *13th Saṅghādesesa*: Pāli Vinaya, III, p. 178-185, tr. Horner, I, p. 314-327); Wou fen liu, T 1421, k. 3, p. 21c; Mo ho seng k'i liu, T 1425, k. 7, p. 287b; Sseu fen liu, T 1428, k. 5, p. 596c; Che song liu, T 1435, k. 4, p. 26b; k. 40, p. 290a; Ken pen chouo... p'i nai ye, T 1442, k. 15, p. 705a; Chan kien liu, T 1462, k. 14, p. 770a; Pi nai ye, T 1464, k. 5, p. 873c.

3) The *Kammakhaṇḍa*: Pāli Vinaya, II, p. 9-15 (Tr. Rh. D.-Oldenberg, II, p. 347-354; Gilgit Manuscript, III, 3 (*Pāṇḍulohitakavastu*), p. 15-19; Mo ho seng k'i liu, T 1426, k. 16, p. 356b; Ken pen chouo... yao che, T 1448, k. 9, p. 41a; P'i ni mou king, T 1453, k. 4, p. 822c; Pi ani ye, T 1464, k. 2, p. 857c-858a; Fa tche louen, T 1544, k. 1, p. 919a; Tchong a han, T 26, k. 8, p. 472a; Ta pao tsi king, T 310, k. 2, p. 11b; Dhammapadaṭṭha, II, p. 108-110 (tr. Burlingame. *Legends*, II, p. 165).

(Ānanda). etc.,[376] then he enters into the diamond concentration (*vajropamasamādhi*) and breaks the bones of his body into pieces the size of mustard seed (*sarṣapa*). Thus, he never abandons the power of exertion in order to save beings.

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[376] By "body of the Dharma", here we should understand the body of the scriptures. The Mppś seems to accept a twofold compilation of the Buddhist scriptures immediately after the Buddha's death: the Hīnayāna texts were recited by the śrāvakas at the council of Rājagṛha presided over by Mahākāśyapa (cf. *Traité*, I, p. 88-106F); the Mahāyāna sūtras were compiled by an assembly of bodhisattvas assisted by Ānanda. Is it to be concluded that these bodhisattvas actually existed and that Maitreya especially was an historic individual? This is the opinion of certain historians such as H. Ui, *Maitreya as an Historical Personage*, Mélanges Lanman, 1928, p. 95-102; ZII, 1928, p. 215; G. Tucci, *Some aspects of the doctrines of Miatreya[nātha] and Āsaṅga*, 1930. Actually, the compiling of the Mahāyānasūtras seems to be pure fiction invented entirely with a sectarian goal by adepts of the Mahāyāna.

When the Mahāyānasūtras began to spread in the Buddhist communities at the beginning of our era, some śrāvakas rejected them as apocryphal. Then, to establish their authenticity, the Mahāyānists had recourse to all kinds of arguments.

Some are of purely speculative and subjective order. Even more than those of the Hīnayānists, the Mahāyāna doctrines are in harmony with the dharmatā, constituting the true path of salvation and the only vehicle of nirvāṇa; they are thus the authentic words of the Buddha (for this line of reasoning, see *Traité*, I, p. 80-82F, note). – Besides, continue the Mahāyānists, the main doctrines of the Mahāyāna are contained as a seed in the Hīnayāna sūtras and schools: the *dharmanairātmya* is already taught in the Saṃyuttanikāya, II, p. 17, III, p. 142 (Madh. avatāra, p. 22); the doctrine of the multiple teaching of the master, in conformity with current ideas (*lokānuvartana*) is already proposed by the Pūrvaśaila Hīnayānists (Madh. avatāra, p. 134); the Pūrvaśilas had the Prajñāpāramitāsūtra written in Prakrit, and the Mahāvastu, of Hīnayāna origin, already taught the stages in the career of the bodhisattva and the practice of the pāramitās (Grub mthaḥ of Mañjughoṣa in Wassilieff, *Buddhismus*, p. 264): the theory of the Ālayavijñāna, the central piece of the Idealist school, was already proposed in the Ekottarāgama, the āgamas of the Mahāsāṃghika and the Mahīśāsaka, and in the sūtras of the Ceylon school of the Tāmraparṇīya (Saṃgraha, p. 26-28; Karmasiddhiprakaraṇa, p. 106; Siddhi, p. 178-182). It may be assumed further that all the doctrines of the Greater Vehicle were explained in the innumerable sūtras, which have now disappeared, of the Lesser Vehicle (Karmasiddhiprakaraṇa, p. 108).

As these subjective arguments seemed too weak, the Mahāyānists had recourse to historical fictions in order to establish their scriptures.

a. The Māhayāna sūtras, they said, are as old as those of the Hīnayāna for the two vehicles co-exist: *samapravṛttheḥ* (Sūtrālaṃkāra, I, 7, ed. Lévi, p. 3; Siddhi, p. 177). Immediately after his enlightenment, the Buddha preached the Greater Vehicle to the deities of the Trāyastriṃśa heaven and to the bodhisattvas (Foucher, *Iconographie bouddhique*, I, p. 86). The Buddha turned the wheel of Dharma three times: in the sermon at Benares on the four noble truths. He taught the reality of the elements of existence; in the Prajñāpāramitāsūtra, he spoke implicitly of the non-reality of the elements of existence (*lakṣaṇaniḥsvabhāvatā);* finally, in other sūtras such s the Saṃdhinirmocana, he clearly and explicitly taught the non-reality of the elements from the absolute point of view (*paramārthaniḥsvabhāvatā)*: cf. Saṃdhinirmocaṇa, VII, § 30, p. 206; Obermiller, *Doctrine of P.P.*, p. 93, seq.

b. As we have seen at the beginning of this note, some Mahāyānists claim that the sūtras of the Greater Vehicle were compiled immediately after the death of the Buddha by an assembly of bodhisattvas. This council, a doublet of that of Rājagṛha, was held on the mythical mountain, unknown to geography, of Vimalasvabhāva, south

of Rajgir; the compiling of the scriptures is attributed sometimes to the bodhisattva Vajrapāṇi, sometimes to Maitreya, assisted by Ānanda.

Mppś, k. 100, p. 756b: "Some say that Mahākāśyapa, at the head of the bhikṣus, compiled the Tripiṭaka on Mount Gṛdhrakūṭa and that after the Buddha's death, the great bodhisattvas Mañjuśrī and Maitreya, bringing in Ānanda, compiled the Greater Vehicle. Ānanda understood deeply the aspirations and behavior of beings; this is why he did not preach the Mahāyāna to the śrāvakas [of weak faculties]."

Tarkajvāla, Mdo XIX, 180a2-4: "The scriptures of the Mahāyāna are the words of the Buddha. The main compilers were Samanatabhādra, Mañjuśrī, Guhyakādhipati [or Vajrapāṇi], Maitreya and others. The śrāvakas were not the principal compilers of our (Mahāyānist) canon since the latter is not accessible to them."

The same fiction has been repeated by the Tibetan historians Bu ston, II, p. 101, and Tāranātha, p. 62: Traditions says that, on the mountain called Vimalasvabhāva, south of Rājagṛha, in an assembly of a million bodhisattvas, Mañjuśrī repeated the Abhidharma; Maitreya, the Vinaya; and Vajrapāṇi the sūtras" (Bu ston). – "At the time [of Kaniṣka], in different areas there appeared an innumerable crowd of holy individuals who taught the Mahāyāna; they had all heard the teaching from Āryāvalokiteśvara, Guhyādhipati, Mañjuśrī, Maitreya, etc." (Tāranātha).

It is not hard to guess how this tradition was formed. In several sūtras of the Greater Vehicle, the Buddha entrusts his doctrine to one or another bodhisattva or to Ānanda. When the Mahāyānists wanted to hold their council, just like the śrāvakas, they called upon these sūtras in order to attribute to a given bodhisattva the compilation of their scriptures and the chairmanship of the alleged council. In this regard, a passage of Haribhadra in his Āloka, ed. Wogihara, p. 5, is especially instructive. Here is the text and the translation:

Tathāgataguhyanirdeśādhikāreṇa sarvathā bhādrakalpikasarvatathāgānāṃ rūpakāyasaddharmakāyarakṣāyāṃ kṛtādhikāratvād, Vajrapāṇyabhiṣekādau pratyarpitaśāsanatvāc, cānyeṣāṃ viśeṣavacanābhāvād, Aḍakavatīnivāsī daśabhūmīśvaro Mahāvajradharaḥ sarvalokānugrahāya Prajñpāramitāsūtrasaṃgītiṃ pratyadhīṣṭavanatam āryaMāitreyādimahābodhisatvagaṇam "evam" ityādy āheti Pūrvācāryāḥ. Anye tv atraiva parīndanāparivarte "yatheyaṃ Jambudvīpe Prajñāpāramitā pracariṣyatī" tyādinā pratyarpitaprajñpārra,itatvād āryĀnandaḥ saṃgītikāra iti manyante: "In a chapter of the Tathāgataguhyanirdeśa (T 312), responsibility is given [to Vajrapāṇi] to protect in every way the doctrinal Body [revealed by] the material body of all the Tathāgatas of the Blessed Era; at the beginning of the Vajrapāṇyabhiṣeka, the preaching [of this doctrine] was entrusted to him; finally, among the others adequate eloquence was absent; this is why the Elder masters say that it is [Vajrapāṇi], the great thunderbolt-bearer living in Aḍakavatī and master of the ten levels, recited, for the benefit of the entire world, beginning with the word *evaṃ [mayā śrutam]*, the Prajñāpāramitāsūtras to the group of great bodhisattvas, Maitreya, etc., who requested him. However, others think that the noble Ānanda compiled [these sūtras] for, in the same text, in the chapter of dedication, the Prajñāpāramitā is entrusted to him by these words: "Cause this Prajñāpāramitā to spread in Jambudvīpa."

We may add, in order not to be incomplete, that according to a Japanese tradition of no historical value, Mañjuśrī and Maitreya released the Mahāyāna 116 years after the parinirvāṇa, and about 200 years after the parinirvāṇa, the edition of the Avataṃsaka had completed this revelation. All these events would have been prior to Nāgārjuna (cf. R. Fujishima, *Le Bouddhisme japonais* 1888, p. 54).

c. When the great Mahāyāna scholars brought out their treatises, they resorted to various subterfuges to give more weight to their teachings. Nāgārjuna passed as, or was considered to be, a reincarnation of Ānanda (Laṅkāvatāra, ed. Nanjio, p. 286, and his Chinese translations T 671, k. 9, p. 569a; T 672, k. 6, p. 627c; Mahāmeghasūtra, T 387, k. 5, p. 1099-1100, studied by P. Demiéville in BEFEO, XXIV, 1924, p. 227-228, and

[*Sekhasutta*].[377] - Moreover, when Ānanda was preaching the seven minds of awakening (*saṃbodhyaṅga*) to the bhikṣus and had come to the mind of awakening called exertion (*vīrya*), the Buddha said to Ānanda: "Are you talking about the mind of awakening called exertion?" Ānanda replied "Yes, I am speaking about the mind of awakening called exertion." Three times [the Buddha asked] the same question and [Ānanda made] the same reply. Then rising from his seat, the Buddha said to Ānanda: "People who know, love and practice exertion, there is nothing that they cannot obtain; they will infallibly succeed in reaching buddhahood." It is thus by considering the benefits of exertion in many ways that one succeeds in increasing this energy.

Sometimes the Buddha speaks about zeal (*chanda*), sometimes of exertion (*vīrya*) and sometimes of conscientiousness (*apramāda*).[378] Zeal is compared to a man who, on the point of making a journey, first decides to go. Exertion is compared to a man who, once on his journey, decides not to stop.

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reproduced with variants in Madh. avatāra, p. 76, and Bu ston, II, p. 120); he received the Prajñās or the Avataṃsaka from the Nāgas whom he visited in their subterranean palace (Harṣacarita, p. 250; Long chouo p'ou sa tchouan, T 2047, p. 184c, tr. M. Walleser, *The Life of Nāgārjuna*, Asia Major, Introd. Vol., p. 336-447).

According to Tāranatha, p. 58, the bodhisattva Mañjuśrī took the form of a bhikṣu and went to the palace of the king Candragupta in the land of Oudiviśa; there he left a book thought to be the Aṣṭasāhasrikā or the Tattvasaṃgraha.

More widespread is the opinion according to which the great Mahāyāna teachers wrote under the inspiration of bodhisattvas. Asaṅga used the supernatural powers of the Lesser Vehicle to go to Tuṣita heaven where the bodhisattva Maitreya was dwelling; he questioned him and received from him the teaching on emptiness according to the Greater Vehicle (Paramātha, *Vie de Vasubandhu*, T 2049, p. 188c); Asaṅga taught in a monastery in the neighborhood of Ayodhyā during the night, he went to the palace of the Tuṣita gods and received from Maitreya the holy texts, notably the Yogacaryābhūmi, the Mahāyanasūtrālaṃkāra and the Madhyāntavibhaṅga (Hiuan tsang, *Si yu ki*, T 2087, k. 5, p. 896b; tr. Beal, I, p. 226; Watters, I, p. 355-356). The Tibetans, who have kept and developed this tradition (cf. Bu ston, II, p. 137-139; Taranātha, p. 110-112) consider Maitreya to be the real author of the works composed by Asaṅga (Bu ston, I, p. 53).

But the bodhisattvas who inspire the Mahāyāna scholars are nowhere presented as being historical individuals who actually existed. They do not leave the bhūmis where they dwell and are content to send, on some occasions, emanated bodies to teach their disciples. Here too, Haribhadra puts things very precisely in his Āloka, ed. Wogihāra, p. 75: "This is the interpretation given by masters, Asaṅga, etc.; it is authoritative. According to tradition, although he knew the meaning of all of scripture and had obtained experience of it, Asaṅga was unable to understand the meaning of the Prajñāpāramitā due to the large number of repetitions and, there where there are no repetitions, because he did not see how to separate the various members [of the compounds]. He was very sad about it. Then the bhagavat Maitreya commented on the Prajñāpāramitā for him and gave him the treatise called Abhisamayālaṃkāra. Having understood this treatise, ārya Asaṅga, master Vasubandhu, etc., made a commentary on it. But enough tedious passages!"

[377] A slightly different version form the *Sekkhasutta* of the Pāli tradition of Majjhima, I, p. 353-359. See above, *Traité*, I, p. 244F, n. 1.

[378] Vīrya is often combined with other good qualities: *chanda, viriya, citta, vīmaṃsā* (Dīgha. III, p. 77); *kusalānaṃ, dhammānaṃ, uppādāya chandaṃ janati vmayamati viriyaṃ ārabhati*, etc. (Dīgha, III, p. 221; Aṅguttara, II, p. 15; IV, p. 462).

Conscientiousness is compared to a man who is careful that his journey does not slow down. From this we know that zeal gives rise to exertion, that exertion in turn gives rise to conscientiousness and that conscientiousness in turn produces all the good dharmas including arriving at the state of buddhahood.

Moreover, the bodhisattva who wants to escape from birth, old age, sickness and death and who also wants to save beings always needs exertion (*vīrya*), one-pointedness (*ekacitta*) and conscientiousness (*apramāda*). When a person holding a pot of oil (*tailapātra*) is able to pass through a large crowd [without spilling any oil], his attentiveness and his carefulness are worthy of praise and profit (*ślokalābha*). When a man arrives safe and sound across difficult passages, on a sloping bridge or on a mountain path, with the help of a suspended rope or riding on a goat, during the present lifetime he gets praise and profit thanks to this attentiveness and his carefulness. It is the same for the person who seeks the Path with exertion; by means of his attentiveness and his carefulness, he gets whatever he wishes for.

Moreover, a stream of water is able to open up a passage through the middle of a rock, and it is the same for the conscientious mind; by particularly cultivating skilful means (*upāya*), by always practicing non-slackening, it is able to destroy the mountain of afflictions (*kleśa*) and fetters (*saṃyojana*).

Moreover, the bodhisattva has the following three thoughts (*manasikāra*): If I myself do not act, I will not obtain the reward (*vipākaphala*); that which I myself will not have done will not come to me from others; that which I will have done myself will never be lost. Thanks to these reflections, he will inevitably be energetic; to attain Buddhahood, he will be diligent, active and conscientious.

[*The lazy bhikṣhu admonished by a demon*].[379] – A young forest monk *(āraṇyaka*), alone in the forest, was lazy in practicing *dhyāna*. In this forest there was a deva, a disciple of the Buddha; he entered into the body of a corpse, approached the young monk singing and dancing, with this stanza:

[174a] In the forest, little bhikṣu,

Why are you lazy?

If you do not fear me when I come during the day

I will return again during the night.

The frightened bhikṣu arose from his seat and reflected on himself. During the night, he fell asleep again. The deva came to him [in the form of a monster] with ten heads, spitting fire from the mouths, fangs and claws like swords, eyes red as fire. Looking at the bhikṣu, he said that he would chase and grab him [and

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[379] Cf. the avadāna of a disciple of Upagupta, in A yu wang tchouan, T 2042, k. 6, p. 122c (tr. Przyluski, *Aśoka*, p. 384); A yu wang king, T 2043, k. 10, p. 166a: This disciple loved to sleep and was unable to obtain the path: Upagupta made him go to the *araṇya* and sit in *dhyāna*; the disciple feel asleep at once; Upagupta made a seven-headed piśaca appear in the air upside down. The disciple did not dare to sleep out of fear of the piśaca; he reflected on the nature of the Dharma, understood completely and became an arhat.

added]: “In this place, it is not allowed to be lazy. What are you doing there?” Very scared, the bhikṣu began to reflect: he meditated on the Dharma with special vigor and obtained arhathood. Thus, by means of effort on oneself, exertion, conscientiousness, one can attain the fruit of the path.

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Moreover, by means of exertion, while sacrificing his life, the bodhisattva earns a reward (*vipākaphala*); in the four postures (*īryāpatha*) – sitting (*niṣadana*), lying down (*śayyā),* walking (*gamana*) or standing (*sthāna*) – he always demonstrates exertion. He prefers to lose his life rather than abandon practice of the Path. It is like in the case of a fire where one throws both pitcher and water into the fire: preoccupied only with extinguishing the fire, one does not spare the pitcher. A hermit *(ṛṣi*), taught this stanza to his disciples:

By means of decisiveness (*niścaya*) and spiritual joy

One is assured of a great reward.

When you will obtain that which you wish for,

You will understand their value.

For all of these reasons, consideration of the benefits which exertion presents can make the exertion increase.

Finally, the bodhisattva cultivates ascetic practices (*duṣkaracaryā)* and, when a person comes to ask him for his head, his eyes, his marrow or his skull (cf. *Traité*, I, p. 143F, n. 1), he gives them saying: “Even for me, who possess patience (*kṣānti*), exertion (*vīrya*), wisdom (*prajñā)* and the power of skilful means (*upāyabala*), it is suffering to undergo [torments]; how much more painful for those stupid people (*mūḍha*) who live in the three places of suffering (*vinipāta*)? In the interest of these beings, I must then make energetic efforts to attain the state of Buddhahood as soon as possible and then I will save them.”

CHAPTER XXVII: THE VIRTUE OF EXERTION (p. 946F)

I. THE NATURE OF EXERTION.

Question. – What are the characteristics of exertion (*vīryalakṣaṇa*)?

[174b] Answer. – Dynamism in activity, ease in enterprises, firmness of will, ardor of spirit, perseverance in action: these five things constitute the characteristics of exertion.

Moreover, according to the words of the Buddha, the characteristic of exertion is bodily and mental non-withdrawal (*kāyikacaitasikāsraṃsanatā*).

[*Pañcāvudhajātaka*].[380] – In a former lifetime, the Buddha Śakyamuni was once a merchant chief; at the head of some merchants, he went into a mountainous and difficult region where a rākṣasa demon stopped

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[380] In its version of the Pañcāvudhajātaka, the Mppś follows closely the version of Tsa pao tsang king, T 203 (no. 97), k. 8, p. 487b-c (tr. Chavannes, *Contes*, III, p. 98-99): "Once there was a vast desert region between the kingdom of *Kia che* (Kāśi) and the kingdom of *Pi t'i hi* (Videha) where there lived a wicked demon called *Cha tch'a lou* (85 and 4; 30 and 2; 108 and 11 = Śleṣaloma, and not Ṣaḍaru as Chavannes suggests), who blocked the road so that nobody could pass. There was a merchant named *Che tseu* (Siṃha) who, leading five hundred merchants, wanted to go on this road." Then follows the story of the struggle between the demon and Siṃha: Siṃha shot his bow and arrows and his sword, which all pierced the demon's belly; then he advanced to fight with his fists, but his hands, his feet and his head got stuck. To the demon's jibes, Siṃha replied with the gāthās: " There remains only my exertion for what is good which will not stick to you; as long as this exertion does not leave me, the fight that I will put up will not end." The demon then let him go and set the five hundred merchants free. At that time *Siṃha* was the Buddha, and *Cha tch'a lou* was the demon of that desert region.

A more developed version, but without indication of place or of individuals, occurs in the Kieou tsa p'i yu king, T 206 (no. 1), k. 1, p. 510b-511a (tr. Chavannes, *Contes*, I, p. 347-351): the two enemies exchange a dialogue in verse, the yakṣa is converted and receives the five precepts. The version of the Mppś has passed into the King kiu yi siang, T 2121, k. 43, p. 225b, word for word.

Finally, the legend has been incorporated into the Pāli jātaka, *Pañcāvudhajātaka* (no. 55), I, p. 272-275, of which here is a brief summary: The bodhisattva was the son of king Brahmadatta; he was called Pañcavudha 'Five-weapons' because on the day of his birth, eight brāhmanas had predicted that he would owe his fame to his feats of arms. He studied at Takṣaśilā, in the kingdom of Gandhāra and, at the end of his studies, he took up a series of five weapons. Returning home, half-way between Takṣaśilā and Benares, in the middle of the jungle, he met the yakṣa Silesaloma 'Sticky Hairs'. He fought with him and in succession launched his arrows (*sara*), his sword (*khagga*), his lance (*kaṇaya*) and his club (*muggara*); but all his weapons remained stuck in the yakṣa's hair (*lomesu allīyiṃsu*). Pañcavudha then engaged him body to body; stuck to the yakṣa by his five weapons, the prince refused to surrender, and the yakṣa, marveling at the prince's exertion, was converted and received the five precepts.

The bodhisattva, called Pañcāvudha here, is called Siṃha, 'Lion', in the Tsa pao tsang king. Actually, Siṃha is the surname given to the bodhisattva by the yakṣa who, in congratulating him, compared him to a man-lion: *Māṇava*, *purisasīho tvaṃ!*

him, saying: “Stop! Do not move; I do not allow you to go on.” The chief of the merchants struck him with his right fist, but his fist remained glued to the demon and could not be detached; then he struck him with his left fist but it, too, could not be disengaged; next, he kicked him with his right foot, but the foot remained stuck; he kicked him with his left foot, but the same thing happened; he butted him with his head, but his head was stuck also. The demon asked him: “Now what are you going to do? Will you give in finally?” The bodhisattva answered: “Although the five parts [of my body] are fettered, never will my mind give in to you. I will fight you by the power of my exertion and never surrender to you.” The demon, amused, said to himself: “This man’s courage is very great”, and speaking to the merchant, said: “The power of your exertion is great; you definitely will not give in; I will let you go.”

The ascetic acts in the same way [in order to conquer] the good dharmas (*kuśaladharma*). During the first, second and fourth quarters of the night, he recites the sūtras, practices meditation and seeks the true nature of dharmas. Not obstructed by fetters (*saṃyojana*), his body and mind are free of withdrawing: this is the nature of exertion.

Exertion is a mental event characterized by diligent and unceasing action. It follows the mind (*cittānusārin*) and arises with it (*cittasahaja*). Sometimes it includes investigation and analysis (*savitarkasavicāra*); sometimes it does not involve investigation, but only analysis (*avitarka savicāramātra*); sometimes it involves neither investigation nor analysis (*avitarkāvicāra*). As is said fully in the Abhidharma, diligent and relentless cultivation of all the good dharmas is called exertion. Among the five faculties (*indriya*), it is called the faculty of exertion (*vīryendriya*); the progression of the faculties (*indriyavardhana*) is called power of exertion (*vīryabala*); inasmuch as it opens the mind, it is called enlightenment of exertion (*vīryasaṃbodhi*); inasmuch as it comes to buddhahood and nirvāṇa, it is called right effort (*samyagvyāyama*); inasmuch as it diligently fixes the mind on the four foundations of mindfulness (*smṛtyupasthāna*), it is called the factor of exertion (*vīryāṅga*); among the four infallible knowledges (*pratisaṃvid*), it is the gateway of energy (*vīryadvāra*); among the four bases of miraculous power (*ṛddhipāda*), exertion is zeal (*chanda*); among the six virtues, it is the virtue of exertion (*vīryapāramitā*).[381]

Question. – Earlier you praised exertion and here you are speaking of the characteristics of exertion, but what exertion is it?

Answer. – It is the exertion that is applied to [reuniting] all the good dharmas.

II. THE VIRTUE OF EXERTION.

Question. – But here in a treatise dedicated to the virtue of exertion, it is necessary to speak of the virtue of exertion; why do you speak about exertion being applied to all good dharmas?

Answer. – From the time of his first resolve (*prathamacittotpāda*), the bodhisattva applies himself with exertion to all the good dharmas; then little by little he acquires the virtue of exertion.

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[381] For these classifications, see above, p. 935F, n. 1

[174c] Question. - This too much about exertion in regard to all good dharmas; talk about the virtue of exertion now, for we already know exertion in regard to all good dharmas.

Answer. – Exertion that aims at obtaining the state of buddhahood is called virtue; exertion that has all the other good dharmas in view is called just exertion and not virtue.

Question. – Why is diligent application to all good dharmas not called virtue of exertion and why it is only the exertion of the bodhisattva that is called virtue?

Answer. – Virtue (*pāramitā)* indicates arrival at the other shore (*pāram ita*). Now people of the world (*loka*), śrāvakas and pratyekabuddhas cannot practice the virtues completely. Therefore there is no virtue of exertion in them.

Moreover, these people do not have great loving-kindness (*mahāmaitrī*) or great compassion (*mahākaruṇā);* they abandon beings and do not seek the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes *(āveṇikadharma*), omniscience (*sarvajñāna*), the infallible knowledges (*pratisamvid*), the liberations (*vimokṣa*), the immense body (*apramāṇakāya*), the immense rays (*apramāṇaraśmi*), the immense sounds (*apramāṇasvara*), the immense morality, concentrations and wisdom (*apramāṇaśīlasamādhiprajñā).* This is why exertion among men is not described as virtue.

Moreover, with unceasing exertion the bodhisattva one-pointedly (*ekacittena*) seeks buddhahood; such effort merits the name of virtue of patience. Thus the bodhisattva *Hao che* (Mahātyāgavat)[382] seeking the philosopher's stone (*cintamaṇi),* filtered the water of the ocean using his nerves and his bones, and did not stop working before having found this philosopher's stone; he gave it to beings to ease their sufferings. The bodhisattva thus accomplishes difficult things; this is his virtue of exertion.

Moreover, when the bodhisattva who considers exertion as fundamental (*pradhāna*) also practices the other five virtues, his is truly practicing the virtue of exertion of the bodhisattva. Just as a whole collection of medicines (*sarvabhaiṣajyasāmagrī*) is needed to cure a serious illness, so exertion alone [is not enough] for the bodhisattva. If he uses his exertion alone without practicing the other five virtues, he would not be exercising "the virtue of exertion" [which characterizes] the bodhisattva.

Moreover, by practicing exertion, the bodhisattva does not lean on material benefits *(āmiṣārtha*), wealth, nobility or power (*sthāma*); he does not pursue his own personal interest, or rebirth among the gods, cakravartin kings, as Brahmā or as Śakradevendra; he does not seek nirvāṇa for himself; he wants only to reach the state of buddhahood and do good for beings. This is the nature [of disinterestedness] that constitutes the virtue of exertion in the bodhisattva.

Moreover, the exertion of the bodhisattva is applied in the practice of all good dharmas and mainly in great compassion (*mahākaruṇā).* The good father loves his son; if he has only one son and the latter contracts a serious illness, he one-pointedly (*ekacittena*) seeks a remedy to cure his sickness; thus the energetic bodhisattva in whom loving-kindness predominates will not cease until he has saved all beings.

[382] For *Hao che* or *Ta che* (Mahātyāgavat), see references above, *Traité*, I, p. 265F, n. 1.

Finally, in the energy that characterizes the bodhisattva, knowledge of the true nature of things (*satyalakṣaṇajñāna*) is a major element. Practicing the six virtues [in these conditions] constitutes the virtue of exertion belonging to the bodhisattva.

Question. – The true nature of dharmas is unconditioned (*asaṃskṛta*) and

[175a] non-fabricated (*anabhisaṃskṛta*). Now exertion is conditioned and 'fabricated'. Why would the true nature be the main element?

Answer. – Although he knows that the true nature is unconditioned and unfabricated, by virtue of his original vow (*maulapraṇidhāna*) and his great compassion (*mahākaruṇā),* the bodhisattva wishes to save beings. This is why, in the unfabricated, he uses the power of his exertion to save and liberate all beings.

Moreover, the true nature of all dharmas is unconditioned (*asaṃskṛta*), non-manufactured (*anabhisaṃskṛta*), like nirvāṇa (*nirvāṇasama*), without one-ness (*aneka*) or duality (*advaya*). Why then do you claim that this true nature is different from the nature of exertion? Actually, you do not understand the nature of things.

[THE WORLD OF TRANSMIGRATION].[383]

Moreover, the bodhisattva sees that the beings of the threefold world (*traidhātuka*) and the five destinies (*pañcagati*) are, each of them, deprived of happiness.

God realm. – The gods of the formless realm *(ārūpyadhātu*), who enjoy the absorptions (*samāpatti*) and are attached to them, do not understand that when their life is over they will fall back into the desire realm and will take on the form of a bird or animal. In the same way, the gods of the form realm (*rūpadhātu*), having fallen from the pure abodes (*śuddhāvāsa*), will again conceive sensual desire and will abide in the impure spheres. Finally, the six classes of gods of the desire realm (*kāmadhātu*), attached to the five desirable objects, will fall into the hells (*niraya*) and be subjected to all the sufferings.

Human realm. – In the human destiny (*manuṣyagati*), the bodhisattva sees beings who, by practicing the ten meritorious actions, have obtained a human body. The human life involves many sufferings and but little joy; when their life is over, people often fall into the unfortunate destinies (*durgati*).

Animal realm. – The bodhisattva sees the animals (*tiryak*) undergoing all the torments: they are made to gallop by blows of the whip or stick; they are made to make long journeys carrying burdens; their harness is damaged; they are branded with hot iron. People who, in their former lives, have trussed them up, whipped them or been guilty of crimes of this kind, assume the animal form of an elephant (*haja*), a horse (*aśva*), a cow (*go*), a sheep (*eḍaka*) or a deer (*mṛga*). – If sensual desires (*kāmarāga*), passion and

[383] This picture of Buddhist transmigration presents several points of contact with the *Ṣadgatikārikā* of Dhārmika Subhuti, edited, translated and compared with the Pāli, Tibetan and Chinese versions by P. Mus, *La Lumière sur les Six Voies*, 1936. Compare also Karmavibhaṅga, chap. XV-XXII, ed. Lévi, p. 44-47.

ignorance (*avidyā)* were predominant in them, they are reborn as goose (*haṃsa*), a duck (*kāraṇdava*), a peacock (*barhin, matūra*), a cakra bird (*cakravāka*). a pigeon (*kapota*), a cock (*kukkuta*), a parrot (*śuka*) or a blackbird; thus they become one of the hundred thousand kinds of birds. If they are guilty of lust, their body becomes covered with hairs and feathers; their plumage is fine and smooth; their beak, big and wide; thus they cannot distinguish touch (*sparśa*) and taste (*rasa*). – If hatred (*dveṣa, pratigha*) is predominant, they take the form of a poisonous snake *(āsiviṣa*), a scorpion (*vṛṣcika*), a spider (*lūtā),* a bee (*madhukara*), a myriapod (*śatapadī*) or a poisonous insect. – If delusion (*moha*) is abundant, they are reborn as a kind of worm (*kīta*), a butterfly, a dung-beetle, an ant (*pipīlika*), an owl (*ulūka*), among the insects and stupid birds. – If pride (*abhimāna*) and anger abound, they take the form of a savage beast: lion (*siṃha*), tiger (*vyāghra*) or leopard (*dvīpin*). – As a result of stupid conceit (*mithyāmāna*), they re reborn as an ass (*gardabha*), a pig (*sūkara*) or a camel (*uṣtra*). – As a result of greed (*mātsarya*), envy (*īrṣyā),* impulsiveness and haste, they take the form of an ape (*markaṭa*), a long-tailed monkey (*vānara*) or a bear *(ṛikṣa*). – Guilty of evil desires (*mithyārāga*), hatred and jealousy (*īrṣyā),* they take the form of a cat (*mārjāra*), fox or field-tiger. – As a result of shamelessness (*anapatrāpya*), lack of self-respect *(āhrīkya*) and gluttony (*gṛddhitva*), they take the form of a bird such as a crow (*kāka*), a magpie, an owl or a vulture (*gṛdhra*). - If they have deceived honest people (*sajjanāvamāna*), they take the body of a rooster (*kukkuṭa*), a dog (*kukkura*), a jackal (*śhṛigāla*), etc. – Very generous (*mahādātṛi*) but short-tempered (*krodhana*) and crafty (*kuṭilacitta*), they take the form of a nāga. – Very generous (*mahātyāgin*), if they have tormented beings by their arrogance (*cittonnati*) and their tyranny (*darpa*), they take the form of a golden-winged bird (*garuḍa*). - As a result of all these passions [175b] (*saṃyojana*) and all these actions (*karman*), they undergo the sufferings reserved for animals (*tiryak*), birds *(pakṣin*) or quadrupeds (*paśu*).

Courses through the five destinies. – The bodhisattva who possesses the divine eye (*divyacakṣus*) sees beings wander through the five destinies and whirl about in them. They die among the gods and are reborn among men; they die among men and are reborn among the gods; they die among the gods and are reborn in hell; they die in hell and are reborn among the gods; they die among the gods and are reborn among the pretas; they die among the pretas and are again reborn among the gods; they die among the gods and are reborn among the animals; they die among the animals and are reborn among the gods; they die among the gods and again are reborn among the gods. And it is the same for those in hells (*nāraka*), the pretas and the animals.

Courses through the three realms. – They die in kāmadhātu and are reborn in rūpadhātu; they dis in rūpadhātu and reborn in kāmadhātu; they die in kāmadhātu and are reborn in ārūpydhātu; they die in ārūpyadhātu and are reborn in kāmadhātu; they die in kāmadhātu and are reborn in kāmadhātu. It is the same for rūpadhātu and ārūpyadhātu.

Courses through the hells. – They die in Saṃjīva hell and are reborn in Kālasūtra hell; they die in Kālasūtra hell and are reborn in Saṃjīva hell; they die in Saṃjīva hell and are again reborn in Saṃjīva hell. And it is the same for the other hells from Saṃghāta up to Avīchi.

They die in the hell of blazing coals (*kukūla*) and are reborn in the hell of excrement (*kuṇapa*); they die in the hell of excrement and are reborn in the hell of blazing coals; they die in the hell of blazing coals and are

again reborn in the hell of blazing coals. And it is the same for the other hells, from the hell of the blazing forest (*madīptavana*) up to the Mahāpadma.

Courses through the five wombs. – In the course of their successive rebirths, they die among the aṇḍaja (beings born from eggs) and are reborn among the jarāyuja (beings born from the chorion); they die among the jarāyuja and are reborn among the aṇḍaja; they die among the aṇḍaja and are again reborn among the aṇḍaja. And it is the same for the jarāyuja, the Ssṃsvedaja (beings born from moisture) and the upapāduka (apparitional beings).

Courses through the four continents. – They die in Jambudvīpa and are reborn in Pūrvavideha; they die in Pūrvavideha and are reborn in Jambudvīpa; they die in Jambudvīpa and are again reborn in Jambudvīpa. And it is the same for Aparagodānīya and Uttarakuru.

Courses through the classes of gods. – They die among the Cāturmahārājikas and are reborn among the Trāyastriṃśas; they die among the Trāyastriṃśas and are reborn among the Cāturmahārājikas; they die among the Cāturmahārājikas and are again reborn among the Cāturmahārājikas. And it is the same [for the other gods of kāmadhātu], from the Trāyastriṃśas to the Paranirmitavaśavartins.

They die among the Brahmakāyikas and are reborn among the Brahmapurohitas; they die among the Brahmapurohitas and are reborn among the Brahmakmayikas; they die among the Brahmakmayikas and are again reborn among the Brahmakāyikas. And it is the same for the Brahmapurohita, [Mahābrahman]; Parīttabha, Apramāṇābha, Ābhāsvara; Parīttaśubha, Apramāṇaśubha, Śubhakṛtana; Anabhraka, Puṇyaprasava, Bṛhatphala; [gods belonging] to the place of infinite space *(ākāśānantyāyatana*), to the place of infinite consciousness (*vijñānānantyāyatana*), to the place of nothing at all *(ākiṃcanyāyatana*) and to the place of the neither with perception nor without perception (*naivasaṃjñānasaṃjñāyatana*) gods. They die among the neither with perception nor without perception gods and are reborn in Avīci hell. Thus they are reborn in the five destinies successively.

Having seen that, the bodhisattva produces a mind of great compassion (*mahākaruṇācitta*): "I am of no use to these beings; even if I gave them [all] the [175c] happiness in the world, this happiness would end up in sorrow. It is only by means of the eternal happiness of the state of buddhahood and nirvāṇa that I can benefit everyone. How can I benefit them? I will use great exertion until I have obtained true wisdom; when I have attained true wisdom I will understand the true nature of dharmas and, with the help of the other virtues, I will do good for beings." This is the virtue of exertion belonging to the bodhisattva.

Preta destiny.[384] – Then the bodhisattva considers the pretas. As a result of the hunger (*kṣudh-*) and thirst (*pipāsā)* that torment them, their two eyes are sunken, their hair is long. They run about from east to west [to find drink], but when they approach some water, the demon guardians of the water chase them away

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[384] For the torments of the pretas, see Saṃyutta, II, p. 255 (tr. Woodward, *Kindred Sayings*, II, p. 270). The Milinda, p. 294, distinguishes four kinds of pretas: 1) those who eat vomit (*vantāsikā);* 2) those who are hungry and thirsty (*khuppipāsino*);

3) those who are consumed by thirst (*nijjhāmataṇhikā);* 4) those who live on alms (*paradatt' āpajīvino*).

with blows from iron rods or, if there are no guardians,[385] the water dries up by itself; when it rains, the rain changes into coals. – There are pretas who always suffer from fire like at the end of the kalpa, when fire comes out of the mountains. – There are emaciated pretas who run around like madmen; their bodies are covered with long disheveled hair. – There are pretas who feed endlessly on excrement (*gūtha*), spit (*niṣṭhīvana*), vomit (*vānta*) or the left-over water from laundry; sometimes they go to latrines and stand on guard there waiting for impure (*aśuci*) liquid. – There are pretas who are always looking for the blood of a woman in child-birth and who drink it; their aspect is like a flaming tree; their throat is like a needle (*sūcicchidra*); if they are given water, a thousand years would not be enough for them [to swallow it]. – There are pretas who break their own head, take the brains and lick it. – For some pretas, it is as if they had the iron chains of the black mountain (*kālagiri*) around their neck; hitting their head on the ground, they ask for pity and take refuge near their guardians (*bandhanapālaka*). – There are pretas who, in their previous existences, spoke harmful words (*pāruṣyavāda*) and made coarse comments to people; beings hate them and look upon them as enemies. For all these faults they fall into the preta destiny and suffer all kinds of punishments there.

The eight great hells.[386] – The bodhisattva sees the eight great hells and the ten thousand types of torments [encountered there].

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[385] The existence of the demon guardians is the subject of debate; see Kośa, III, p.152-153.

[386] Buddhist concepts of the hells vary over time:

A. The early and canonical sources of the Theravādins, such as the *Bālapaṇḍita* and the *Devadūtasutta*, accept the following:

1) There are seven great hells, the names of which are not given except for the Avīci: Majjhima, III, p. 166-167; 182-183; Aṅguttara, I, p. 141.

2) The great hell (*mahāniraya*) has four gates each opening onto four secondary hells: Gūthaniraya, Kukkukaniraya, Sīmbalivana, Asipattavana: thay are all surrounded by the river Khārodakā: Majjhima, III, p. 184-186.

[For the corresponding Chinese sources, some of which show an evolution in the ideas, see Tchong a han, T 26, no. 199, k. 53, p. 760a-761a; ibid., no. 64, k. 12, p. 504c-505a; T'ie tch'eng ni li king, T 42, p. 827c-828b; Ni li king, T 86, p. 907-908b; Tseng yi a han, T 125,, k. 24, p. 675b-676b].

3) Finally there are ten cold hells, the names of which are known and cited in the following order: Abbuda, Nirabbuda, Ababa, Aṭaṭa, Ahaha, Kumuda, Sogandhika, Uppala, Puṇḍarika, Paduma: cf. Saṃyutta, I, p. 152; Aṅguttara, V, p. 173; Suttanipāta, III, 10, p. 126. – This list of ten cold hells is repeated by the Cosmography annexed to the Chinese Dīrghāgama (T 1, k. 30, p. 125c) and related texts (T 23, k. 2, p. 286c; T 24, k. 4, p. 329a). This is not surprising; actually, the Chinese Dīrghāgama is a text of the Dharmagupta school (cf. Watanabe, in Hoernle, *Remains*, I, p. 18; Bagchi, *Canon bouddhique*, I, p. 202-203; Przyluski, *Concile*, p. 354; F. Weller, *Der Ueberlieferung des älteren buddhistischen Schrifttums*, Asia Major, V, 1928, p. 180). On the other hand, the Dharmagupta school descends in a direct line, by the intermediary of the Mahīśāsakas, from the old sthavira Buddhism, the Pāli scriptures of which are regarded as representing he authentic traditions (cf. Dīpavaṃsa, V, v. 45, 47; Mahāvaṃsa, V, v. 6, 8; Paramārtha, in P. Demiéville, *L'origine des Sectes*, MCB, I, 1931, p. 23, 59-62; Bhavya in Walleser, *Sekten*, p. 81; Yi tsing, tr. Takakusu, p. 20). It is, therefore, quite natural that a text of the Dharmagupta school would have adopted the list proposed by the Theravādins.

B. An evolution in the ideas on hell is marked by the more recent sources, notably the Sanskrit sources derived from the Sarvāstivādin-Vaibhāṣika school:

1) There are eight great hells (instead of seven), each having a name and a given type of punishment; these are, in descending order, Saṃjiva, Kālasūtra, Saṃghāta, Raurava, Mahāraurava, Tapana, Pratāpana and Avichī: cf. Divyāvadana, p. 67; Avadānaśataka, I, p. 4; Dharmasamuccaya, chap. 121; Mahāvyutpatti, no. 4920-4927; Kośa, III, p. 149.- This list of the eight great hells was adopted by the Cosmography of the Dīrghāgama and related texts (T 1, k. 19, p. 121c5-8; T 23, k. 2, p. 283b16-19; T 24, k. 2, p. 320c3-5). – It has also passed into the Ceylonese sources, but with several variants in the order and nomenclature; cf. Pāli Jātaka, V, p. 266, 271: Sañjīva, Kālasutta, Saṅghāta, Jālaroruva, Dhūmaroruva, Mahāvīci, Tapana, Patāpana.

2) Each of these eight great hells opens into sixteen secondary hells, called *utsada* (thus there are 8 x 16 = 128 *utsadas*). But the distribution of these sixteen *utsada*s differs according to the source:

a. At the four cardinal points of each hell there are four *utsada*s: *i*) the *kukūla*, blazing coals; *ii*) the *kuṇapa*, mire of excrement; *iii*) three places of suffering forming a single *utsada*: *kṣuramāra*, path of knives; *asipattravana*, forest the leaves of which are swords; *ayaḥśalmalīvana*, forest of spines; iv) the river Vaitaraṇī of boiling water. Cf. Mahāvyutpatti, no. 4937-4942; P'i p'o cha,T 1545, k. 172, p. 855a; Kośa, III, p. 150-151; Li che a p'i t'an louen, T 1644, k. 8, p. 211c.

b. Each great hell is completed by sixteen small *utsada* hells, each having a different name: Black sand; Boiling excrement; Five hundred nails; Hunger; Thirst; Copper pot; Many copper pots; Iron millstone; Pus and blood; Proofing fire; River of ashes; Ball of iron (*ayoguḍa*); Beheading axe; Wolf; Forest of swords; Cold water. Cf. Cosmography of the Chinese Dīrghāgama and related texts: T 1, k. 19, p. 121c8; T 23, k. 2, p. 283c; T 24, k. 2, p. 320c6.

3) Finally, the Sanskrit texts list eight cold hells (instead of ten) and the sūtra texts have consequently been modified. These *śītaniraya* are called: Arbuda, Nirarbuda, Aṭaṭa, Hahava, Huhuva, Utpala, Padma and Mahāpadma. Cf. Tsa a han, T 99, no. 1278. k. 48, p. 351c; Pie tsa a han, T 100, no. 276, k. 14, p. 470b (which corresponds to Suttanipāta, III,10; p. 126); Divyāvadana, p. 67; Avadānaśataka,I, p. 4; Mahāvyutpatti, no. 4920-4936; Dharmasamuccaya, chap. 122; Kośa, III, p. 154; Mppś, T 1509, k. 13, p. 158b; k. 16, p. 176c-177a; P'i p'o cha, T 1545, k. 172, p. 866a. In the present passage, the Mppś seems to be derivative from Sarvāstivādin-Vaibhāśika sources listed above under *B*, but does not follow them slavishly. Like the Mahāvastu, I, p. 244, l. 19, it accepts eight great hells and sixteen *utsada* or small hells. The eight great hells are the Saṃvida, etc.; the sixteen small hells are made up of the traditional eight cold hells, Arbuḍa, etc., and the eight hot hells , the names of which may be restored as: *Kukūla*, blazing coals; *Kuṇapa*, excrement; *Ādīptavana*, burning forest; *Asipattravana*, forest of swords; *Kṣuramārga*, path of knives; *Ayaḥśalmalīvana*, forest of iron spines; *Khārodakanadī*, salty river; *Tāmrastambha*, copper stake.

Other sources not listed here also show a certain interest in the study of the Buddhist hells; not to forget the Ṣaḍgatikmarikā, st. 1-37, ed. Mus, p. 216-243, we also mention Divyāvadāna, p. 375-376; Mahāvastu, I, p. 4-27 (Maudgalyāyana's visit to the hells); Kāraṇḍavyuha, ed. S. B. Samasrami, 1873 (Maitreya's visit to the hells); a passage from the Saddharmasmṛtyupasthāna cited in Śikṣasamuccaya, p. 69-76; Nāgārjuna's Suhṛlekha, T 1674, p. 753a (tr. H. Wenzel, *Friendly Epistle*, JPTS, 1886, p. 21-24; S. Beal, *The Suhṛlekha or Friendly Letter*, 1892, p. 29-31).

Among the works: L. Feer, *L'Enfer indien*. JA, 1892-93; B. C. Law, *Heaven and Hell in Buddhist Perspective*, 1925; Kirfel, *Kosmographie*, p. 198-206; Przyluski , *Aśoka*, p. 120-160.

1) In the great Saṃjiva hell, the damned fight one another; aggressive and pugnacious, they wield sharp knives and slash one another; they are pierced with lances and skewered with iron forks; they are struck with iron bars; they are struck with iron rods; they are thrashed by iron shovels and slashed with sharp knives; they are torn apart with iron claws; they are all covered in blood.[387] Broken by these torments, they lose consciousness but, as a result of their previous actions, cold wind blows on them and, when the guards call them, they come back to life: this is why this hell is called Saṃjiva. When they revive (*prakṛtistha*) they again undergo the [same] torments. Beings who, in their previous existences, liked to kill living beings, cows, sheep, birds, or other animals, or who killed one another for a field, a house, a slave, a woman or child, a kingdom or money, are found there; as punishment for all the killings they have done, they suffer thus.

2) The bodhisattva sees the damned in the great Kālasūtra hell. Wicked rākṣasas, guardians of the hell (*nirayapāla*) and worker-demons ceaselessly [176a] measure the damned with a black cord (*kālasūtra*); with an iron axe (*kuṭhāra*) they put them to death and cut them to pieces; they shorten what is long (*dīrgha*), they lengthen what is short (*hrasva*); they round off what is square (*varga*), they square off what is round (*vṛtta*); they cut their arms and legs, tear out their ears and noses and cut off their hands and feet with a great iron saw (*krakaca*); they amputate them and cut them up. They cut their flesh into pieces and weigh the quarters of meat. In the course of their earlier lives, these unfortunate people used to slander honest people and cause innocent people to die by means of lies (*mṛṣāvāda*), harmful words (*pāruṣyavāda*), malicious gossip (*paiśunyavāda*) and idle comments (*saṃbhinnapalāpa*). Or else, as perverted officials, they were cruel, violent, dishonest and harmful. It is as a result of their wrong-doings and calumnies that they undergo these punishments.

3) The bodhisattva sees the great Saṃghāta hell[388] where wicked rākṣasas, guardians of hell (*nirayapāla*), take on all kinds of shapes: they become oxen (*go*), horses (*aśva*), pigs *(sūkara*), sheep *(edaka*), deer (*mṛga*), dogs (*kukkura*), foxes (*lomaśin?),* tigers (*vyāghra*), wolves (*vṛka*), lions (*siṃha*), donkeys, big birds, eagles (*garutmat*), and vultures (*gṛdhra*). Having thus taken on the heads of birds and animals, they come to devour, gnaw at and tear up the damned. – Two mountains come together and a great hot iron wheel rolls in a groove on top of the damned who are broken into pieces. – Then, in a hot iron mortar they are beaten and crushed like grapes (*drakṣā)* or peaches that are squeezed or like pressed oil (*taila*). Their torn flesh is gathered into piles as on a threshing-floor; torrents of blood flow out; the eagles, vultures, tigers and wolves begin to fight over it. In their previous lives, these unfortunates had frequently killed oxen, horses, pigs, sheep, deer, does, rabbits, tigers, wolves, lions, donkeys and big birds, and so all these animals that harbor resentment against them take on their bird or animal forms and come to torment these damned. - Those who have exploited their power to oppress the weak suffer the punishment of the coming

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[387] Here the Mppś does not mention the torture of the five bonds (*pañcavidhabandhana*) that characterizes the first hell according to Majjhima, III, p. 166; Divyāvadāna, p. 376; Tchong a han, T 26, k. 53, p. 760b.

[388] Saṃghāta means "accumulation, assemblage, squeezing". That is why three punishments are imagined in this hell: the damned are assembled in a mass (*saṃghāta*) and massacred (cf. Ṣaḍgatikārikā, no. 10); they are crushed between two mountains which come together (*saṃhan*); they are pounded in an iron mortar (these last two torments in Suhṛlekha, tr. Wenzel, p. 22).

together of the two mountains. Those who, out of greed *(rāga*), hatred (*dveṣa*), stupidity (*moha*) or fear (*bhaya*), have not followed rules of good conduct or even those who have destroyed the proper way and perverted the Holy Dharma suffer the punishment of being crushed in the groove of the hot iron wheel and ground up in the hot iron mortar.

4-5) The fourth and fifth [great hells] are Raurava and Mahārauva. The damned who are in these great hells have as guardians rākṣasas with heads yellow (*pīta*) like gold; their eyes shoot out fire and they are clothed in red cloaks (*lohitavastra*); their flesh is solid; their gait is as swift as the wind; their hands and feet are long; their mouth utters evil sounds; they hold tridents (*triśūla*) and forked arrows with which they stab and hurl at the damned like rain. Carried away by their fear, the damned strike their heads on the ground and beg for pity: "Leave us be for a while; have pity for a while!" Then the demons throw them into the burning iron hell, one hundred *yojanas* in extent, and make them gallop there with whip lashes: their feet are completely burned, their fat and marrow run in rivulets like pressed oil. The demons break open their heads with iron bars and the brains run out of their smashed skulls like cream from a broken pot. The demons slash them and cut them up; when their bodies are completely burned, they put them in an iron room where thick smoke suffocates them. These unfortunates push and rush against one another and wonder why [176b] they are being pushed around; but, just as they are about to find the exit, the door closes. Then they utter an unending great cry (*raurava*). - In their previous lives, these unfortunate ones had traded with false weights and measures and given unjust sentences; they had not returned the supplies entrusted to them and had robbed their inferiors; they had tormented the poor (*daridra*), making them cry and weep; they had destroyed cities and neighborhoods, ravaged villages, killed and looted; in their perverse hatred against [certain clans], they had called to them from near the ramparts and then, by means of their tricks and deceitfulness, they had brought the people together and then massacred them. It is for all these crimes that they suffer all these punishments.

In the Mahāraurava hell, the damned are put into gas chambers: they are shut in prisons or in dark smokey holes and gassed. Or else they are thrown into wells. It is for having stolen others' goods or for similar reasons that they suffer the torments of the Mahāraurava hell.

6-7) The sixth and seventh [great hells] are the Tapana and Pratāpana. There are two great copper cauldrons there; the first is called *Nan t'o* (Nanda) and the second *Po nan t'o* (Upananda); in the language of Ts'in, "Joy" and "Great Joy"; they are filled with boiling brine. The rākṣasa demons, guardians of hell, throw the damned into them, like head chefs cooking meat. The people in these cauldrons have their feet up and their heads down; they are boiled like beans; their bones and joints become detached; their skin and flesh dissolve. When they are completely cooked, the demons fish them out with a fork. According to the law of karma, a cold wind blows that brings the damned back to life. Then they are thrown into the glowing coals (*kukūla*) or into the excrement (*kuṇapa*), like fish pulled out of the water and thrown onto the hot sand. There they are cooked in pus (read *nong*, 130 and 13) and blood. Then they are taken out of the glowing coals and thrown onto a bed of flames where they are forced to sit; their eyes, ears, nose and mouth, up to the pores of their skin, emit flames. In their previous lives, these unfortunates had tormented their parents, their teacher, śrāmaṇas and brāhmaṇas; they had tormented honest people and fields of merit (*puṇyakṣetra*) to the point of arousing their anger; for these reasons they suffer the torments of the Tapana hell. Or else, in

their previous lives, they had roasted live cocoons, roasted live pigs and sheep, spit-roasted living human beings. Or else they had set fire to the jungle, burned villages, stūpas, monasteries (*vihāra*), temples (*devacaitya*), etc., or else they had thrown beings into pits of fire. It is for all these reasons that they are reborn in this hell.

8) The bodhisattva sees the Avīci hell, four thousand *li* in size, surrounded by iron walls and situated even deeper than the seven hells.[389] The rākṣasa guardians hammer the damned with great iron hammers like blacksmiths hammering out iron. They crush them from head to foot. They pin out and stretch their bodies with five hundred nails, like an ox-hide is stretched. The damned drag themselves along and tear themselves apart with their hands. A fiery iron chariot rolls over their bodies.

Various utsada annexed to the Avīci.[390] – 1) They are forcibly pushed into the glowing coals (*kukūla*)[391] and made to carry the glowing coals.

2) They come out by the river of excrement (*kuṇapa*) which they are made [176c] to enter. There poisonous iron-beaked insects enter their body through their nose and leave through the soles of their feet; entering by the soles of their feet, they leave through their mouths.

3) There arises before them the path of knives (*kṣuramārga* or *kṣuradhāramārga*)[392] and they are made to gallop there by whip-lashes. The soles of their feet are cut into pieces like meat minced for cooking; knives, swords and sharp blades fly through their bodies. Just as leaves falling from a frozen tree are scattered at the mercy of the wind, so the sliced-off hands, feet, noses and limbs of these damned cover the ground and torrents of blood flow.

Two evil dogs, *Che mo* (Śyāma) and *Che p'o lo* (Śabala),[393] fierce beasts with iron gullets, tear at the sinews and bones of these damned. These dogs are as strong as tigers and as fierce as lions.

Then there is the forest]of iron] spines (*ayaḥśalmalīvana*)[394] where the damned are pushed and forced to climb the trees. When the damned climb up, the spines turn downward; when they come down, the spines turn upward. Huge poisonous snakes (*āsiviṣa*), scorpions (*vṛścika*) and poisonous insects come to chew on the damned; big long-beaked birds breaks their heads and feast on their brains.

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[389] For this hell, see Kośa, III, p. 148-149; Hobogirin, *Abi*, p. 6.

[390] Here the Mppś continues its description of the Avīci by describing its *utsada*s.

[391] This brazier of glowing coals is the *kukkula* of the Pāli sources and the Mahāvastu, I,p. 11., the *kukūla* of the Kośa, III, p. 151. The damned are pushed into it up to their knees: their feet decompose when pushed into the glowing coals, revive as soon as they leave it.

[392] The path of knives is the *kṣuramārga* of the Kāraṇḍavyuha, 38, and the *khuradhāra* of the Pāli Jātaka, V, p. 269.

[393] In Kośa, III, p. 151, these dogs are located in the *asipattravana*.

[394] The forest of iron spines corresponds to the *simbalivana* of Majjhima, III, p. 185 and the *ayaśalmalīvana* of the Kośa, III, p. 151.

4) The damned enter the salt river [Khārodakā nadī or Vaitarṇī],[395] which they enter and are swept downstream. When they emerge, they tread on a ground of burning iron (*ayomayā lhūmy ādīptā).* Walking on iron spines (*ayaḥkhaṇṭaka*) and sitting on iron spikes (*ayaḥstambha*)[396] that enter them from behind. The guardians open their mouths with pliers (*viṣkambhenena mukhadvāram viṣkambhya*) and pour in molten copper (*kvathitam tāmramāsye prakṣipanti*); they make them swallow flaming balls of iron (*ayuguḍān ādiptān āsyeprakṣipanti*);[397] these balls enter and burn their mouth (*mukha*),penetrate into and burn the throat (*kaṇṭha*); they penetrate into and burn the belly; the five viscera (read *tsang*, 130 and 18) having been burned, they fall to the ground (*adhaḥ pragharanti*).

The damned, who see only ugly colors, breathe only fetid air, touch only rough things and undergo all the suffering, are bowed down with sorrow. Sometimes they act like savages, sometimes they run and hide, sometimes they trip and fall.

In previous lives, these unfortunates had committed many great wrongs and perpetrated the five grave sins of immediate retribution (*pañcānatarya*); they destroyed the roots of good (*kuśalamūla*); they called the Dharma 'adharma' and 'adharma' they called 'Dharma'; they denied cause (*hetu*) and effect (*phala*), despised and envied honest people. For all these sins they enter into this hell and undergo such hard punishments.

The sixteen utsadas annexed to the eight great hells. – Outside the boundary of these eight great hells there are also sixteen hells that form annexes (*utsada*): eight hells of cold water and eight hells of fire and flame. The punishments there are of rare unprecedented (*adṛiṣṭāśruta*) severity.

The eight hells of fire and flame are: the blazing coals (*kukūla*); excrement (*kuṇapa*); the blazing forest *(ādīptavanat*); the forest of swords (*asipattravana*); the path of knives (*kṣuramārga* or *kṣuradhāramārga*), the forest of iron spines (*ayaḥśalmalivana*); the salt river (*Khārodaka nādi* or *Vaitaraṇi*); the copper stake (*tāmrastambha*).

The eight hells of cold water are: *Ngo feou t'o* (Arbuda) 'having many holes'; *Ni lo feou t'o* (Nirarbuda), 'not having holes'; *A lo lo* (Aṭaṭa), groan

[177a] [uttered by the damned]under the biting cold; *A p'o p'o* (Hahava), another groan caused by the cold; *Heou heou* (Huhuva), another groan caused by the cold; *Ngeou po lo* (Utpala), because the outer walls of this hell are like blue lotus (*nīlotpala*); *Po t'eou mo* (Padma), punishment that makes the damned look like red lotuses; *Mo ho po t'eou mo* (Mahāpadma).

The eight hot hells: *i*) People have violated the pure precepts (*viśuddhaśīla*) and the monastic code (*pravrajitadharma*); they have induced laypeople (*avadātavasana*) to distrust the Buddhist path; they have thrown people into a ditch filled with fire; they have roasted beings while they were still alive. For all these

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[395] This river is the *khārodakā nadī* of the Majjhima, III, p. 185. the *kṣāranaādi* of the Saddharmasmṛtyupasthāna, cited in Śikṣasamuccaya, p. 75; the *vaitaraṇī* , "fordless river" of the Kośa, p. 151 and the Suhṛllekha, v. 73, 79.

[396] The punishment of the iron or copper spikes is listed in Suhṛllekha, v. 79.

[397] On the punishment of molten copper and iron balls, see, among other sources, the detailed descriptions on Mahhjima, III, p. 186; Divyāvadāna, p. 375; Śikṣhsamuccaya, p. 73.

reasons, they fall into the hell of blazing coals (*kukūla*): hot blazing coals burn these damned up to their knees.

ii) Some people have touched food meant for the śrāvakas, breāhmṇas, or 'fields of merit' (*puṇyakṣetra*) with their impure hands; they have eaten before them or introduced filth into their food; they have emptied hot excrement over their bodies; they have abandoned the means of pure existence (*pariśuddhājīva*) and derived their subsistence from evil ways of living (*mithyājīva*). For all these reasons, they fall into the hell of excrement (*kuṇapa*): this sewer is as deep and vast as the ocean; there are iron-beaked insects that crush the heads of the damned and eat their brains, that crush their bones and eat their marrow.

iii) Some people, setting fire to grass and wood, have destroyed insects; by chasing them away, they have burned the forest to complete the carnage. For all these reasons, they fall into the hell of the burning forest *(ādīptavana*?) where the damned are burned in the fire of grass and wood.

iv) Some people, sword in hand, have gone into battle, wounded and killed; they have cut down a tree under which they have crushed their enemy in order to avenge some old grievance; they have betrayed the secret confided to them in good faith by a friend. For all these reasons, they fall into the hell of the forest of swords (*asipattravana*). When the damned enter into this hell, the wind blows over the sword-shaped leaves that then cut off the hands, feet, ears and noses of the damned. In this forest there are ravens (*kāka*), vultures (*gṛdha*) and evil dogs (*śvan-*) that come to eat the flesh of the damned.

v) Some men have stabbed their enemy with sharp knives; they have wounded their enemy with a stake or a lance; they have ruined a path, taken away a bridge; they have destroyed the path of the Holy Dharma (*saddharmamārga*) by substituting the path of adharma for it; they fall into the hell of the path of knives (*kṣuramārga*); in this hell, on a path closed off between two barriers, sharp knives have been fixed in such a way that the damned must pass under them.

vi) Some men have given themselves up to lust and have taken over other men's wives; they have lusted after and engaged in sex (*sukhaparśana*). For all these reasons, they fall into the forest of iron spines (*ayaḥśalmalīvana*). At the top of spiny trees, one *yojana* in height, are huge poisonous snakes *(āsīviṣa*) transformed into beautiful women; they invite the damned to climb up and take their pleasure with them; besides, the guardians of hell (*nirayapāla*) force the damned to climb the trees. Immediately the spines turn downwards and transfix the damned who endure the spines piercing through their bones into their marrow. When they come to the top of the trees, the magical women change back into snakes which break the heads of the damned, penetrate into their bellies and pierce holes in many places until they are completely torn apart. [177b] Finally, when they are brought back to life and in their normal state, the magical women, now standing at the bottom of the trees, call them again; the guardians of hell shoot arrows at them and make them descend; the spines reverse their direction and when they reach the ground, the magical women change back into poisonous snakes which tear up the bodies of the damned.[398]

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[398] The Saddharmasmṛtyupasthāna, cited in Śikṣāsamuccaya, p. 71-72, also mentions the presence in the hells of these magical women, but they do not change into snakes, they have a body of red-hot iron.

vii) After a long time, when the damned come out of the forest of burning iron spines, they see in the distance a river (*Khārodakā nadī* or *Vaitaraṇī*) of fresh delicious water; they go towards it but, when they get into it, it becomes boiling salt water. The damned are in it hardly a moment when their skin and flesh decompose and their bones fall into the water. The rākṣasas, guardians of hell, pull them out with a forked hook and set them down on the river-bank. In their previous lives, these unfortunates had wounded and killed water animals, fish or turtles; they had pushed people to fall into the water; they had thrown them into boiling water or into ice-water. They suffer this punishment for all these evil acts.

viii) In the hell of the copper cauldron (*tāmrastambha*), the rākṣasas, guardians of hell, ask the damned where they are going, and the latter answer: "We are unfortunate and we do not know where we are going; we are hungry (*kṣudh*) and thirsty (*pipāsā)* " When they say they are thirsty, the guardians chase the damned with whip-lashes and make them sit on a red-hot copper stake (*tāmrastambha*); they open their mouths with pliers (*viṣkambhena mukhadvārṃ viṣkambhya*) and pour in molten copper (*kvathitaṃ tāmram āsye prakṣipanti*). If they say they are hungry, the guardians make them sit on a copper stake and make them swallow iron balls (*ayoguḍa*) which enter and burn the mouth, penetrate and burn the throat (*kaṇṭha*), penetrate and burn the stomach (*antra*); having burned the five internal organs (read *Tsang*, 130 and 18), they fall down onto the ground (*adhaḥ pragharanti).*[399] In their previous lives, these unfortunates had stolen other peoples' goods to have enough to eat; as monks, they sometimes pretended to be sick to get melted butter (*ghṛta*) or honey (*madhu*); without discipline (*śīla*), concentration (*samādhi*) and wisdom (*prajñā),* they had accepted many gifts and hurt people with slander (*pāruṣyavāda*). For all of these previous wrongdoings, they fall into the hell of the copper stake.

The eight cold hells. – *i*) In the Arbuda hell, people are plunged into a body of water where a pernicious wind blows so that their skin is torn off, their hair falls out, their tendons broken, the flesh torn, the bones broken and the marrow runs out. When they recover their wholeness, the damned undergo the same punishment again from the beginning. In their previous lives, these unfortunates had stripped human beings during the winter months, or stolen fuel and fire from people in the grip of the cold; or else they had been wicked nāgas, angry and full of hate, who had caused a rain of hail and ice to fall to annoy humans ; or else they had scorned and slandered the Buddha, his disciples or people who were observing morality; or else they had committed grave sins by their four actions of speech. For all these reasons they fall into the Arbuda hell.

ii) It is the same in the Nirarbuda hell. But whereas the Arbuda hell has several "holes" *(arbuda*)[400] by which one can sometimes leave or enter, the Nirarbuda hell has no holes, and there is no means by which one can leave or enter.

iii-v) In the three hells, Aṭata, Hahava and Huhuva, the damned shiver in the biting cold wind, unable to open their mouths, and these hells are named after the groans which are heard there.

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399 Cf. Majjhima, III, p. 186.; Dīvyāvadāna, p. 375; Śikṣasamuccaya, p. 74.

400 Other etymologies are found in the texts. This hell is called *arbuda* because those who are there are like bubbles (*arbuda*) or like thick clouds (*ambuda*), or because the cold wind produces blisters on their bodies. Cf. Hobogirin, *Abuda*, p. 8.

[177c] *vi*) In the Utpala hell, the ice and mud are like a blue lotus (*nīlotpala*).

vii) The shape of the Padma hell is like a red lotus.[401]

viii) The Mahāpadma hell is the dwelling-place of *Kiu kia li* (Kokalīka).[402]

The sage (*jñānin*) who hears [about these hells] cries out in fear: "Alas! It is because of ignorance (*avidyā),* hatred (*pratigha*) and attachment (*anunaya*) that one comes to undergo these sufferings; one comes out of them only to re-enter them again infinitely." Seeing these hells, the bodhisattva says to himself: "These sufferings are the acts for causes and conditions; they all result from ignorance (*avidyā)* and the afflictions (*kleśa*). I will apply myself energetically to the six virtues (*pāramitā)* and accumulate the qualities (*guṇa*) in order to relieve beings of the sufferings of the five destinies." Thus the bodhisattva stimulates his compassion and increases his exertion. If one saw one's father and mother shut up in prison, beaten and afflicted in ten thousand ways, one would look for any way (*upāya*) to save them and one's mind would not rest for one moment.

Thus the bodhisattva, who sees beings undergo the sufferings of the five destinies, thinks of them ceaselessly as his parents.

III. EXERTION AND THE OTHER VIRTUES.

1. Moreover, the exertion of the bodhisattva is practiced diligently from lifetime to lifetime: the mind of the bodhisattva never draws back from seeking wealth and treasures to give to beings; if he himself possesses goods, he never ceases to give them all away.

2. Moreover, the bodhisattva observes the precepts (*śīla*) energetically; whether they are great (*mahat*) or lesser (*kṣudra*), he takes them all, he keeps them all without transgressing or violating them. If he happens to miss a precept, be it small as a hair, he confesses at once and hides nothing.

3. Moreover, the bodhisattva diligently cultivates patience (*kṣānti*). Whether one strikes him with a knife or a stick, whether one harms him or insults him, whether he is covered with veneration (*satkāra*) or worship (*pūjā),* he endures all of it and remains indifferent and detached. In the face of the profound Dharma (*gambhīradharma*)[403] that his mind is unable to probe, he ignores doubt and hesitation.

4. Furthermore, the bodhisattva cultivates the four trances (*dhyāna*) with exertion and special attention. He can dwell there, keep them and thus obtain the five superknowledges (*abhijñā),* the four boundless ones (read *sseu wou liang sin*: *paramāṇa citta),* the [eight] liberations (*vimokṣa*), the spheres of mastery

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[401] According to the Kośa, III, p. 154, Utpala and Padma indicate the shape taken by the damned: they are like a blue or red lotus. According to the Chinese sources studied by Beal, *Catena*, p. 63, the inmates of Utpala and Padma are covered with spots resembling blue and red lotuses respectively.

[402] For Kokalīka, see above, p. 806F.

[403] The *gambhīradharma*s have been defined above, *Traité*, I, p. 337-338F.

(*abhibhvāyatana*) [p. 969F, l. 6] and the ten spheres of totality (*kṛtsnāyatana*). Provided with these qualities (*guṇa*), he obtains the four foundations of mindfulness (*smṛitypasthāna*) and all the samādhis of the bodhisattva, such as the vision of the Buddhas, etc.

5. Finally the bodhisattva's exertion is without drawing back in seeking the Dharma (*dharmaparyeṣaṇā);* he uses body and mind to pay homage to Dharma teachers (*dharmācārya*); he increases offerings, alms and gifts without fail or relapse. He dedicates his life to study and discussion of the Dharma. During the first, second and last watch of the night, he contemplates (*manasikāroti*), meditates (*cintayati*), calculates (*pramāṇayati*) and speculates (*vikalpayat*i); he looks for causes and conditions (*hetupratyaya*); he distinguishes between identity and difference (*sāmānyaviśeṣa*); he seeks to understand the true nature (*satyalakṣaṇa*) and to establish, for all dharmas, their specific nature (*svalakṣaṇa*), their general nature (*anyalakṣaṇa*), the general characteristic (*sāmānyalakṣaṇa*), the specific characteristic (*bhinnalakṣaṇa*), the unique characteristic (*ekalakṣaṇa*), the nature of existence (*bhāvalakṣaṇa*), the nature of non-existence (*abhāvalakṣaṇa*) and the essential nature (*tathatālakṣaṇa*). The absence of decrease (*asaṃlayana*) or of relapse (*avivarana*) of the Buddhas and bodhisattvas constitutes the exertion of the bodhisattva. For all these reasons, he can produce and realize the many good dharmas and this is the "virtue of exertion". For the meaning of the word virtue (*pāramitā),* see what has been said above. In addition, the exertion of the bodhisattva is the only one to be called [178a] virtue of exertion (*vīryapāramitā)*; the exertion of other people does not merit the name of virtue.

Question. – What is meant by perfection of exertion (*vīryaparipūri*)?

Answer. – When the bodhisattva, in his body of birth (*janmakāya*) and his essential body (*dharmadhātukāya*),[404] unites all the qualities (*guṇa*), there is the perfection of the virtue of exertion (*vīryapāramitāparipūri*). For the meaning of *paripūri*, see what has been said above: "In bodily and vocal exertion, the bodhisattva does not draw back." (p. 927F)

IV. BODILY AND MENTAL EXERTION.

Question. – Exertion is a mental event (*caitasikadharma*). Does the sūtra speak of bodily exertion (*kāyikavīrya*)?

Answer. – Although exertion is a mental event, it is called bodily exertion when it makes use of physical strength. It is like sensation (*vedanā);* although it is a mental event, it is called 'bodily sensation' (*kāyikavedanā)* when it is associated with the [first] five consciousnesses (*pañcavijñānasaṃprayogāt*), 'mental sensation' (*caitasikavedan*ā) when it is associated with the mental consciousness (*manovijñānasaṃprayogāt*).[405] It is the same for exertion: when one expends physical force either by

[404] As we have seen above, *Fa sing*, for Kumārajīva, gives *dharmadhātu* and not *dharmatā.*

[405] See in Milinda, p. 253, the distinction between *kāyika* and *cetasikavedanā.*

giving with the hand or vocally reciting religious texts and preaching the Dharma, it is a question of bodily or vocal exertion (*kāyikavācikavīrya*).

Moreover, exertion is bodily when it is practicing generosity (*dāna*) or morality (*śīla*); it is mental when it is practicing patience (*kṣānti*), meditation (*dhyāna*) and wisdom (*prajñā).*

Moreover, exertion is bodily when it is practiced on outer things (*bāhyavastu*); it is mental when there is effort special to oneself *(ādhyātmikaprayoga*).

Finally, gross exertion (*sthūlavīrya*) is bodily; subtle exertion (*sūkṣmavīrya*) is mental; exertion that has merit in mind is bodily; exertion that has wisdom (*prajñā)* in mind is mental. In the bodhisattva, there is bodily exertion during the time from the first cittotpāda (resolution) until the attainment of anutpattikakṣānti (acceptance of non-production) for, until then, he has not yet given up his body of birth (*janmakāya*). [Starting from the moment when], obtaining the anutpattikadharma, he rejects his body of flesh (*māṃsakāya*) and attains the essential body (*dharmadhātukāya*) up until the moment he becomes Buddha, it is a matter of mental exertion.[406]

When the bodhisattva is in his first resolution (*prathamacittotpāda*), his qualities (*guṇa*) are not complete; he is then planting the causes and conditions of the threefold merit (*tripuṇyahetupratyaya*). When his generosity (*dāna*), morality (*śīla*) and good intention (*kuśalacitta*) have finally been rewarded, he uses the latter to give gifts to beings. But as beings are not satisfied, he cultivates merit on a grander scale and makes a resolution for great compassion (*mahākaruṇā utpādayati*): He says: "Beings have insufficient wealth and many are bad. I am incapable of satisfying their desires with my small wealth. If their desires are not satisfied, they will not willingly accept my teaching; if they do not accept my teaching, they will not be liberated from birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇā*). Therefore I will use great skillful means (*mahopāya*) to load them with riches until they are satisfied." Then the bodhisattva goes to the great sea to look for various treasures; he climbs mountains and faces dangers in the search for marvelous medicines; he penetrates into deep caves in search of various objects, stalactites or precious gems (*maṇiratna*) and he gives them to beings. Or else, he becomes the leader of a caravan (*sārthavāha*) and he daringly crosses mountain trails, facing robbers, lions, tigers, wolves and madmen. In order to make gifts to beings, he carefully seeks the most precious materials, and he considers nothing too difficult. With medicinal herbs (*oṣadhi*) and magical spells (*mantra*), he can transform copper into gold; by means of these many transformations (*pariṇāma*), he produces all kinds of precious substances; and when he is successful [in fabricating] things that are not native in the four directions, he gives them to beings. That is bodily exertion. But, when he has acquired the five [178b] superknowledges (*abhijñā)*, he can transform himself and create exquisite tastes; or else he goes to the heavens (*svarga*) to gather the food [that grows] there spontaneously. That is mental exertion.

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[406] In other words, it is in the eighth bhūmi (*acalā bhūmi*) that the bodhisattva attains *anutpattikadharmakṣānti* (patience that consists of accepting and understanding that dharmas do not arise), the *nyāma* (predestination for Bodhi), the *avivartana* (assurance of not regressing); then he exchanges his body of birth (*janmakāya*) or body of flesh (*māṃsakāya*) for the body of the Dharma (*dharmakāya*), and his exertion, bodily (*kāyika*) as it was before, becomes mental (*caitasika*). See above, p. 711F, n. 1.

When the bodhisattva collects riches and gives them away, this is bodily exertion; when he uses his qualities of donor to reach buddhahood, this is mental exertion. When the bodhisattva of birth body (*janmakāya*) practices the six virtues, this is bodily exertion; when he bodhisattva of essential body (*dharmadhātukāya*) practices the six virtues, this is mental energy. [Note by Kumārajīva: when one has not acquired the Dharma-body, the mind follows the body; but when one has acquired the *dharmakāya*, the mind does not follow the body and the body does not hinder the mind.]

Furthermore, not to spare one's life in order to realize the qualities is bodily energy; never to relax (*asraṃasanatā)* in seeking *dhyāna* and wisdom (*prajñā)* is mental exertion.

Finally, bodily exertion consists of not drawing back in the difficult efforts that one undertakes.

[*Nigrodhamigajātaka*].[407]

It is told that, in the kingdom of *Po lo nai* (Vārāṇasī), the king *Fan mo ta* (Brahmadatta), while hunting in the jungle (*araṇya*), saw two herds of deer (*mṛgayūtha*): each herd had its leader; the one had five hundred deer and his body was the color of the seven jewels (*saptaratna*): this was the Bodhisattva Śākyamuni; the other leader was Devadatta.

The Bodhisattva, king of the deer, on seeing king Brahmadatta killing his herd, felt great compassion (*mahākaruṇacitta*) and went to Brahmadatta. The king's people drew their bows and let fly a rain of arrows. But Brahmadatta, seeing this deer approaching him, commanded his retinue to put away their bows and arrows so he could learn the motive for the deer's coming. Approaching the human king, the deer-king knelt and said: "Sire, it is for a useless motive, namely, the pleasures of an outing and diversion that our deer are suffering all the pains of death. If you wish, we will furnish you with food; we will establish a sequence and send you every day one deer for the royal kitchen." The king approved this proposition and

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407 This well-known Jātaka, undoubtedly invented to explain the name of Mṛgadāva, "Deer Park", or Mṛgadāya, "Gift to the deer", is told in the following sources:

Pāli sources: Jātaka no. 12, I, p. 149-152; Dhammapadaṭṭha, III, p. 148 (Bulingame, *Legends*, II, p. 359).

Sanskrit source: Mahāvastu, I, p. 359-366.

Chinese sources: Lieou tou tsi king, T, 152 (no. 18), k. 3, p. 12b-13a (tr. Chavannes, *Contes*, I, p. 68-71); Ta tchouang yen louen king, T 201, (no, 69), k. 14, p. 338a-339a (tr. Huber, *Sūtrālaṃkāra*, p. 411-418); Tsa p'i yu king,T 212, k. 14, p. 685b-c; Hiuan tsang, Si yu ki, T 2087, k. 7, p. 906a-b (tr. Beal, II, p. 50-51; Watters, II, p. 54-55); King liu yi siang, T 2121, k. 11, p. 58c-59b.

Iconography: Cunningham, *Barhut*, pl. XLIII, 2; Griffiths, *Ajaṇṭā,* p. 139; Ecke-Demiéville, *Twin Pagodas*, p;. 39, 4.

The Mppś follows the version of Ta tchouang yen louen king, from which it borrows a stanza.

In the Mahāvastu and the Pāli Jātaka, the two deer-kings are called Nyagrodha (Nigrodha) and Viśākha (Sākha). In the samodhāna pf the Pāli jātaka, the Bodhisattva is identified with Nigrodha, Devadatta with Sākha, Kunāra Kassapa with the little deer, his mother with the doe, and Ānanda with king Brahmadatta.

gave in to the deer-king's wish. Then the two herd leaders, in a great meeting, set up a sequence; and each in turn, sent the deer from his herd whose turn it was [to be killed].

One day, a pregnant doe in Devadatta's herd said to him: "Today is my day to go to my death; but I am pregnant and it is not my baby's turn. Therefore I beg you to condescend to an agreement so that I, who must die, will undergo my lot, but that my baby should not suffer it." The deer king, Devadatta, became angry with her and said: "Who is there who would not take care for his life? The deer go [to their death] when their turn comes; why would they accept your terms?" The mother deer then said: "My king is inhumane and has no pity; he has not considered my proposition and has become angry without valid reason. There is no way to talk to him." Then she went to the bodhisattva-king and told her story. The bodhisattva-king asked the doe: "What did your leader say?" – She replied: "My leader is inhumane; he did not come to an arrangement but got angry. Great king! Your humanity extends to all; that is why I come to you for refuge. As vast as the world is, today for me there is no place to appeal to a higher court." The Bodhisattva thought: "This doe is very sad. If I do not intervene, her baby will be savagely killed; it is not the baby's turn. But how can I send in her place [a deer] whose turn has not yet come? Only I myself can replace her." Having thought thus, he made his decision: he delegated himself and sent away the mother doe: "I will replace you today, do not worry", he said.

Then the deer-king went to the palace of king Brahmadatta; the servants were astonished to see him come and reported the thing to the king. The king also was astounded and, having him brought before him, he asked: "Is your herd exhausted? Why have you come?" The deer-king replied: "Great king, since your protection extends to the deer, nobody hurts us and we have increased; why would the herd come to an end? But, in my neighbor's herd, there is a pregnant doe ready to give birth; she is to be killed and butchered and her baby put to death. She came to me and I had pity on her. It is impossible to replace her by someone who is not involved in this business. If I send her away and do not save her, I am no different than a piece of wood or a stone. My body will not last long; it will surely not escape death. To save the unfortunate compassionately is of immense merit. Those who have no loving-kindness (*maitrī*) are like tigers and wolves." Hearing these words, the king rose from his seat and spoke these stanzas:

Truly I am an animal
A 'beast in human form',
You, despite your body of an animal
Are a 'man in the form of a beast.'

It is correct to say
That external form does not make a man.
Although he is an animal, whoever knows how to express loving-kindness
Is a man.

For my own part, starting from today,

I will not eat any meat whatsoever.

I make you the gift of absence of fear (*abhayadāna*),

You may reassure your mind.

The deer rejoiced in peace and the king found loving-kindness and faith.

[*Dharmarakta sacrifices himself for a stanza*].[408]

The brahmacārin *Ngai fa* (Dharmarakta) traveled about in Jambudvīpa for twelve years in search of the holy Dharma *(āryadharma*), but was unable to find it. At that time there was no Buddha and the Buddhadharma also had disappeared. There was a brāhmin[409] who said to him: "I possess a stanza of the holy Dharma; if you truly love the Dharma, I will give it to you." Dharmarakta answered: "I do love the Dharma truly." The brāhmin replied: "If you truly love the Dharma, you will take your skin as paper, one of your bones as pen and you will write the stanza with your blood; then I will give it to you." Dharmarakta agreed to these orders: he broke a bone, flayed his skin and wrote the following stanza with his blood:

Practice the Dharma,

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[408] This story is told in several sources, but the texts do not agree in the name of the bodhisattva:

In the P'ou sa pen hing king, T 155, k. 2, p. 119b, the king *Yeou to li* (9 and 15; 36 and 3; 75 and 7), in order to obtain a stanza, flays his skin to use as paper, breaks a bone to use as a pen, and uses his blood as ink.- In the Hien yu king (Chinese version, T 202, k. 1, p. 351b; Tibetan version edited by Foucaux, *Grammaire ds la langue tibétain*, 1858, p. 195-197), the ṛṣi *Yu to lo* (75 and 22; 36 and 3; 122 and 14), i.e., Utpala, "flays his skin for paper, breaks a bone for a pen and uses his blood as ink." – The Mppś attributes the same deed here to a brahmacārin *Ngai fa* (61 and 9; 85 and 5 = Dharmarakta) and later, at k. 49, p. 412a, to the bodhisattva *Lo fa* (75 and 11, 85 and 5 = Dharmarata) who has already been discussed, P. 690 as note.

In none of these stories is there a question of marrow, whereas marrow plays an important part in the version told by the Chinese pilgrims Song Yun, T 2092, k. 5, p. 1020b11-14 (tr, Chavannes, BEFEO, III, p. 412) and Hiuan tsang, T 2087, k. 3, p. 883a12-13 (tr. Beal, I, p. 124; Watters, I, p. 233-234). Both locate the scene in the 'monastery of the lentils' (Masūrasaṃghārāma) at Gumbatai, near Tursak, in BunĪr. According to Song Yun, where the bone was broken, the marrow that ran out fell onto the rock; the color of the fat is as creamy as if it were quite fresh. Hiuan tsang also saw this rock; he says it is yellowish-white and always covered with a rich moistness.

The present jātaka should not be confused with that of prince Candraprabha (alias Utpala) who broke one of his bones and used the marrow to cure a sick man; this other deed has been told above, p. 715F.

For the value attached to the stanzas, see above, p. 689, note.

[409] According to the Mppś, k. 49, p. 412a, this was king Māra, disguised as a brāhmin.

Do not adopt adharma!

In this world and in the other

The Dharmacārin dwells in peace.[410]

[*The pheasant extinguishing a jungle fire*].[411]

There was once a jungle fire consuming the forest in which there lived a [179a] pheasant (*kapiñjala*) who used his strength to fly to some water, moisten his down and his feathers and return to extinguish the fire. The blaze was violent and the water [that he poured over it] was small in amount; but the pheasant did not find discouraging the fatigue of flying there and back. Then the god *Ti che* (Śakra) came and asked the pheasant: "What are you doing there?" The pheasant answered: "I want to save this forest, for I have pity for living beings. This forest is shady, vast in extent, fresh and pleasant. The animals of my kind, my relatives and all the living beings are fond of it. I have the strength; why would I be lazy (*kusīda*) in saving it?" The king of the gods asked him: "How long will you continue your effort?" The pheasant answered: "I will continue until death." The king of the gods continued: "Who knows with certainty that that is indeed your intention?" Then the pheasant made the following vow (*praṇidhāna*): "If my heart is sincere and my faith true, may this fire be extinguished." At once, a god of the pure abodes (*śuddhāvāsadeva*) heard the ardent vow of the bodhisattva and extinguished the fire. From early times until today, it is the only forest that is always flowering and is spared by fires.

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[410] This is verse no. 169 in the Dhammapada:

Dhammaṃ care sucaritaṃ na saṃ duccaritaṃ care,

dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

The Sanskrit recension occurs in the Avadānaśataka, I, p. 220:

Dharmaṃ caret sucaritaṃ nainaṃ duścaritaṃ caret,

dharmacārī sukhaṃ śete asmimī loke paratra ca.

The two stanzas given by the Hien yu king, T 202, p. 351b-c, are different; they recommend avoiding the ten evil actions.

[411] The bird's actions are told, with some variants, in Seng k'ie lo tch'a so tsi king, T 194, k. 1, p. 120a-b; Tsa pao tsang king, T 203, k. 2, p. 455a-b; Kieou tsa p'i yu king, T 206, k. 1, p. 515a (tr. Chavannes, *Contes*, I, p. 385-386); Hiuan tsang, Si yu ki, T 2087, k. 6, p. 903b-c (tr. Beal, II, p. 33-34; Watters, II, p. 29); King liu yi siang, T 2121, K. 11, p. 60b-c. – Iconography: Ecke-Demiéville, *Twin Pagodas*, p. 61 and pl. 40, 3.

In the Mppś and the Si yu ki, the bird is a pheasant (*kapiñjala*); elsewhere it is a parrot (*śuka*). According to T 203, the fire broke out because two bamboos, shaken by the wind, caught on fire by friction; the parrot was called *Houan hi cheou* (76 and 18; 30 and 9; 185) which may be restored in the Sanskrit as Nandikaśīrṣha. According to Hiuan tsang, it was not a Śuddhāvāsadeva who extinguished the fire, but Śakra himself; he took a little water in the hollow of his hand and poured it onto the fire; the stūpa commemorating the action of the bird was in the neighborhood of Kuśinagara, close to the place where the Buddha entered into nirvāṇa.

These are the various exploits that the Bodhisattva accomplished in his previous lives: he carried out what was hard to do; he sacrificed his life, his kingdom, his wealth, his wife, his children, his elephants and horses, his seven pearls, his head, his eyes, his bones and his marrow; he gave everything eagerly and without regret. It is said that, for beings, in the space of a single day, the Bodhisattva would undergo a thousand deaths and a thousand births. Such are the exploits that he accomplishes in his virtue of generosity, morality, patience, trance and wisdom. All the *nidānas* told in the Jātakasūtras are derived from bodily exertion.

Cultivation of the good dharmas (*kuśaladharmabhāvana*), confident faith ignoring doubt (*niḥsamśāyaprasāda*), absence of laziness (*akausīdya*), insatiability in searching for the Dharma (*dharmaparyeṣaṇasaṃtuṣṭi*) conducted among the saints and up to worldly people – insatiability like that of the ocean that engulfs the waves – that is what characterizes the mental exertion of the bodhisattva.

Question. – The mention of insatiability (*saṃtuṣṭi*) is not correct. Why? When one has found what one has been looking for, one should be satisfied; but when something cannot be pursued or arranged, one ought to give it up. Why this perpetual dissatisfaction? When someone is digging a well looking for a spring and has worked hard, if there is no water, he should stop. It is the same for the practice of the Path: having reached a certain point, it is not necessary to practice further. Why this perpetual dissatisfaction?

Answer. –The exertion of the bodhisattva cannot be the object of an ordinary comparison (*laukikapamāna*). If the person digging the well does not succeed in finding water, this is as a result of his small efforts and not because there is no water. If there is no water in that place, there is some elsewhere, to be sure, and he should go where it is. The bodhisattva must go to buddhahood, go there insatiably, and teach people relentlessly [to go there]. This is why we spoke of insatiability (*asaṃtuṣṭi*).

Furthermore, the exertion and the aspirations (*praṇidhāna*) of the bodhisattva are vast; he has sworn to save all beings. Now beings are inexhaustible in number.[412] This is why his exertion also must be inexhaustible. You said that once something has been arranged, one should stop, but that is not correct. Although the bodhisattva may have come to buddhahood, beings have not all arrived there; therefore he cannot stop. Just as the nature of fire, even though it is not extinct, is to combat cold, so the exertion of the bodhisattva, even though he has not entered into nirvāṇa, never stops. This is why, of the eighteen special attributes (*āveṇikadharma*), zealousness (*chanda*) and exertion (*vīrya*) are two things to be practiced unceasingly.

Furthermore, the bodhisattva abides in the virtue of wisdom (*prajñāpāramitā)* by the method of non-abiding (*asthānayogena*):[413] he never abandons exertion. The exertion of the bodhisattva is not that of the Buddha.

Furthermore, as long as the bodhisattva has not attained the state of Bodhisattva, his body of birth and death (*cyutupapattikāya, saṃskārakāya*) fills living beings with wonderful things. In turn, beings respond to praises (*varṇana*) with malicious gossip (*paiśunyavāda*), to signs of respect (*satkāra, arcanā)* with scorn

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[412] According to an early theory, the number of beings is infinite; cf. Siddhi, Appendix, p. 807-808..

[413] This method has been defined above, p. 656F.

(*avamāna*), to friendly feelings (*maitrīcitta*) with looking for faults; they even plan to wound him. Deprived of power (*sthāma*), these beings come to torment the bodhisattva, who makes vast aspirations (*praṇidhāna*) for these beings: "When I have attained buddhahood, I will save these beings, even the most wicked." His mind unrelentingly feels great compassion (*mahākaruṇā)* for these evil beings. Like a loving mother who laments the sickness of her son, he does not cease to worry about them. These are the characteristics of the exertion of the bodhisattva.

Furthermore, when the bodhisattva practices the virtue of generosity, all kinds of beggars come from the ten directions to ask him for things they should not be asking for, things to which the bodhisattva is attached and which are hard for him to give; they say to the bodhisattva: "Give me your two eyes; give me your head, your brain, your bones, your marrow, your wife and your dear children, your pearls and priceless jewels." These things that are difficult to give, the beggars insistently demand them; but the bodhisattva's mind is not moved; he feels neither miserliness (*mātsarya*) nor anger (*krodha*). Without hesitation, wholeheartedly (*ekacittena*), he gives [what they ask for] in order to realize the state of buddhahood. He is like mount Meru which is not shaken by the winds of the four directions. These are the characteristics of the virtue of exertion.

Finally, the bodhisattva's exertion is the virtue of exertion when it practices the [other] five virtues on all occasions (*sarvatra*).

Question. – If the bodhisattva practices the virtue of discipline (*śīlapāramitā)* and somebody comes to ask for his three robes (*tricīvara*) or his bowl (*pātra*), he is violating a precept if he gives them, for the Buddha has forbidden [making a gift of them].[414] On the other hand, if he refuses, he is lacking the virtue of generosity (*dānapāramitā).* Therefore how can exertion practice the five virtues "on all occasions"?

Answer. – The beginning bodhisattva *(ādikārmikabodhisattva*) is unable to practice the five virtues everywhere at the same time.

When the Bodhisattva was practicing the virtue of generosity, he saw a starving tigress, beset by hunger, about to devour her cubs; immediately the Bodhisattva felt great compassion (*mahākaruṇā)* and gave her his body.[415] The Bodhisattva's father and mother, grieved for their son's death, lost their sight, and the tigress, for having killed the Bodhisattva, had to undergo punishment.[416]

[179c] However, the bodhisattva does not take into account either his parents' sadness or the punishment reserved for the tigress: he wants only to accomplish a gift and gain merit (*puṇya*).

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[414] The three robes and the alms-bowl were ceremonially given to the bhikṣu in the ordination ritual and were an integral part of the monk's equipment: Vinaya, I, p. 94.

[415] Vyāghrījātaka or the "gift of the body" to the starving tigress; see references in *Traité*, I, p. 143F, and above, p. 723F.

[416] This epilogue of the Vyāghrījātaka is missing in the recensions of the jātaka, but it is commonplace for parents to become blind as a result of mourning for their son (cf. Chavannes, *Contes*, IV, p. 91).

The bhikṣu who is observing the precepts conforms to the rules (*niyama*), small or large, and repulses those who violate the rules. The person who meets with his refusal is angry and vexed, but the bhikṣu only wants to observe the precepts and pays no heed to his anger.

Sometimes the bodhisattva practices ordinary wisdom (*saṃvṛtaprajñā)* and withholds his kindly and compassionate feelings (*maitrīkaruṇācitta*).

[*The impostor bramacārin exposed by the Bodhisattva*].

In a previous lifetime, the Bodhisattva Śākyamuni was crown prince of a great kingdom. His father, the king, had as teacher (*guru*) a brahmacārin who did not eat the five grains [i.e., abstained from all food]. Full of respect and faith, the people considered this to be a miracle (*aścarya*), but the prince said to himself: "A man who has four limbs absolutely needs the five grains. If this man does not eat, it is surely to seduce men's minds and it is not his real custom." His father and mother said to him: "This zealous man does not touch the five grains; it is extraordinary (*adbhuta*). Why are you so foolish as not to respect him?" The prince answered: "Be watchful: before long, this man will betray himself."

Then the prince looked out for the place where the brahmacārin lived, went to the forest and asked a cow-herder (*gopālaka*) there: "What does this man eat?" The cow-herder replied: "During the night, this man eats some butter and that permits him to stay alive."

Having learned this, the prince returned to the palace and wanted to lead the brahmacārin to betray himself. He perfumed a blue lotus (*nīlotpala*) with all kinds of medicinal herbs (*nānāvidhauṣadhi*) and next morning, when the brahmacārin came to the palace and seated himself beside the king, the prince took the lotus and offered it to the brahmacārin. The brahmacārin joyfully said to himself: "The king, the queen, the greater and lesser people inside and outside all surround me with attention; only the prince shows neither respect nor trust; but today he is offering me this beautiful lotus; this is very good." Then he took the lotus and out of respect for the prince, he brought it to his nose and smelled it. The medicinal vapors contained in the lotus penetrated into his stomach; soon the medicines began to act within his stomach and the brahmacārin wanted to withdraw. The prince said to him: "Brahmacārin, you do not eat, why do you want to go to defecate?" The brahmacārin was seized with nausea and suddenly vomited beside the king. In his vomit, the intact butter betrayed him; the king and the queen understood his deceit. The prince then said: "This man is a real brigand; to make a name for himself, he has deceived the entire kingdom."

Thus, when he used ordinary wisdom (*saṃvṛtaprajñā),* the Bodhisattva was trying only to fulfill wisdom, suspend his kindness and compassion (*maitrīkaruṇācitta*) and does not fear people's anger.

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When the bodhisattva, on some occasions (*syātkāla*) practices supramundane wisdom (*lokottaraprajñā*), he has neither the desire (*rāga*) nor concern (*abhiniveśa*) to observe morality (*śīla*) or to practice generosity (*dāna*). Why? Because the donor (*dāyaka*), the recipient (*pratigrāhaka*) and the thing given (*deya*) do not exist; because sin *(āpatti*) and merit (*anāpatti*), anger (*krodha*) and gentleness (*akrodha*), exertion (*vīrya*) and laziness (*kausīdya*), concentratedness of mind (*cittasaṃgraha*) and distraction (*cittavikṣepa*) do not exist (*nopalabhyante*).

Moreover, when the bodhisattva practices the virtue of exertion, he is faced with unborn (*anutpanna*) and unceasing (*aniruddha*), non-eternal (*anitya*) and non-transitory (*ananitya*), non-suffering (*aduḥkha*) and non-happy (*asukha*), non-empty (*aśūnya*) and non-real (*asatya*), non-ātman and non-anātman, non-unique (*aneka*) and non-different (*ananya*), non-existent (*asat*) and not [180a] nonexistent (*anasat*) dharmas. He knows perfectly well that all these dharmas [are derived] from the complex of causes and conditions (*hetupratyayasāmagri*), that they are only names and conventions (*nāmasaṃketa*) and have no real nature (*satyalakṣaṇa*). The bodhisattva who has made this examination knows that everything conditioned is deceptive (*mṛṣā)* and his mind rests in the unconditioned (*asṃskṛta*); he wants to destroy (*nirudh-*) his mind and holds only nirvāṇa to be [true] salvation (*yogakṣema*). But then he remembers his original vow (*mūlapraṇidhāna*) and, out of compassion (*karuṇā*) for beings, he returns to the practice of the dharmas of the bodhisattva and accumulates all the qualities (*guṇa*). He says to himself: “Although I know that all dharmas are deceptive, beings do not know this and suffer all the sufferings of the five destinies; therefore I will practice the six virtues (*pāramitā)* completely.” As reward, he also acquires the thirty-two marks (*lakṣaṇa*) and the eighty minor (*anuvyañjana*) marks of the Buddhist path, omniscience (*sarvajñāna*), great loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇā),* the [four] unhindered knowledges (*pratisaṃvid*), the [eight] liberations (*vimokṣa*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes *(āveṇikadharma*), the three sciences (*trividya*) and the innumerable attributes of the Buddhas. As soon as he has attained these attributes, all beings find purity of faith (*śraddhāviśuddhi*); they can taste the practices, are pleased with the Buddhadharma and accomplish their task. All of that is due to the virtue of exertion and constitutes the virtue of exertion.

The Buddha said: The bodhisattva’s exertion does not consider either the body or the mind, or that which is done by the body or that which is meditated on by the mind. For him, the body and mind are identical (*eka*), equal (*sama)*, without any difference (*nirvikalpa*). He uses the state of buddhahood sought by him to save beings. He does not think of beings as ‘this shore’ (*apara*), or the state of buddhahood as ‘the other shore’ (*pāra*). He rejects everything done by body and mind; he considers it to be the fiction of a dream (*svapna*), as not done. That is called nirvāṇa, and all these forms of exertion are called virtues. Why? Because he knows that all exertions are false. He holds all dharmas to be deceptive and unreal, like a dream (*svapna*) or a magic show (*māyā).* The equality of all dharmas (*sarvadharmasamatā)* is reality; there is nothing to be sought for in equalized dharmas; this is why he knows that all exertions are deceptive. But, even though he knows that all exertions are false, he maintains them unflinchingly and that is the true exertion of the bodhisattva.

The Buddha said: For innumerable kalpas, I gave my head, my eyes, my marrow and my brain to beings to satisfy their desires. When I was observing discipline (*śīla*), patience (*kṣānti*) and meditation, I lived in the

mountains and forests and my body dried up; sometimes I observed fasting (*upavāna*); sometimes I broke away from the tastes of pleasure; sometimes I underwent the torment of curses, dishonor, the knife and the stick; this is how my body wasted away. Always in meditation, exposed to the sun and the morning dew, I painfully sought wisdom (*prajñā);* I recited [the sūtras], meditated, questioned and discoursed; by my knowledge, I divided dharmas into good and bad, coarse (*sthūla*) and subtle (*sūkṣma*), false and true, frequent and rare; I paid reverence (*pūjā*) to innumerable Buddhas. With zeal and exertion, I sought the qualities [180b] (*guṇa*); I wanted to perfect (*paripūrṇa*) the five virtues. But at that time I attained nothing and I did not acquire the virtues of generosity, morality, patience, exertion, trance, and wisdom. I then met the Buddha *Jan teng* (Dīpaṃkara); I cast five lotuses at him and spread out my hair on top of the mud [as a carpet for him];[417] then I attained the patience of dharmas free of arising (*anutpattikadharmakṣānti*) and at once the six virtues were completed (*paripūrṇa*) by me; rising up into the air,[418] I praised the Buddha Dīpaṃkara in verse. I saw the innumerable Buddhas of the ten directions and then I obtained the real exertions; exertions being equal, I found the equality of mind (*cittasamatā)* and, as a result of this equality of mind, I found the equality of all dharmas (*sarvadharmasamatā).*

These various causes and characteristics constitute the virtue of exertion.

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[417] For the offering to Dīpaṃkara, see above, *Traité*, I, p. 248F, 410F n.

[418] For this phenomenon of levitation, see *Traité*, I, p. 284F, note 2.

CHAPTER XXVIII: THE VIRTUE OF MEDITATION (DHYĀNA) (p. 984F)

Sūtra: It is necessary to fulfill the virtue of meditation by being based on the non-existence of distraction and delight (*dhyānapāramitā paripūrayitavya avikṣepaṇatām anāsvādanatām upādāya*).

I. NECESSITY FOR MEDITATION.

Śāstra: Question. –The rule for the bodhisattva is to save beings; why does he dwell apart in forests and swamps, solitudes and mountains, preoccupied only with himself and abandoning beings?

Answer. – Although the bodhisattva stays away from beings physically, his mind never abandons them. In solitude (*śantavihāra*), he seeks concentration (*samādhi*) and gains true wisdom (*bhūtaprajñā)* to save all beings. When one takes a drug (*bhaṣajya*) for health reasons, one temporarily interrupts family affairs; then when one's strength has been recovered, one resumes business as before. The rest that the bodhisattva takes is of that nature. He swallows the drug of wisdom (*prajñā)* by the power of meditation; when he has obtained the power of the superknowledges (*abhijñābala*), he returns to people and, amongst them, becomes a father, mother, wife or son, master, servant or school-teacher, god, human or even an animal; and he guides them with all sorts of teachings (*deśana*) and skillful means *(upāya).*

Furthermore, the bodhisattva practices generosity (*dāna*), morality (*śīla*) and patience (*kṣānti*), three things that are called 'gates of merit' (*puṇyadvāra*). For innumerable lifetimes he has been [Brahmā]devarāja, Śakradevendra, cakravartin king, king of Jambudvīpa, and ceaselessly gives beings garments made of the seven jewels (*saprtaratnamaya vastra*). In the present lifetime and in future existences, he abundantly enjoys the five objects of desire (*pañcabhiḥ kāmaguṇaiḥ samarpito bhavati*). It is said in the sūtra: "The cakravrtin king[419] who [180c] has taught his people the ten good actions, is later reborn in heaven." From existence to existence he works for the benefit (*hita*) of beings and leads them to happiness (*sukha*). But this happiness is transitory (*anitya*); following it, suffering (*duḥkha*) is experienced. And so the bodhisattva produces a mind of great compassion *(mahākaruṇācittam utpādayati*), he wants to benefit beings by assuring the eternal happiness of nirvāṇa (*nityasukhanivāṇa*), and true wisdom comes from concentration of the mind (*cittāgrya*) and meditation (*dhyāna*). Light a lamp (*dīpa*); bright as it is, you cannot use it if you leave it in the full wind; put it in a sheltered place, it will be very useful to you. It is the same for wisdom in

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[419] Cf. Rājasuttanta (Saṃyutta, V, p. 342; Tsa a han, T 99, no. 835, k, 30, p. 214a): *Rājā cakkavati catunnaṃ dīpānaṃ issariyādhipaccaṃ rajjaṃ kMaretvā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati devānaṃ Tāvatiṃsānaṃ sahavyataṃ:* "At the dissolution of his body after death, a cakravartin king who has exerted his sovereign power and his royalty over the four continents is reborn in a good destiny, in the god realm in the company of the Trāyastriṃśa gods."

a distracted mind (*vikṣiptacitta*): if the shelter of *dhyāna* is absent, the wisdom will exist, but its usefulness will be very restricted. It is necessary to have *dhyāna* so that the true wisdom is produced. This is why the bodhisattva, separating himself from beings and withdrawing into solitude (*śāntavihāra*), seeks to obtain meditation. It is because meditation is pure that the wisdom is pure also. When the oil (*taila*) and the wick (*varti*) are clean, the light of the lamp is also clean. This is why those who want to attain pure wisdom practice meditation.

Moreover, when one is pursuing worldly business (*laukikārtha*) but does not apply one's whole mind to it, the business does not succeed; then how [would one reach] very profound (*gambhīra*) Buddhist wisdom if one neglects meditation? Meditation is the concentrating of the distracted mind (*vikṣiptacittasaṃgrahaṇa*). Distractions whirl about more easily than the down-feathers of the wild goose (*sārasaloman*); if their flying off is not restrained, their speed is greater than that of a hurricane; they are harder to contain than a monkey (*markaṭa*); they appear and disappear more [quickly] than lightning (*vidyut*). If the characteristic of the mind is at this point not fixed, those who want to control it would not succeed without *dhyāna*. Some stanzas say:

Dhyāna is the treasury (*kośa*) in which wisdom is kept.
It is the field of merit (*puṇyakṣetra*) of the qualities (*guṇa*).
Dhyāna is the pure water (*viśuddhajala*)
That can wash away the dust of desire (*rāgarajas*).

Dhyāna is the diamond armor (*vajravarman*)
That stops the arrows of the afflictions (*kleśeṣu*).
Even if one has not attained nirupadhiśeṣanirvāṇa,
One has already partially obtained it.

When one has the diamond concentration (*vajrsamādhi*)[420]
One breaks the mountain of the fetters (*saṃyojanagiri*),
One obtains the power of the six superknowledges (*abhijñā),*
One is able to save innumerable beings.

A heavy rain can penetrate

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420 This concentration is produced when the ascetic abandons the ninth and last category of the passions that attach him to the highest sphere of existence, the fourth *ārūpyasamāpatti*, also called *bhavāgra*.

The whirlwind of dust that hides the sun;

[In the same way] *dhyāna* can dissipate

The wind of vitarka-vicāra that distracts the mind.

Finally, dhyāna is hard to obtain (*durlabha*); it is by means of sustained attentiveness (*ekacitta*) and unrelenting special effort that the ascetic will succeed in acquiring it. If gods and sages *(iṣi*) do not succeed in obtaining it, what can be said of ordinary people (*pṛthagjana*) with lazy minds (*kusīdacitta*)?

[*The second attack of Māra's daughters*].[421] – When the Buddha was seated in meditation under the nyagrodha tree, the three daughters of Māra questioned him with these stanzas:

[181a] Alone, sitting under a tree

The six organs ever in repose.

Would you have lost a treasure?

Do you not feel the poison of grief and sorrow?

Your face is unequalled in the world

You remain alone, seated, your eyes closed.

Our minds are uncertain:

What are you looking for in this place?

Then the Bhagavat answered with these stanzas:

I gave found the taste of nirvāṇa,

I do not like to dwell among the emotions,

I have chased away the internal and external enemies.,

Your father also I have put to flight.

I have found the taste of the Deathless (*amṛitarasa*),

[421] See referencs above, p. 880F, n. 1.

I am seated in this forest in peace.

Beings are prey to attachments,

I feel compassion for them.

Then the girls felt ashamed and said to themselves: "This man has abandoned pleasures (*vītarāga*); he is unshakeable." At once they disappeared and were not seen again.

II. MEANS OF ACQUIRING MEDITATION.[422]

Question. – By what means (*upāya*) is the virtue of meditation (*dhyānapāramitā)* attained?

Answer. – By eliminating five objects [namely, the five sensual desires], by avoiding five things [namely, the five obstacles] and by using five practices.

A. First Method: Eliminating the sensual desires.[423]

How to eliminate the five objects? The five objects of desire (*pañcakāmaguṇanigarhaṇa*) should be condemned by saying: Alas! Beings are always tortured by the five objects of desire and yet they seek them sendlessly. Once obtained, the five objects of desire develop and progress like fever or magic. The five objects of desire are useless like the bone gnawed by a dog; they foment quarreling (*vivāda*) like the meat over which birds are contending; they burn a man like the torch carried in the wind; they harm a man like treading on a poisonous snake; they are futile (*abhūta*) like profit made in a dream; they are as short as a short-term loan.[424] Foolish people are attached to the five objects of desire and will arrive at their death

[422] This section was repeated almost word for word by Tche yi (538-597), the founder of the T'ien t'ai school. In his Sieou si tche kouan tso tchan fa yao, T 1915, k. 1, p. 463b-465b (tr. Beal, *Catena*, p. 258-267).

[423] This paragraph is just an elaboration of canonical facts. For the early Buddhist, the ascetic who truly directed himself towards perfection must banish from his mind all attachment to the five objects of desire. The passage "*Panc' ime bhikkhave kāmaguṇā*..." that defines attraction (*assāda*) for the desires, their disadvantages *(ādīnava*) and the means of escaping from them, is found in many places in the scriptures: cf. Majjhima, I, p. 85-87, 92, 454; II, p. 42; III, p. 114; Aṅguttara, III, p. 411; IV, p. 415, 430, 449, 458; Tchong a han, T 26, k. 25, p. 584c; Tseng yi a yhan, T 125, k. 12, p. 604c.

[424] To the bhikṣu Ariṭṭha, the Buddha compared the desires to a skeleton (*aṭṭhikaṅkala*), a piece of tainted meat (*maṃsapesi*), a grass fire (*tin' ukkā),* a trench of glowing charcoal (*aṅgārakāsu*), a dream (*supina*), beggary (*yācita*), the fruit of a poisonous tree (*rukkhaphala*), a slaughterhouse (*asisūna*), a sharpened stake (*sattisūla*), the head of a snake (*sappasira*): cf. Vinaya, II, p. 25; Majjhima, I, p. 130; Aṅguttara, III, p. 97. - The Chinese sources also mention this conversation with Ariṭṭa: Tchong a han,T 26, k. 54, p. 763c; Wou fen liu, T 1421, k. 8, p. 56c; Mo ho

without having rid themselves of them; as a result they will suffer immense sufferings. A madman who coveted a beautiful fruit climbed up a tree, ate the fruit and refused to come down; the tree was cut down, and when he fell out of it, he broke his head and died painfully. [The same fate is reserved for the one who covets the five objects of desire]. – Besides, these five objects of desire last only an instant: when the pleasure [that they bring] has disappeared, there is great suffering. These objects are like a knife coated with honey (*madhvāliptaśāstra*): those who lick it covet the sweetness [of the honey] and are unaware of the knife that cuts their tongue. The five objects of desire set man close to the animals; the wise man who knows them can avoid them. Here is an example:

[*The upāsaka tempted by a goddess*].[425] – An upasāka who was the head of a group of merchants earned his livelihood by making distant journeys. Once when he was traveling at night in the cold and the snow, his lost his companions and stopped in a rock cave. At that moment, the mountain goddess (*giridevatā)* changed into a woman and, approaching him in order to tempt him, spoke this stanza:

The white snow covers the mountain,
All the animals have gone away,
I am alone and without refuge,
I want only your sympathy.

[181b] The upāsaka covered his ears with his hands and answered with these stanzas:

Impudent and evil woman
Who speaks these impure words!
May you be carried away by water or burned by fire!
I do not want to hear your voice.

I have a wife, but I do not desire her.
How then would I commit a lustful deed [with you]?
The sense pleasures are not deep,
But the suffering and torment [that they bring] is very deep.

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seng k'i liu,T 1425, k. 17, p. 367a; Sseu fen liu, T 1428, k. 17, p. 682a; Che song liu, T 1435, k. 15, p. 106a; Ken Pen chouo ... p'i nai ye, T 1449, k. 39, p. 840b.

[425] Story retold in King liu yi siang, T 2121, k. 37, p. 200b.

While one is enjoying pleasures, one is not satisfied;
When one is deprived of them, one feels great sadness;
When one does not have them, one wants to have them,
When one has them, one is tormented by them.

The joys of pleasure are rare,
The grief and pain they bring are abundant.
Because of them, men lose their lives
Like butterflies that dash into the lamp.

Hearing these stanzas, the mountain goddess released the man and led him back to his companions.

That man is wise who condemns the desires and is not attached to the five objects of desire, i.e., pleasant colors (*rūpa*), sounds (*śabda*), perfumes (*gandha*), tastes (*rasa*) and tangibles (*spraṣṭavya*). By seeking meditation (*dhyāna*), one should reject all of that.

1. *Rejecting colors*.

How to reject colors [taken here in the sense of female beauty]? By considering the damage (*upaghāta*) done by color. When a man is attached (*abhiniviśate*) to colors, the fire of the fetters (*saṃyojana*) burns him completely and consumes his body, like a fire that consumes gold and silver. Boiling broth, hot honey, have color and taste, but they burn the body and take the roof off your mouth; one must hurry to reject them: it is the same for attachment to beautiful colors and exquisite tastes.

Furthermore, the fact of loving or detesting depends on the person; color in itself is indeterminate (*aniyata*). How do we know that? When we see a man at a distance whom we like, we have feelings of joy and affection; when we see at a distance an enemy or adversary, we have feelings of anger and hostility; when we see a a man who is indifferent to us, we have neither anger nor joy. If we want to expel this joy or this anger, it is necessary to reject bad feelings and colors, abandon them together at the same time. When molten gold burns your body and you want to get rid of it, it is not possible just to want to avoid the fire while keeping the gold; you must avoid both the gold and the fire.

[*Bimbisāra at Āmrapāli's home*].[426] – Thus king *P'in p'o so lo* (Bimbisāra), for the beauty of a woman, entered an enemy kingdom and stayed alone in the chamber of the courtesan (*veśya*) *A fan p'o lo* (Āmrapālī).

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[426] *A fan p'o lo* is a rare and defective transcription for Āmrapāli; see Fan fan yu, T 2130, k. 5, p. 1017c. Āmrapāli (in Pāli, Ambapāli) was the rich courtesan of Vaiśāli who, shortly before the Buddha's death, went to visit him in great pomp, provided a princely reception for him and gave the Saṅgha the Ambapālivana; this event is told in the sūtras (Dīgha, II, p. 95-98; Tch'ang a han, T 1, k. 2, p. 13b-14c; T 5, k. 1, p. 163b-164b; T 6, k. 1, p. 178c-179b), in the Vinaya (Pāli Vin, I, p. 231-233; Wou fen liu, T 1421, k. 20, p. 135b-136a; Sseu fen liu, T 1428, k. 40, p. 856a; Ken pen chouo ... tsa che, T 1451, k. 36, p. 385c-387c), and also elsewhere (e.g., Tchong pen k'i king T 196, k. 2, p. 161b). -Āmrapāli was born miraculously in the flower of a mango-tree belonging to a brāhman in Vaiśālī. The brāhman adopted Āmrapāli and made her a courtesan. Seven kings disputed over the favors of the young lady; Bimbasāra, king of Magadha, even though he was at war with the Licchavi of Vaiśālī, surreptitiously entered the city, penetrated into the tower where Āmrapāli was shut up and amused himself with her for a week. Āmrapālī bore him a son who later became the famous physician Jīvaka: cf. Nai niu k'i yu yin yuan king, T 553, p. 896-902 (tr. Chavannes, *Contes*, III, p. 325-361; Nai niu k'i p'o king, T 554, p. 902-906; Wen che si yu tchong seng king, T 701, p. 802c-803c. According to the Sarvāstivādin Vinaya, the son of Bimbisāra and Āmrapālī was called Abhaya (*Gilgit Manuscripts*, III, 2, p. 22), while Jīvaka was the son of Bimbisāra and the wife of a merchant whose name is not given (ibid., p. 23-25). In the Pāli sources, Vimala-Kondañña is given as the son of Bimbisāra and Āmrapālī (Theragāthā Comm., I, p. 146): Jīvaka's father was Abhaya-Rājakumāra – one of Bimbisāra's sons – and his mother, a courtesan of Rājagṛha called Sālavati (Manoratha, I, p. 399). The meeting between Bimbisāra and Āmrapālī, to which the Mppś alludes here, is told at length in T 553 and 554 (l.c.): The king enters the garden by way of an aqueduct, climbs into the tower, seduces Āmrapālī and, before leaving her, gives her his ring saying that if she has a daughter she can keep her, but if she has a son, she must bring him to the palace along with the ring as a sign of recognition.

A detailed recitation of the meeting is also given in the *Cīvaravastu* of the Mūlasarvāstivādin Vinaya (cf. Dulwa in Rockhill, *Life*, p. 64, and Schiefner-Ralston, *Tibetan Tales*, p. 88-89). The original text, found at Gilgit, has been published in *Gilgit Manuscripts*, III, p, 19-21:

One day, the king of Magadha, Śreniya Bimbisāra, surrounded by his ministers on the palace terrace, said: "Sirs, do you know of a beautiful courtesan?" [The minister] Gopa replied: "Majesty, put aside the others. In Vaiśālī there is a courtesan named Āmrapālī, wonderfully endowed with beauty and youth, learned in the sixty-four arts, worthy of being loved by Your Majesty alone." Bimbisāra said: "Gopa, if that is so, let us go to Vaiśālī and pay court to her." Gopa replied: "For a long time the Licchavi of Vaiśālī have been the adversaries and enemy of Your Majesty. May they do you no harm!" The king answered: "To men it is befitting to do men's deeds. Let's go!" Gopa said: "If that is Your Majesty's unshakeable wish, let's go." The king mounted his chariot and went to Vaiśalī with Gopa where they arrived at the right time. Gopa stayed in the park and Bimbisāra went into Āmrapāli's house. Just then, a bell began to ring; the inhabitants of Vaiśālī were astonished: "What enemy has entered our city and made the bell ring?" they asked. The shouting grew louder; [hearing it], the king asked Āmrapālī: "My dear, what is that?" – She said: "Your Majesty, they are going to search the houses." – "Why?" – "Because of Your Majesty." – "Well, should I flee?" – "Don't worry, they search my house only every seven days. During these seven days, amuse yourself here, make love, pay court; at the end of seven days I will know that the time has come [to send you away]." The king amused himself with her, made love to her and paid court to her, so much so that Āmrapālī became

[*Udayana and the five hundred ṛṣis*].[427] – Out of attachment to female beauty (*rūpasaṅga*), king *Yeou t'ien* (Udayana) cut off the hands and feet of five hundred ṛṣis.

For all these reasons, desire for colors (*rūpakāmaguṇa*) is condemned.

2. *Rejection of pleasant sounds*.

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pregnant. Then she announced to Bimbisāra: "Your Majesty, I am pregnant!" Bimbisāra gave her a robe and a ring marked with his seal, saying: "If it is a girl, she will belong to you only; if it is a boy, you will clothe him in this robe, fasten this ring around his neck and send him to me." The king went out, mounted his chariot with Gopa and returned. At once the bell was silent; the inhabitants of Vaiśālī said: "The enemy has gone. Let us chase after him!" Five hundred Licchavi armed with a strap protecting their left arm (*godhā)* and finger-guards (*aṅgulitrāṇa*) set out to chase Bimbisāra. Gopa saw them and said: "Your Majesty, the Licchavi of Vaiśālī are coming. Will Your Majesty do combat with them or drive the chariot?" The king answered: "I am a little tired, I will drive the chariot and you can fight with them." Gopa engaged in battle with them. The Vaiśālī inhabitants recognized him and said: "That is a demon-man. Let's go away!" They turned around, went back to Vaiśālī and made the following decision: "Sirs, we must take vengeance on these sons of Bimbisāra."

[427] Episode borrowed from the Vibhāṣhā (cf. P'i p'o cha, T 1545, k. 61, p. 314b-c; A p'i t'an p'i p'o cha, T 1546, k. 32, p. 237b) and repeated in King liu yi siang, T 2121, k. 39, p. 208b-c: Once there was a king called *Wou t'o yen na* (Udayana) who, at the head of his household, went to Mount *Chouei tsi* (85; 157 and 6,"Traces of Water", transcribed in T 1646, p, 237b1 as *Yu tou po t'o* (75 and 22; 80 and 4; 85 and 5, 170 and 5), probably Udrakapada, corresponding to *Udakavana* in the Pāli sources: cf. Suttanipāta Comm. II, p. 514-515; Sārattha, II, p. 393]. He dismissed all the men, keeping only the women with whom he indulged in the five pleasures: he frolicked with them at will; there was fine music and the air was perfumed. The king ordered the women to dance naked. At that time, five hundred ṛṣis who had renounced the pleasures (*vītarāga*), riding on their *abhijñā* of miraculous power *(ṛddhi*) came by upon this scene. Some saw the beauty of the women, others heard the wonderful sounds, yet others breathed the delicious perfumes; they all lost their miraculous power and fell down on the mountain, unable to fly again, like birds with clipped wings. The king saw them and asked who they were. They answered: "We are ṛṣis." The king asked: "Have you attained the basic absorption (*maulasamāpatti*) called 'place of neither unconsciousness nor non-unconsciousness' (*naivasṃjñāsaṃjñÂatana*)?" The ṛṣis replied that they had not obtained it. The king asked if they had attained the first *dhyāna*. They replied: "We had attained it once but now we have lost it." The king became angry and said to them: "Men who have not renounced desire, why are you looking at the women in my palace? That is very unfitting!" Immediately he took out his sword and cut off the hands and feet of the five hundred ṛṣis.

Udayana (in Pāli Udena) was about to renew this act of cruelty in yet other circumstances: One day he discovered that his palace ladies had given Ānanda five hundred costly robes; fortunately, Ānanda was able to explain that gifts made to the community were never lost, and the king, satisfied with this explanation, in turn gave five hundred robes; cf. Pāli Vinaya, II, p. 291 (r. Rh. D.-Oldenberg, III, p. 382-384); Dhamapadaṭṭha, I, p. 218-220 (tr. Burlingame, *Legends*, I, p. 287-288). – Another day, walking in his park *Udakavana*, (cf. at the beginning of this note, the mountain *Udakapda*, mentioned in the Vibhāṣā), Udaka saw that his women had given their robes to the bhikṣu Bhāradvāja. He questioned the monk about the good based on their generosity, but the monk remained silent. Angry, Udayana tried to have him eaten by red ants, but Piṇḍola vanished into the sky; cf. Suttanipāta Comm., II, p. 514-515; Sārattha, II, p. 393-395; Jātaka, IV, p. 375. – Compare also Yi tsou king, & 198, k. 1, p. 175c-176b.

Why condemn sounds (*śabda*)? The nature of sounds is instability; once heard, they vanish. The madman (*mūḍha*) who does not know that sound is characterized by impermanence (*anityatva*), change (*pariṇamatva*) and disappearance (*hāni*), finds a futile pleasure in sounds (*ghoṣa*) and, when the sound has disappeared, he remembers it and is attached to it.

[*The kiṃnarī and the five hundred ṛṣis*].[428] – Thus five hundred ṛṣis lived on the mountain. A *tchen t'o lo niu* (*kiṃnari*) was bathing in a pool in the Snow Mountains (*Himavat*) and when they heard her song, the ṛṣis lost their meditation (*dhyāna*): the rapture of their mind was so strong that they could not control it, as though a great wind were blowing in the trees in the forest.

[181c] Hearing this song of subtle beauty in sweet (*mṛdu*), tender (*taruṇa*) and pure (*viśuddh*a) accents, they had a bad experience and were unable to control the violence of their minds. In the present lifetime, they lost their qualities (*guṇa*) and in the following lifetime, they fell into a bad destiny (*durgati*).

The sage considers that sound arises and ceases from moment to moment (*kṣaṇakṣaṇam upannaniruddha*), that the previous moment is not joined to the later moment and that there is no continuity (*prabandha*); knowing that, they do not have any attachment (*abhinivesa*) for sounds. If the music of the gods cannot trouble such a sage, how could the human voice succeed in doing so?

It is for all these reasons that desire for sounds (*śabdakāmaguṇa*) is condemned.

3. *Rejection of pleasant smells*.

Why condemn smells (*gandha*)? Some claim that being attached to smells is a slight fault; but attachment to smells opens the door to the fetters (*saṃyojana*). Even if one has maintained discipline (*śīla*) for a hundred years, one moment is enough to violate it.

[*The ṣrāmaṇera who became a nāga*].[429]- Thus there was an arhat who always went to the palace of a nāga to eat. [One day], when the arhat had finished eating, he gave his bowl to a śrāmaṇera to wash it. Inside the bowl there were several grains of rice remaining; the śrāmaṇera smelled them and found them very strongly perfumed; he ate them and found their taste exquisite. He had recourse to a trick (*upāya*); he crept under the webbing of his teacher's bed and when his teacher left, the entered the palace of the nāgas. The nāga said [to the teacher]: "This man has not yet obtained the Path; why have you brought him with you?" The teacher answered: "I did not notice [that he came with me]."

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428 See also below, p. 1046F.

429 The same story ocurs in the Kieou tsa p'i yu king, T 206, no. 6, k. 1, p. 511c-512a (tr. Chavannes, *Contes*, I, p. 358-360); Tchong king siuan tsa p'i yu, T 208, no. 10, k. 1, p. 533c-534a (tr. Chavannes, *Contes*, II, p. 87-88); King liu yi siang, T 2121, k. 22, p. 121a-b.

The śrāmaṇera received some rice and ate it; moreover, he saw a nāgī whose body was of perfect beauty and with unequalled perfume and grace; his mind became passionately attached to her and he made this vow: "May I take the place of this nāga and live in this palace." The nāga said [to the teacher]: "In the future, don't bring this śrāmaṇera." When the śrāmaṇera returned, he applied himself one-pointedly (*ekacittena*) to practicing generosity (*dāna*) and observing discipline (*śīla*), only praying that he would become a nāga soon according to his vow. One day when he was circumambulating (*pradakṣiṇā)* the temple (*caitya*), some water appeared under his feet;[430] then he understood that he definitely was about to become a nāga; he went to the shore of a great lake at the place where his master had previously entered [to go to the nāga]; he covered his head with his *kāṣāya* and entered the water; he died immediately and changed into a great nāga; because his merits were great, he killed the other nāga and the whole lake became red with blood.

A little later before this had happened, his teacher and the entire community (*saṃgha*) had blamed him; but the śrāmaṇera had said: "My resolve is fixed and the various marks [that I am about to have a nāga's body] have already appeared." His teacher and the whole community had gone to the lake to see him [throw himself in].

Such is the reason that one is attached to smells.

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[430] As Chavannes has noted, it was from the oozing of his hands that the śrāmaṇera of the Divyāvadāna, p.346, noticed that he was becoming a nāga.

[*Padumapupphasutta*].[431]- There was a bhikṣu living in the forest. Walking along the banks of the lotus pool, he smelled the perfume (*gandha*) of the lotuses; his mind rejoiced and, passing by, he experienced feelings of fondness. The goddess of the pool said to him: "Why have you abandoned the foot of your tree, the place where you were sitting in meditation, and have come to steal my perfume? Because of your attachment to perfumes, the fetters (*saṃyojana*) that were asleep in you are awakened." At the same time, a man came, went into the pool, gathered a mass of the lotuses and went away with his load. The goddess of the pool was silent and said not a word. The bhikṣu then said to her: "That man destroys your pool, takes your lotuses and you say nothing. I just walked along the pool and as soon as you saw me, you insulted me

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[431] *Padumapuppha* or *Puṇḍarīkasutta* in Saṃyutta, I, p. 204:

A certain bhikṣu who was living among the Kośalas was in the forest. Having returned from his alms-round after his meal, he washed in a pool and smelled a lotus. The goddess of the forest had compassion for the bhikṣu and, wanting to benefit him, came to him and, with the idea of making him feel ashamed, she said: "This water flower which was not given to you and which you are smelling, this is one of the things that can be stolen; you are a robber of perfume!"

The bhikṣu said: "I am not taking it, I am not breaking it, I am only breathing the perfume of this flower from afar. By what right am I being treated as a perfume thief? The person who tears up the roots and eats the flowers of the lotus and acts in such a disorderly way, why is he not called a thief?"

The goddess said: "The person [you are speaking of] is full of cruelty and stained like a nurse's robe; my speech is not directed to him; however, I dare to say this: For a stainless man who always seeks purity, a sin as tiny as the tip of a hair appears to be as big as a cloud."

` The bhikṣu replied: "Truthfully, O yakṣa, you recognize me and you have compassion for me. Tell me again if you see anything like that, O yakṣa."

She answered: "I see nothing to your detriment and you have nobody to act for you. You alone, O bhikṣu, must know how you will attain a good destiny."

Inspired by this goddess, the bhikṣu was overcome with emotion.

The correspondoing version in the Saṃyuktāgama is known by the Chinese tradition of the Tsa a han, T 99, no. 1338, k. 50, p. 369a-b (see also T 100, no. 358, k. 16, p. 490c). Like the Mppś, besides the bhikṣu and the goddess, it deals with a third individual who goes down into the water and "tears up the roots of the lotus and goes away heavily loaded." It is he and not the bhikṣu who is satisfied with smelling the flowers who, it would seem, deserves the title of thief. Hence the comment of the bhikṣhu: "He who tears up the roots and eats the flowers, is he not called a thief?" – The version of the Tsa a han also differs from the Pāli in the introduction and the conclusion: "One day, she said, the Buddha was dwelling in Śrāvastī in the garden of Anāthapiṇḍada. A certain bhikṣu, living among the Kośalas and staying in the forest had sore eyes. His teacher told him to smell a lotus flower. Having received this advice, he went to the bank of a river of lotuses. He settled himself on the river-bank facing the wind, smelling the perfume brought by the wind, etc." – The story ends as follows: "The bhikṣu, having listened to the goddess' words, rejoiced, left his seat and went away. Retiring in solitude, he meditated zealously, cut his kleśas and became an arhat."

The *Padumapupphasutta*, transformed into a jātaka by a well-known literary process (cf. Winternitz, *Literature*, II, p. 115, n. 2), is repeated in the *Bhisapupphajātaka*, Pāli Jātaka no. 392, III, p. 308-310. Like the Tsa a han and the Mppś, the Pāli jātaka introduces, besides the bodhisattva and the devatā, a third individual whom the Pāli sutta does not mention.

and blamed me for stealing your perfume!" The goddess of the pool answered: "That [182a] common evil man is always wallowing in the stench of sins and stains up to his head in impurity; I do not talk to him. But you are an honest man practicing meditation; however, by being attached to perfumes, you destroy the good that is in you; that is why I reproach you. If there is a black spot or some dirt on white immaculate cloth, everybody notices it. But this bad man is like a black spot on black cloth which nobody notices. Why question him?"

It is for all these reasons that the desire for perfumes (*gandhakāmaguṇa*) is condemned.

4. *Rejecting pleasant tastes*.

Why condemn tastes (*rasa*)? One must reason [and say]: Just by coveting exquisite tastes I will suffer all the sufferings; they will pour molten copper (*kvathitāmra*) into my mouth, I will swallow balls of burning iron *(ādīptāyoguḍa*). If I do not consider the nature of foods, feelings of gluttony will be established in me and I will fall into the level of the impure insects (*aśucikṛima*).

[*The śrāmaṇera who loved cream*].[432] – There was a śrāmaṇera who loved cream and was always thinking about it; each time the generous donors (*dānapati*) distributed cream to the community (*saṃgha*), he received the remaining portion; in his mind, the love [of cream] was deeply planted and his joy never went away. At the end of his life, he was reborn [as an insect] in a cream-pitcher. The teacher of this śrāmaṇera had attained the state of arhat. One day when the community was sharing some cream, he said to [the bhikṣus]: "Gently, gently! Do not hurt the śrāmaṇera who loved cream." The monks said to him: "That's an insect; why are you talking to us about the śrāmaṇera who loved cream?" The teacher answered: "This insect was once my śrāmaṇera, always coveting the remainder of the cream; this is why he has taken birth in this pitcher." The insect was in the portion of milk which the teacher had received; he showed himself and the teacher said to him: "Cream lover, why have you come?" Then he took the cream and gave it to him.

[*The crown prince who was poisoned by fruit*].[433] – In a kingdom ruled by king *Yue fen* (Candrabhāga), there was a crown prince (*kumāra*) who loved exquisite tastes; each day the king's gardener sent him fine fruits. There was a big tree in the garden at the top of which a bird was raising her chicks. This bird always flew full speed to the Perfumed Mountain (*Gandhmādana*), took a fruit of delicious flavor and [returned] to give it to her chicks who, in arguing over it, let one of the fruits fall to the ground. Next morning the gardener noticed it and, finding it strange, brought it to the king. The king admired the perfume and the extraordinary color of the fruit; the crown prince saw it and asked for it; the king, who loved his son, gave it to him as a gift. The prince ate it and appreciated its flavor so much that he wanted to have one every day.

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432 Reproduced in the King liu yi siang, T 2121, k. 22, p. 121b.

433 Compare the *Kimpakajātaka*, Pāli Jātaka no. 85, I, p. 367: Certain members of a caravan, despite the warnings of the bodhisattva, ate fruit from the *kiṃpaka* tree which they mistook for mangoes; they were poisoned and died, victims of their own gluttony.

The king called the gardener and asked where the fruit came from. The gardener said: “This fruit was not planted; I found it on the ground; I don’t know where it came from.” The prince groaned, wept and refused to eat. The king reprimanded the gardener and commanded him to find another one. The gardener went to the place where he had found the fruit, noticed the bird’s nest and saw the mother arriving with a fruit [of the kind in question] in her beak. He hid in the top of the tree with the idea of taking away the fruit and, when the mother appeared, he took the fruit from her and brought it [to the king]. He did this every day. The mother bird, angry with the gardener, gathered on the Perfumed Mountain a poisonous fruit the perfume, taste and color of which were completely similar to the previous fruit. The gardener carried away this new fruit and offered it to the king; the king gave it to the crown prince but hardly had he finished eating it [182b] than the flesh of his body rotted and he died.

The taste for flavors is such that, [to satisfy it], one risks one’s life. For all these reasons, attachment to tastes is condemned.

5. *Rejection of pleasant touchables*.

Why condemn touch (*sparṣṭavya*)? Touch is a flame that gives rise to all the fetters (*saṃyojana*); it is the root that binds the mind. Why? The other four instincts [the need to see, to hear, to feel and to taste] are each limited to a part [of the body], but the instinct [to touch] is spread over the entire body consciousness (*kāyavijñāna*); its place of arising (*utpattisthāna*) being vast, it produces a lot of passions (*saṅga*), and the attachment to which it leads is tenacious. How do we know that? If a person, attached to beauty [of the body], contemplates the body’s impurities, which are thirty-six in number, he experiences feelings of disgust (*nirvedacitta*); on the other hand, if he is attached to [pleasant] touch, it feels good to know impurity, he does not covet sweetness in the least: to consider the impurity of touching is of no use; this is why this instinct is so tenacious.

Furthermore, since it is so difficult to renounce it, one is always committing grave sins because of it and one will fall into the hells (*niraya*). There are two kinds of hell, namely, cold water and burning fire. In these two kinds of hell, one will suffer punishment as a result of bodily touch; the poison of the pain will take ten thousand forms. Touch is called the place of great darkness (*mahātamas*), the most dangerous path of all.

[THE STORY OF YAŚODARĀ][434]

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[434] The wife of the Buddha, mother of Rāhula, is called called in the Pāli sources Rāhulamātā (Vin., I, p. 63), Bhaddakaccā[nā] (Buddhavaṃsa, XXVI, 15; Mahāvaṃsa, II, 24), Yasodharā (Buddhavaṃsa Comm., p. 245), Bimbādevi (Jātaka, II, p. 392; Sumaṅgala, II, p. 422) and Bimbāsundarī (Jātaka, VI, p. 478). She was born on the same day as the Buddha (Jātaka, I, p. 54) and married him at the age of sixteen (Jātaka, I, p. 58).

The different lives tell how the Buddha succeeded in winning the hand of his future wife in the course of a tournament where he showed his skill in the arts (*śilpasaṃdarśana*); in these sources, the Buddha's wife is designated sometimes by the name of *Yaśodharā* (Fang kouang ta tchouang yen king, T 187, k. 4, p. 561c; Yin kouo king, T 189, k. 2, p. 629b; Fo pen hingtsi king, T 190, k. 13, p. 712c; Tchong hiu mo ho ti king, T 191, k. 4p. 942c; Buddhacarita, II, v. 26; Mahāvastu, II, p. 48 seq.), sometimes as *Gopā* or *Gopī* (Sieou hing pen k'i king, T 184, k. 1, p. 465b; T'ai tseu jouei ying pen k'i king, T 185, k. 1, p. 475a; P'ou yao king, T 186, k. 3, p. 500c; Yi tch'ou pen k'i king, T 188, p. 619a; Lalitavistara, p. 142 seq.). The marriage ceremony and the retinue are depicted on the Gandhāra monuments; cf. Foucher, *Art Gréco-boudhhique*, I, p. 334-337.

According to the present passage of the Mppś, Śākyamuni has two wives, Yaśodhara and Gopā. – The Mulasarv. Vin. attributes three wives to him, Yaśodhara, Gopā and Mṛgajā, each surrounded by 20,000 courtesans (Ken pen chouo ... p'i nai ye, T 1442, k. 18, p. 720c12-13; P'o seng che, T 1450, k. 3, p. 114b24-26). The same Vinaya tells the circumstances in which Śākyamuni married them: 1) He himself chose Yaśodhara from all the young girls of his clan (T 1450, k. 3, p. 111c; Rockhill, *Life*, p. 20); 2) He stopped his chariot under Gopā's terrace; seeing this, Śuddhodana took Gopā and gave her to his son (T 1450, k. 3, p. 112c; Rockhill, *Life*, p. 21-22); 3) Seven days before his Great Deaprture, when he went to the palace, Mrgajā (Kisāgotami in the Pāli sources, Mrgī in the Mahāvastu): cf. *Traité*, I, p. 488 F as n.), spoke the famous stanza to him: *Nibuttā nānasā mātā*; thanking her, Śākyamuni threw her his necklace; seeing this, Śuddhodana took Mṛgajā and gave her to his son (T 1450, k. 3, p. 114b; Rockhill, *Life*, p. 23-24).

In regard to the conception and birth of Rāhula, at least three different traditions are distinguished:

1) According to a tradition represented by the Pāli Jātaka, I, p. 62 and the Buddhacarita, II, 46, Yaśodhara gave birth to Rāhula seven days before the Great Departure, and Śākyamuni came to kiss his son before leaving. After his six years of austerity and his enlightenment, when the Buddha returned to Kapilavastu, his son was seven years old.

2) According to a tradition attributed to the Mahāsāṃghikas by the Fo pen hing tai king, T 190, k. 55, p. 908c3, Śākyamuni had his first marital relations with Yaśodhara only seven days before the Great Departure (Ken pen chouo ... p'o seng che, T 1450, k. 4, p. 115a; Rockhill, *Life*, p. 24, and Rāhula was conceived just before his father left (Mahāvastu, II, p. 159). Yaśodhara bore Rāhula in her womb for six years (Mahāvastu, III, p. 172; T'ai tseu jouei yin gi pen k'i king, T 185, k. 1, p.475a20; Fo pen hing tsi king, T 190, k. 55, p. 908a14-15; Tsa pao tsang king, T 202, no. 117, k. 10, p. 496b26; Mo ho seng k'i liu, T 1425,k. 17, p. 365c12-16), and gave birth to him the very night that the Buddha reached enlightenment (Ken pen chouo ... p'o seng che, T 1450, k. 5, p. 124c; Rockhill, *Life*, P. 32). - According to this latter tradition, the Buddha did not return to visit his family at Kapilavastu that year, but six years later; twelve years therefore had passed since his departure, namely, the six years of austerity and the six years following the enlightenment (Ken pen chouo ... p'o seng che, T 1450, k. 12, p. 159a8-9). Thus Rāhula was six years old when he first saw his father and was ordained by him (Fo pen hing tsi king, T 190, k. 55, p. 906b26-28; Mppś, T 1509, k. 17, p. 182c).

3) Finally, according to another tradition, attributed to the Kāśyapīyas and to other teachers by T 190, k. 55, p. 908c3; 909c24, Rāhula was two years old when his father left home to devote himself to austerity and fifteen years old when he returned to Kapilavastu. Rāhula thus had the customary fifteen years of age when he became a śrāmaṇera.

[1. *Yaśodharā's lengthy pregnancy*].[435] – Moreover, in the *Lo heou lo mou pen cheng king*

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[435] For this episode, compare the following sources:

Mahāvastu, III, p. 142-143: Learning of Buddha's return to Kapilavastu, Yaśodharā prepared a cake (*modaka*) and gave it to Rāhula, telling him to offer it to his father and reclaim the paternal heritage. The Buddha told him to enter the order and then he would receive the paternal heritage. This offer and promise prove that Rāhula is truly the son of the Buddha and that Yaśodharā is without blame.

Fo pen hing tsi king, T 190, k. 55, p. 906c (tr. Beal, *Romantic Legend*, p. 360): When the Buddha arrived in Kapilavastu, Yaśodharā sent Rāhula to greet his father, and Śuddhodana asked the Buddha if Rāhula is truly is his son. The Buddha answered: "Yaśodharā is perfectly pure and innocent: this one is indeed my son."

Tsa pao tsang king, T 203, no. 117, k. 10, p. 496b seq. Summarized in Chavannes, *Contes*, III, p. 136): As a result of her prolonged pregnancy, Yaśodharā was suspected of adultery by her father-oin-law and the Śākyas. They dug a ditch filled with flaming wood and threw Yaśodharā into it. She called upon the Buddha, the flaming ditch was instantaneously transformed into a pool of pure water, in the middle of which Yaśodharā with Rāhula in her arms was sitting on a lotus flower. The Śākyas were convinced of her innocence and Rāhula became the favorite of his grandfather. Six years later the Buddha returned to Kapilavastu and Rāhula recognized his father unheditatingly among the 1250 bhikṣus who resembled him perfectly. The Buddha caressed his sons's head.

Finally, here is the transaltion of a passage from the Mūlasarv. Vin (T 1450, k. 12, p. 158c-150a): The Buddha was dwelling in Rājagṛha. At the time when the Bodhisattva left his (native) city, Yaśodharā was pregnant (*garbhiṇī*). When the Bodhisattva was practicing austerities (*duṣkaracaryā)* for six years, Yaśodharā was also practicing austerities in her palace; this is why her preganancy escaped being noticed. Then, understanding the futility of his ascetic practices, the Bodhisattva took his ease and breathed deeply as he pleased; he took good food and regained his strength; he anointed his body with oil and bathed in warm water. Hearing that, Yaśodarḥa in her palace also relaxed her physical and mental efforts to conform to the conduct of the Bodhisattva; her womb and belly began to develop and enlarge under her joyfulness. Seeing this, the Śākyas jeered at her and said: "While the Bodhisattva, away from the palace, gave himself up to austerities, you in your palace were secretly meeting another man. Now you are pregnant and your belly is getting big!" Yaśodharā swore that she was not guilty. Shortly afterwards, she gave birth to a son, at the very moment when the (demon) Rāhu was eclipsing the moon. Her retinue (*parivāra*) gathered together to congratulate her. They were invited to give a name to the baby, and being coonsulted, they said: At the moment when this child was born, Rāhu was holding the moon with his hand; he must be given the name of Rāhula." The Śākyas, discussing together, claimed that this child was not the son of the Bodhisattva. Hearing that, Yaśodharḥa wept. Holding Rāhuula in her arms, she made an oath; she took Rāhula and set him down on the "Bodhisattva", i.e., on a rock which was once in the palace and which [was consulted] to resolve enigmas. She set this "Bodhisattva" in the pool, making the following vow: "If this child is truly the son of the Bodhisattva, may he float; if he is not, may he sink to the bottom." She spoke, and Rāhula as well as the rock on which he was placed floated easily. Then Yaśodharā said: "I wish that they go from this shore to the other shore and then come back here", and it went according to her wish. Seeing that, the crowd cried out at the miracle. Taking up her son, she thought: "The Buddha Bhagavat has practiced austerities for six years; he has attained enlightenment and, since them six more years have passed. Twelve years having passed, he must return here. I will arrange it so that everyone will see the truth with their own eyes." Then the Bhagavat returned to Kapilavastu; one day he dined in the king's house; the next day he dined at the palace. Yaśodharā said to herself: Let us find a way that the Bhagavat will bend to my wishes." At that time there was in the city a heretic woman skillful at making love potions. Yaśodaharā sent her five hundred pieces of gold, asking her to make a potion and bring it to her. This

(Rāhulamātṛijātaka): The Bodhisattva Śākyamuni had two wives: the first was called *K'iu p'i ye* (Gopiya or Gopā), the second *Ye chou t'o lo* (Yaśodharā) or *Ye chou t'o lo heou lo mou* (Yaśodharā Rāhulamātā). Gopā, being sterile (*bandhya*), had no children. Yaśodharā knew she was pregnant (*garbhiṇī*) the same night that the Bodhisattva left home (*pravrajita*). After his departure, the Bodhisattva practiced asceticism (*duṣkaracaryā)* for six years; Yaśodharā was pregnant also for six years without giving birth. The Śākyas asked her: "The Bodhisattva has left home; whose fruit are you bearing?" Yaśodharā said: "I have not committed adultery; the son that I bear in my womb is truly the descendant of the crown prince (Śākyamuni)." The Śākyas continued: "Why are you so long in giving birth?" She answered that she did not know [the reason]. In public discussion, the Śākyas asked the king [Śuddhodana]to inflict a suitable punishment on her. Gopā said to the king: "I would like you to absolve Yaśodharā; I have always stayed with her, I am her witness (*sākṣin*) and I know that she has not committed any sin. Wait until her son is born and you will see whether or not he resembles his father; it will not be too late to punish her." Then the king treated Yaśodharā with indulgence.

[In the meanwhile], the Buddha had completed his six years of austerities; the very night that he became Buddha, Yaśodharā gave birth to Rāhula. Seeing that he resembled his father, the king was overjoyed and

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woman made a little cake (*modaka*) of unique nature and brought it to the palace. Rāhula's mother took it, and before all the palace people, put it into Rāhula's hands, saying to him: "My child, take this cake and give it to your father." The Buddha, endowed with omniscience, understood in advance: he knew that by giving birth to Rāhula, Yaśodharā had been attacked; he wanted to put a stop that very day to the slander. Knowing that, the Bhagavat produced by metamorphosis (*nirmāṇa*) five hundred individuals looking exactly like himself. Holding the cake in his hands, Rāhula passed by all these, not offering them anything, but he stopped in front of the (true) Buddha and gave him the cake. The Buddha accepted it, then gave it back to Rāhula who took it and swallowed it. The Buddha knew that after having eaten it, he would be under the influence of a spell. {Actually), when the Buddha arose from his seat and went away, Rāhula went with him. The courtesans wanted to prevent him from leaving the palace, but Rāhula wept with anger; he insisted that he would go with the Buddha. On leaving, the Buddha thought: "I know that Rāhula will not take up another existence (*punarbhava*), that he will realize the fruits of the (Noble) Path *(āryaphala*) and that he will not want to live in the world." Knowing that, the Buddha took him away with him. Thanks to his earlier vows (*pūrvapraṇidhāna*), Rāhula had been able to recognize the Bhagavat in the midst of the five hundred buddhas; he did not want to leave him. Then king Śuddhodhama, the palace people, the retinue and all the Śākyas, seeing this prodigy, were filled with respect for Yaśodharā. They understood the futility of the blame they had thrown on her previously. Free of all blame, Yaśodharā was satisfied.

The visit of the Buddha to Yaśodharā is represented on a stūpa discovered near the village of Goli, (Guntur District): cf. T. N. Ramadhandran, *Buddhist Sculptures from a Stupa near the village of Goli*, Bull Mus. Madras, a929, p. 5-7, pl. II(F). Rāhula, easily recognized by his head-dress, is represented three times in the same sculpture: on the right, he is respectfully receiving his mother's orders; in the center, he carefully carries in his right hand the 'cake potion' (*modaka*) that Yaśodharā intended for the Buddha; on the left, he goes to welcome the Buddha who, clothed in the Roman manner with a nimbus and exhibiting the *abhayamudrā,* is at the gate of the women's quarters. According to the interpretation of Ramachanran, the Rāhula of the center panel was playing ball; but the round object he holds seems rather to be the *modaka* that he was told to offer to his father according to the story of the Mahāvastu and the Mūlasarv. Vin. (*l. c*.)

forgot his anger; he said to his ministers: “Although my son has gone, today he has a son completely like him.” Although Yaśodharā had avoided the shame of punishment, her bad reputation had spread in the kingdom; she sought to wash way this bad name. When Śākyamuni, having attained Buddhahood, returned to *Kia p'i lo p'o* (Kapilavastu) to convert the Śākyas, king Śuddhodana and Yaśodharā invited him at once to come to dine at the palace. Then Yaśodarā took a potion-cake (*modaka*) of a hundred flavors and gave it to Rāhula to offer to the Buddha. [182c] At the same time, by his miraculous power *(ṛddhibala*), the Buddha created five hundred arhats who completely resembled. Rāhula, then seven years old, took the potion-cake, went directly to the Buddha and respectfully offered it to the Bhagavat [thus proving that he discovered his father among the five hundred arhats completely like the Buddha]. Then the Buddha suspended his miraculous power and the five hundred [bhikṣus] resumed their initial aspect: they were seated with empty bowls (*dhautapātreṇa),* whereas the bowl of the Buddha was the only one that contained a potion-cake. Yaśodharā said to the king: ”This proves that I have committed no sin.” Yaśodarā then asked the Buddha why she had been pregnant for six years.

[2. *Jātaka explaining this prolonged pregnancy*].[436] – The Buddha said to her: In a previous lifetime, your son, Rāhula, was the king of a country. At that time, a ṛṣi possessing the five superknowledges (*abhijñā)* entered his kingdom and said to the king: “The king has the duty of punishing thieves; I want him to punish me.” The king asked: “What fault have you committed?” The ṛṣi replied: “I have entered your kingdom and have stolen (*adattādāna*): I drank water belonging to you unceremoniously and I took a willow twig belonging to you.” The king said: “But I would have given them to you; what

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[436] This well-known jātaka appears in the Mo ho seng k'i liu, T 1425, k. 17, p. 365c12-15, where the king who is accused of theft is called Li po (75 and 7; 85 and 6). It is told at length but without precise details in the Lieou tou tsi king, T 152, no. 53, k. 5, p. 30a-b (tr, Chavannes, *Contes*, I, p. 197-201); it is put into verse in the Fo wou po ti tseu king, T 199, no. 25, p. 199a-b, and reproduced textually in the King kiu yi siang, T 2121, k. 7, p. 34a.

The most detailed version occurs in two closely related works, the Mahāvastu, III, p. 172-175, and the Fo pen hing tsi king, T 190, k. 55, p. 907a-908a (tr. Beal, *Romantic Legend*, p. 360-363): Sūrya and Candra were sons of a brāhman-king of Mithilā (called *Jen t'ien*, Maṇusyadeva (?) in T 190). The throne becoming vacant, Sūrya gave the kingdom to his brother and became a hermit. But having made the vow not to take anything, even a drop of water that was not given to him, one day he inadvertently violated his vow by drinking the water in the vase of an ascetic. Considering himself to be a thief, he demanded first from his disciples, then from his brother, the punishment he thought he deserved. Candra, in order to please him and to rid him of his scruples made him live for six days in an aśoka forest where he was given the most delicate of food. At the end of six days, he proclaimed a general amnesty that freed Sūrya. Rāhula was at that time Candra, the Buddha was Sūrya (summarized by E. Senart).

To explain the six years of bearing Rāhula, the Mūlasarv. Vin. resorts to the same jātaka, but changes the names of the individuals: cf. Ken pen chouo ... p'o seng che, T 1450, k. 12, p. 162b-c, summarized in Chavannes*, Contes*, IV, p. 120: Not far from the city of Vārāṇasī, two brothers lived as hermits in the forest; one was called *Chang k'ie* (Śh\aṅkha), the other *Li k'i to* (Likhita). The latter drank all the water from his brother's flask so that he had nothing to drink when he went out to beg. Likhita was accused before the king of having stolen the water from his brother. The king, who was leaving for the hunt, ordered him to wait without moving, then he forgot about him for six days. – For Śaṅkha and Likhita, see also a story in Ken pen chouo... yao che, T 1448, k. 16, p. 77c, which shows striking resemblance to Chavannes, *Contes*, no. 79, and the Mātaṅgajātaka of the Pāli Jātaka, IV, p. 376 seq.

crime have you committed? When I came to the throne, I gave this water and these willow branches to be used by everyone." The ṛṣi answered: "Although the king made this gift, I fear that my crime has not been suppressed thereby; I would like to undergo the punishment today in order not to have to suffer it later." The king answered: "If you absolutely insist, stay here a little and wait for me until I come back." The king went back to his palace and stayed there for six days without coming out; the ṛṣi stayed in the king's garden and he was hungry and thirsty for six days, while saying to himself that the king did well to punish him thus. At the end of six days, the king came out of his palace and apologized to the ṛiṣhi: "I forgot about you; please do not hold a grudge against me." For this reason, the king suffered the punishment of the three evil destinies (*durgati*) for five hundred lifetimes and, for five hundred [other] lifetimes, he remained in his mother's womb for six years. This is how it was proved that Yaśodharā had not committed any crime.

[3. *Yaśodharā tries to win back the Buddha*].[437] – When the Bhagavat had finished eating, he left [the palace], and Yaśodharā was annoyed with him: "Such a handsome man is rare (*adbhuta*) in this world. I was able to meet him, but now I have lost him forever. When the Bhagavat was seated, he looked fixedly without moving his eyes; when the Bhagavat left, I followed him with my eyes, but he has gone and that is all." Yaśodharā was very annoyed: each time the thought of him came to her, she sank to the ground, her breathing stopped, her companions sprinkled her with water and she began breathing again. Always alone, she wondered: "Who is skillful enough here in mantra to change his feelings and make him regain his original feelings so that we could be happy (together) as before?" Then she filled a golden bowl with the seven jewels (*saptaratna*) and precious jewels (*maṇi*), and offered it to anyone [who could advise her]. A brahmacārin accepted it and said: "I can place a spell [on the Buddha] so that his feelings change. It is necessary to make a little cake of a hundred flavors (*saptarasanamaya modaka*), mix in medicinal herbs (*oṣadhi*) [183a] and 'bind' it with a spell (*mantra*); his mind will change and he will certainly come back." Yaśodharā followed the instructions of the brahmacārin, then sent someone to invite the Buddha: she wanted to reduce him completely under her power in front of the assembly (of monks). The Buddha entered the king's palace, Yaśodharā offered him the cake of a hundred flavors which she put in his bowl (*pātra*) and the Buddha ate it. Yaśodharā hoped that, according to her desire, they would be happy as before; but the food taken by the Buddha had no effect; his mind and his eyes remained serene nd calm. Yaśodharā said: "For the time, he doesn't move; perhaps the strength of the herbs has not yet worked. But when their power will manifest, he will surely be as I wish." The Buddha, his meal finished, chanted, got up from his seat and departed. Yaśodharā still hoped that the power of the herbs would act in the afternoon and that the Buddha would certainly come back to the palace [to find her]. However, the Buddha's meal was like all the others; his body and mind wre not changed. The next day at meal-time, the monks put on their robes, took

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[437] The Mahāvastu, III, p. 143, tells that Yaśodharā put on all her jewels to persuade the Buddha to remain in the world, but to no avail. In the Mūlasarv. Vin. (T 1450, k. 12, p. 160c; Dulwa, in Rockhill, *Life*, p. 56-57), Yaśodharā, Gopā, Mṛgajā and their 60,000 followers appeared before the Buddha in all their finery when the latter came to the palace to beg. The Blessed One accomplished all sorts of miracles in their presence and established them in the faith. Gopā, Mṛgajā and the 60,000 courtesans enterd the Path, but Yaśodharā, blinded by her love, still hoped to reconquer her former husband. A little later, however, she became converted, entered the order and became an arhatī.

their bowls and entered the city to beg their food. Hearing this story told, their respect [for the Buddha] increased; they said: "The Buddha's power is immense; his mind miraculous *(ṛddhicitta)* is difficult to sound (*durvighāhya*) and inconceivable (*acintya*). The cake prepared by Yaśodharā had very great power; nevertheless, the Buddha ate it without his body and mind being modified." Their meal over, the monks left the city and went to consult the Bhagavat about this affair. The Buddha said to the bhikṣus: "It is not only during the present lifetime that this Yaśodharā has tried to seduce me with a cake (*modaka*); in previous lifetimes, she had tempted me with a cake." Then the Bhagavat told the bhikṣus the Jātakanidāna that follows:

[4. *Isisiṅgajātaka*].[438] – In times gone by, there was a recluse *(ṛṣi)* in the mountains in the kingdom of *P'o lo ni* (Vārāṇasī); in the second month of autumn, he was urinating into his wash-basin when he saw some bucks and does mating; he became lustful and his semen dripped into the basin; a doe drank it and immediately became pregnant; at the end of her time, she bore a child that looked quite human but had a horn on his head and his feet were like those of a deer. When the doe was about to give birth, she went to the hermit's dwelling and bore him there; seeing that her baby was human, she entrusted him to the hermit and went away. When the hermit came out, he saw the doe's baby; he thought about the early causes for it and understood that this was his own son, and so he gathered him up in hius arms and raised him. Then, when the child grew up, he set himself to teach him.

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[438] The story of the hermit unicorn, Ṛṣyaśṛṅga or Ekaśṛṅga, seduced by a maiden (princess Nalinī, the courtesan Śātā or the goddess Alambuṣā) belongs to universal and Indian folklore. The characteristic feature of the story is that of the victorious woman, perched on the back of the ascetic she has seduced. Without specifying the many variations of the various versions of the story, we limit ourselves to the main sources.

Pāli sources: Jātaka no. 523 (V, p. 152-161): *Alambusājātaka*; Jātaka no. 526 (V, p. 193): *Nalinikājātaka*; Sumangala, II, p. 376; Samantapāsādikā, I, p. 214.

Sanskrit sources: Mahāvastu, III, p. 143-152; Buddhacarita, IV, v. 19; Avadānakalpalatā no. 65 (II, p. 413-455): *Ekaśṛṅgāvadāna*.

Chinese sources: Cheng king, T 134, no. 52, p. 105a-c; Fo pen hing tso king, T 190, k. 6, p. 726b (tr. Beal, *Romantic Legend*, p. 124); Mo ho seng k'i lin, T 1425, k. 1, p. 232b- 233a (tr. Chavannes, *Contes*, II, p. 282-287); Mūlasarv. Vin. (T 1451, k. 10, p. 161a-c; Dulwa, in Schiefner-Ralston, *Tibetan Tales*, p. 253-256); King liu yi siang, T 211, k. 39, p. 209-210 (tr. Chavannes, *Contes*, III, p. 233-237); Hiuan tsang, Si yu ki, T 2087, k. 2, p. 881b (tr. Beal, I, p. 113; Watters, I, p. 218) who places the hermitage of Ekaśṛṅga at the foot of the mountains of Swāt.

Buddhist iconography: Cunningham, *Bārhut*, pl. 26 (7); Marshall-Foucher, *Mon. of Sañchī*, I, p. 225; II, pl. 27 (1); Foucher, *Représentations des Jātakas*, Mémoires concernant l'Asie oreintale, III, p. 23 and pl. II (3 and 4), IV (3); Id., *Deux jātaka sur ivoire... au Bégrām, India Antiqua*, p. 17- 130; Fergusson, *Tree and Serpent Worship*, pl. 86; Ecke-Demiéville, *Twin Pagodas*, p. 64 and pl. 41 (2).

Brahmanical sources: Mahābhārata, III, 110, 23-113, 25; Padma-Opurāṇa, l. IV; Pariśiṣṭaparvan, ed. H. Jacobs, Calcutta, 1891, I, 90-258 (story of Valkalacīrin); Daśakumāracarita, ed. Godbole, Bombay, 1928, p. 75-89 (story of Marīci).

Works: H. Lüders, *Die Sage von Ṛiṣhyaśhṛiṅga*, NGGW, 1897, p. 90-91, and 1902, p. 28-56. – On the carious western versions, Lai of Aristotle, Decameron, Brother Philip's geese, Barlaam and Josaphat, see Chavannes, *Contes*, IV, p. 231-233.

[The young man] understood the great holy books of the eighteen types; he practiced meditation (*dhyāna*); he practiced the four superknowldeges (*abhijñā).* One day when he was climbing the mountain, there was a heavy rain; the muddy slippery ground was not suitable for his feet and he fell, breaking his container (read *tchßng*, 167 and 9) and his foot; very annoyed, with his container full of water, he uttered a magical spell for it to stop raining; by the effects of the hermit's merits, the nāgas stopped the rain. As there was no further rain, the five grain crops and the five fruits were no longer produced; the people were at the end of their resources and had no further means of livelihood.

The king of Vārāṇasī was angry and worried; he commanded his [183b] ministers to meet and discuss the matter of the rain. In the discussion, a wise man said: "I have heard that, on the hermits' mountain, there is a recluse called Unicorn (*Ekaśṛṅga*): because of his clumsy feet, he fell while climbing the mountain and hurt his foot; in his anger, he uttered a magical spell commanding it to stop raining for twelve years." The king thought and said: "If it is not going to rain for twelve years, my kingdom and the people are lost." Then the king published an appeal [to his people, saying]: "I will give half of my kingdom to anyone who can make this hermit lose his five superknowledges (*abhijñā)* and become an ordinary subject of mine." There was, at that time in the kingdom of Vārāṇasī, a courtesan named *Chan t'o* (Śāntā) of unequalled beauty; she came in answer to the king's appeal. She asked people whether or not [Ekaśṛṇga] was a man; they answered that he was the son of a hermit. The courtesan said: "If he is a man, I can get rid of him." Having spoken thus, she took a golden dish which she filled with fine precious objects and said to the king: "I will sit astride this hermit's back." Then the courtesan got five hundred chariots in which she placed five hundred lovely women, and five hundred chariots drawn by deer in which she placed all kinds of magical cakes made with medicinal herbs; she painted them in different colors so that they looked like various fruits; she also brought all kinds of strong liquor which, in color and taste, were like water. [She and her companions] dressed in garments of tree bark and grass and wandered through the trees in the forest like hermits. They made themselves leafy huts (*parṇaśāla*) near the hermit's dwelling and stayed there.

The recluse Ekaśṛṅga, having gone for a walk, saw them; all the women came out to meet him and offered him lovely flowers and perfumes; the latter was happy with them; with sweet words and respectful expressions the women asked about the health of the hermit; they took him into a room, seated him on a fine soft bed, gave him some of the clear liquor which they called pure water and some of the cakes which they said were fruit. When the hermit had eaten and drink as much as he wanted, he said to the women: "Since I was born, I have never found fruit so good and water so excellent as this." The women said to him: "We do good with all our heart; this is why heaven grants us our wishes and we find these fruits and water." The hermit said to the women: "Why is the color of your skin so gleaming and so fresh?" They answered: "It is because we always eat these good fruits and drink this excellent water." The women said to the hermit: "Why not settle down and live here?" He answered: "Indeed, I could live here." The women invited him to bathe with them and he accepted that also. The women's hands touched him gently and his mind was moved thereby. Then he bathed in the company of these lovely women and, as lust had developed in him, he committed lustful actions with them. He immediately lost his superknowledges (*abhijñā*) and the heavens let fall a great rain for seven days and seven nights. [The courtesan] allowed him to give himself up to pleasure, to eat and drink, for seven days.

At the end of this time, the liquor and the provisions were entirely used up, and they substituted mountain water and the fruit of the trees for them; but the taste was not at all pleasant and [the recluse] demanded the food that he had [183c] been given previously. [The courtesan] answered: “There is no more; now we will go and gather some; not far from here there is a place where we can find some.” – “As you wish”, said the hermit. Then they went together. Knowing that the city was not far away, the courtesan lay down on the road, saying: “I am at the end of my strength and I cannot walk any further.” The hermit said to her: “If you cannot walk, get up on my back, I will carry you.”

Previously the woman had sent a letter to alert the king, saying: “O king, you will see what my wisdom can do.” The king ordered his chariot, went out and saw the sight. He asked [the courtesan]: “How did you manage to do it?” She said: “I achieved this result by means of the power of my skillful means (*upāya*); there is nothing that I cannot do.” The king commanded that the hermit remain in the city; he made him abundant offerings and treated him respectfully; he satisfied his five wishes and named him prime minister.

When the hermit had lived in the city for some days, his body became emaciated; he thought of the joys of meditation (*dhyānasukha*) and was weary of worldly desires. The king asked him why he was unhappy and why he was becoming thin. The hermit replied: “Although I enjoy the five objects of desire, I am always thinking of my forest retreat and the place frequented by the hermits; I cannot detach my mind from that.” The king said to himself: “I am doing violence to this man; this violence makes him unhappy; his suffering is extreme and he will die. My original purpose was to put an end to the calamity of drought and now I have attained it. Why should I still do violence to him?” Then he sent him away. [The recluse] returned to his mountain and thanks to his exertion, he soon recovered his five superknowledges (*abhijñā*).

The Buddha said to the bhikṣus: “The hermit Ekaśṛṅga was myself; the courtesan was Yaśodharā. At that time, she led me astray with a cake (*modaka*) and, as I had not cut the bonds, I was seduced by her. Again today she wanted to seduce me by means of the cake with medicinal herbs, but she did not succeed.”

For this reason, we know that slight attachments (*sūkṣmamṛdusparśana*) can trouble recluses and, all the more so, worldly people (*pṛthagjāna*). For these reasons, subtle desires are condemned.

B. Second method: removing the obstacles.[439]

[439] In order to succeed in the first stage of meditation, it is not enough to keep way from desires (*vivice' eva kāmehi*). It is also necessary to stay away from bad dharmas (*vivicca akusalehi dhammehi*); the latter constitute the five obstacles to *dhyāna*, which are envy, malevolence, laziness-torpor, excitement and regret, doubt. Cf. Dīgha,I, p. 71, 246; II, p. 300; III, p.234; Majjhima, I, p. 144;Saṃyutta, V, p. 60; Aṅguttara, III, p. 16: *Pañca nīvaraṇāni: kāmacchandanīvaraṇaṃ, vyāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃvicikicchānīvaraṇaṃ.* – A canonical passage endlessly repeated, praises the complete freedom of mind of the ascetic who has destroyed these obstacles: cf. Dīgha, I, p. 71; Majjhima,I, p. 181, 269, 274, 347; III, p. 136; Aṅguttara, III, p. 92; IV, p. 437; V, p. 207.

Having thus condemned the five sensual desires, it is necessary to remove the five obstacles (*nīvaraṇa*).

1. *Removing envy*.

The person who is prey to envy (*kāmacchanda*) strays far from the Path.

Why? Because envy is the basis for all sorts of worries and chaos. If the mind is attached to envy, there is no way to approach the Path. To remove this envy, some stanzas say:

How can a monastic (*mārgapraviṣṭa*), modest and reserved,
Carrying the begging-bowl and benefiting beings,
Still tolerate impure envy
And be plunged into the five attachments?

The soldier clothed in armor, bearing a sword and a rod,
Who withdraws and flees from the enemy,
Is nothing but a coward,
Scorned and ridiculed by everyone.

The bhikṣu in the rôle of a mendicant
Has cut his hair and put on the *kāṣaya*,
But still allows himself to be led by the horses of the five attachments,
He too collects nothing but mockery.

[184a] If a famous man
Richly dressed and with body adorned
Went to beg for clothes and food,

The Mppś develops these ideas here. They will be found in Vibhāṣhā, T 1545, k. 38, p. 194c; k. 48, p. 249c; cf. Kośa, V, p. 98-100, a better explanation. For the Pāli sources, consult Dhammasaṅghaṇī, p. 204-205; Atthasālinī, p. 380 seq.; S. Z. Aung, *Compendium*, p. 172.

He would be mocked by people.

If a bhikṣu who has renounced adornment,
Scorns fashion and concentrates his mind
And, nevertheless, seeks sensory pleasures,
He too would gather only mockery.

Having renounced the five sense pleasures,
Having rejected them, having refused to think about them,
Why would he follow after them again
Like a madman who returns to his own vomit?

The greedy man
Ignores his earlier vows;
He no longer distinguishes between the beautiful and the ugly;
Drunkenly he hurls himself into desire (*tṛṣṇā).*

Modesty (*hrī*), restraint (*apatrāpya*) and other respectable qualities,
All of that has disappeared all at once;
He is no longer respected by wise people
And is visited only by fools.

Desires provoke suffering when they are sought out,
Fear when they are possessed,
Resentment and grief when they are lost;
They bring not a moment of happiness.

Such are the torments of desire!
How can one escape them?

By acquiring the happiness of *dhyāna* and *samāpatti*:

Then one is no longer deceived.

Attachment to sensual pleasures is insatiable,

How can one put an end to them?

If one acquires the meditation of the repulsive (*aśubhabhāvana*),

These [greedy] minds disappear by themselves.

Attachment to desire is unconscious;

How can one become aware of them?

By considering old age, sickness and death;

Then one succeeds in getting out of the four bottomless pits.

It is difficult to reject desires;

How can one escape from them?

If one can be pleased with the good dharmas

These desires disappear by themselves.

Desires are difficult to undo;

How can one loosen them?

By considering the body and perceiving its true nature;

Then one is tied by nothing.

Considerations such as these

Can extinguish the fire of the desires:

The jungle fire

Cannot withstand a heavy rain.

It is for all these reasons that one removes the obstacle of greed (*kāmacchandanīvaraṇa*).

2. *Removing malevolence.*

The obstacle of malevolence (*vyāpādanīvaraṇa*) is the origin of the loss of all good dharmas (*kuśaladharmahāni*), the cause of falling into the unfortunate destinies (*durgati*), the enemy of all happiness (*sukha*), the abductor of good minds (*kuśalacitta*), the reservoir of all kinds of harmful speech (*pāruṣyavāda*).

The Buddha addressed the following stanzas to a wicked disciple:

You must think and reflect
On the obscene and vicious [character] of conception,
[184b] On the dark suffering of the stay in the womb,
On the hardships that accompany birth.

Thinking about all that, the person
Who does not pacify his wrath [toward people]
Would, by all rights, be considered
An unaware individual.

If the retribution for wrongs did not exist
And if they were free of all blame,
People would still have plenty to complain about.
How much more so if they are struck by painful punishment?

By considering old age, sickness and death
Which nobody can avoid,
It is necessary to feel loving-kindness and pity.
Why should you still afflict them with your hatred?

People who hate, rob and strike one another

Undergo the poison of suffering.
Why would an honest man
Further add to their torment?

One must always practice loving kindness and compassion,
Cultivate the good in a concentrated mind,
Not nourish bad feelings,
Not torment anyone.

If one cultivates the Path of Dharma diligently
One will commit no harm.
Good and evil are two opposing forces
That meet face to face like water and fire.

When wickedness covers the mind
One does not distinguish the beautiful from the ugly,
One does not separate good deeds from offences,
One no longer fears the bad destinies.

One does not take into account the sufferings of others,
One does not clean up physical or mental fatigue.
The suffering that one has at first suffered oneself,
One then extends that suffering to others.

The person who wants to destroy wickedness
Should meditate on thougbts of loving-kindness.
Alone, sheltered in retreat,
Stopping all activity, he destroys all the causes and conditions.

One should fear old age, sickness and death,

Exclude the nine kinds of anger.

By meditating thus on loving-kindness

One will attain the destruction of the poison of anger.

It is for all these reasons that one removes the obstacle of malevolence (*vyāpādanīvaraṇa*).

3. *Removing laziness-torpor*.

The obstacle of laziness-torpor (*styānamiddha*) can destroy the threefold benefit of the present world, namely, the happiness of pleasure (*kāma*), the happiness of wealth (*artha*) and merit (*puṇya*); it can destroy the definitive happiness (*niṣṭhasukha*) of the present and the future life; it differs from death only by the presence of breathing. Here are the stanzas addressed by the Buddha to reproach a lazy disciple:

"Get up! Don't stay lying down, overprotecting your rotten body! It is impurities of all kinds that are called a person. If you were struck by serious illness, if an arrow was shot into your body, if all the sufferings were piled upon you, would you be able to sleep in peace?

If the entire world were burning with the fire of death and you were trying to escape, would you be able to sleep in peace? When a man, laden with chains, is led to his death and misfortune menaces him, could he sleep in peace?

[184c] The chains, the enemies, are not destroyed; the torments have not been removed. If you were spending the night in the same room as a poisonous snake, or if you were going to engage in battle with a bladed weapon, would you then sleep in peace?

Sleep is this deep darkness where nothing is seen. Each day it comes fown [over us] and steals one's clarity. When sleep covers the mind, nothing more is known. In the face of such a great loss, could you sleep in peace?"

It is for all these reasons that the obstacle of laziness-torpor (*styānaniddhanīvaraṇa*) is condemned.

4. *Removing excitement (restlessness) and regret*.

The obstacle of excitement (*auddhatya*) and regret (*kaukṛtya*). – Excitement is a dharma that harms the mind of the monastic (*pravrajyācitta*): if a person with concentrated mind (*saṃgṛhitacitta*) cannot remain faithful, then what can be said of a person with a scattered mind (*vikṣiptacitta*)? The excited person is as

uncontrollable as a mad elephant (*gandhagaja*) without a hook or a camel (*uṣṭra*) with pierced nose. Some stanzas say:

"You have shaved your head; you have put on the *kāṣāya*; holding the clay begging-bowl (*pātra*), you go to beg your food. Why do you still take pleasure in excitement? You will lose the profits of the religious life after having [already] renounced the joys of the world."

The person who is prey to regret (*kaukṛtya*) is like a criminal always tortured by fear (*bhaya*). When the arrow of regret has entered the mind, it is implanted there and cannot be torn out. Some stanzas say:

If he has done what he should not do,

If he has not done what he should have done,

He is burned by the fire of regret.

Later, he will fall into the bad destinies.

A man can regret his crime;

After having regretted it, he [should] forget it.

In this way his mind will find peace.

He should not think [of his mistakes] incessantly.

There are two kinds of regrets,

According to whether there was omission or performance.

To attach one's mind to such remorse

Is the mark of a fool.

One must not give oneself up to regret

Because [the good] that one has omitted doing one can always do;

And the bad that one has committed,

One cannot help having already done it.

It is for all these reasons that the obstacle of excitement and of regret is condemned (*auddhatyakaukṛtyanīvaraṇa*),

5. *Removing doubt*.

The obstacle of doubt (*vicikitsānīvaraṇa*). – When doubt covers the mind, one is unable to fix one's mind on the good dharmas. Concentration (*samāhitacitta*) being absent, there is nothing to be gained from the Buddhadharma. Thus the man who goes to a mountain of jewels (*ratnagiri*) is unable to gather any if he has no hands. Speaking of doubt, some stanzas say:

The person at the crossroads
Who hesitates goes nowhere.
It is the same for doubt
About the true nature of dharmas.

As a result of doubt, one does not diligently seek
The true nature of dharmas.
Doubt is the outcome of ignorance (*avidyā);*
It is the worst of all the evils.

In regard to good and bad dharmas,
Saṃsāra and nirvāṇa,
[185a] The absolute truth (*tathatā)* and dharmatā.
One should not conceive any doubt.[440]

If you conceive doubts,
The king of death and his jailers will enchain you;
Like the gazelle taken by the lion,

[440] We know that every word spoken by the Buddha is recognized by four characteristics: it is useful and not harmful, it conforms to (ethical) Law and is not contrary to the Law, it destroys the afflictions and does not increase them, it inspires love for nirvāṇa and not for saṃsāra. See the passage of the *Madhyāśāyasaṃcodanasūtra* cited in *Traité*, I, p. 82F as note. On the other hand, the speech of the Buddha does not contradict the nature of dharmas (*dharmatāṃ na vilomayati*), i.e., *pratītyasamutpāda* (ibid. p. 81F as note). These essential truths are not to be held in doubt by Buddhists.

You will find no way to escape.

Although here below there may always be doubts,

It is important to follow the Holy Dharma.

The person who comes across a fork in the road

Should always take the good Path.

It is for all these reasons that it is necessary to remove the obstacle of doubt (*vicikitsānīvaraṇa*).

Removing these five obstacles is like escaping from the debt that you owe, curing a serious illness, finding an oasis in the desert, being saved from the hands of brigands and finding safety (*yogakṣema*) free of torment. Thus the ascetic who has removed the five obstacles has a pacified (*kṣema*) mind, pure (*viśuddha*) and joyful (*sukha*). The sun and moon are hidden by five things: when smoke (*dhūma*), cloud (*abhra*), dust (*rajas*), fog (*mahikā)* or the hand of the āsura Rāhu intercepts them, they cannot shine;[441] similarly, when a person's mind is covered by the five obstacles (*nīvaraṇa*), it can be of no use either to oneself or to others.

C. Third method: Practicing the five dharmas.

If he has been able to reject the five sense objects (*kāmaguṇa*) and remove the five obstacles (*nīvaraṇa*), the ascetic practices the five dharmas: 1) aspiration (*chanda*), 2) exertion (*vīrya*), 3) mindfulness (*smṛti*), 4) clear seeing (*saṃprajñāna*), 5) concentration of mind (*cittaikāgrat*ā); by practicing these five dharmas, he acquires the first *dhyāna* furnished with five members (*pañcāṅgasamanvāgata*).

1) *Chanda* is zeal in kāmadhātu; when it is produced, the first dhyāna is obtained.

2) *Vīry*a (exertion) in the observance of the precepts (*śīla*), in leaving family life, concentrated zeal without laziness (*kausīdya*) during the two watches of the night, limited food (*mitabhojana*) and one-pointedness of mind (*cittasaṃgrahaṇa*) without distraction (*vikṣepa*).[442]

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441 Cf. *Upakkilesasutta* (Aṅguttara, II, p. 53; Tseng yi a han, T 125, k. 20, p. 650a: *Cattāro 'me bhikkhave candimasuriyānaṃ upakkilesā yehi upakkilesehi upakkiliṭṭhā candimasuriyā na tapanti na bhāsanti na virocanti. Katame cattāro? Abhaṃ... mahikā... dhūmarajo... Rāhu asurindo hena upakkilesena upakkikiṭṭhā sandimasuriyā na tapanti na bhāsanti na virocanti*, - This sūtra appears accounts of the second council: Vinaya, II, p. 295; T 1421, k. 30, p. 192c; T 1428, k. 54, p. 969a-b; cf. Hofinger, *Concile de Vaiśhalī*, p. 34, 36, 39.

442 This exertion manifests in the pursuit of the four qualities that make a monk incapable of falling back (*abhabbo parihānāya*) and close to nirvāṇa (*nibbānass' eva santike*): observance of morality (*śīlasaṃpatti*), guarding the senses (*indriyeṣu guptadvāratā*), moderation in eating (*bhojana mātrājñutā*) and effort in the vigil (*jāryām*

3) *Smṛti* is mindfulness applied to the happiness of the first *dhyāna*. The ascetic knows that kāmadhātu is impure, deceptive, contemptible, whereas the first *dhyāna* is estimable and laudable.

4) *Saṃprajñāna* is a clear seeing, appreciating and considering the happiness of kāmadhātu and the happiness of the first *dhyāna*, their importance and their respective benefits.

6) *Cittaikāgratā* consists of always fixing the mind on one object (*ālamabana*) and preventing scattering.

Furthermore, in pursuing the first *dhyāna*, one rejects the sense pleasures (*kāmasukha*), for by incessantly trying to conquer one's enemies that one is no longer tormented by them. The Buddha said to a brahman attached to desire: "At the start, I had precise vision (*samanupaśyāmi*) of the desires (*kāma*); the desires are cause and condition (*hetupratyaya*) of fear (*bhaya*), of sadness (*daurmanasya*) and of suffering (*duḥkha*); the desires bring little pleasure (*alpāsvāda*), but much pain (*bahuduḥkha*)."[443] Desire is Māra's net (*jvāla*) and fetter (*kāśa*) from which it is difficult to escape; it is like a forest burning on all four sides; desire is as dreadful as falling onto a ditch full of fire or handling a venomous snake; it is like a brigand brandishing a sword, like a wicked rakṣasa, like dangerous poison poured into the mouth, like molten copper (*kvathitatāmra*) poured down one's throat, like a mad elephant, like falling off a cliff, like a lion barring the road, like the makara fish opening its mouth: desires are as [185b] formidable as all of those. Attachment to desire is man's misfortune. The person attached to desire is like a prisoner in his jail, a deer in a pen, a fish that has taken the bait, a snake in the presence of a wild boar, a mouse in the claws of a cat, a bird in a net, a crow in among kites, a blind man on the edge of a ditch, a fly above boiling oil, a sick man in the army, a crippled man in a fire. [Being attached to desire] is entering into a river of salt water, licking a knife coated with honey. Desire is meat sold at the crossroads, the slicing forest hidden under a thin cover, excrement covered with flowers, a poisoned jar dipped in honey, a chest full of poisonous snakes, the illusion of a dream, the loan that must be repaid, the magic show that fools little children, the flame without any solidity. [Giving oneself up to desire] is like diving into deep water, being swallowed by the makara fish's gullet. Desire is the hail that destroys the grain, the lightning that strikes men. Desires are all of that, deceptive, unreal, without consistency or vigor, they bring little pleasure but much suffering. Desire is Māra's army that destroys all good qualities. Since it torments beings unceasingly, it lends itself to many comparisons (*upamāna*). By rejecting the five desires, by keeping away from the five obstacles and by practicing the five Dharmas, one arrives at the first *dhyāna*.

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anuyoga). These qualities are defined in Aṅguttara, II, p. 39-10; see also Saṃyutta, II, p. 219; Aṅguttara, I, p. 113; Tseng yi a han, T 125, k. 12, p. 603c; Mahāniddesa, II, p. 483-484.

[443] Cf. *Cūladukkhakkhandhasutta* in Majjhima, I, p. 91-92; Tchong a han, T 26, k. 25, p. 586b22: *Mayhaṃ pi kho, Mahānāma, pubbe va sambodhā anabhisambuddhassa bodhisttass' eva sato "appassādākāmābahudukkhā bahupāyasā, ādīnavo ettha bhiyyo" ti etaṃ yathābhūtaṃ sammappaññāyasudiṭṭhaṃ ahosi*: "I too, Mahānāman, before my enlightenment, had indeed seen, with correct knowledge and in harmony with the truth, that the passions have little delight, many problems, much suffering and that the disadvantages therein are multiplied." The same condemnation *appassādā kāmā.* etc., is repeated for the bhikkhu Ariṭṭha in Vinaya, II, p. 25; Majjhima, I, p. 130; Aṅguttara,III, p. 97. – The present passage of the Mppś precedes this verdict with a statement on *kāma*, the cause of fear and suffering: it occurs in Aṅguttara, IV, p. 289: *Bhayan ti bhikkhave kāmānaṃ etaṃ adhivacanaṃ, sukkhan ti nhikkhave kāmānaṃ etaṃ adhivacanaṃ*, etc.

Question. – The absorptions and concentrations, such as the eight liberations (*vimokṣa*), the eight shpheres of mastery (*abhibhvāyatana*), the ten spheres of totality *(kṛtsnāyatana*) and the four immeasurables (*apramāna*) are never described as virtues (*pāramitā*). Why is *dhyāna* the only one to be described as the 'virtue' of dhyāna (*dhyānapāramitā*)?

Answer. – 1. The qualities (*guṇa*) of all these absorptions are of the order of reflection (*cinta*) and meditation (*bhāvana*). In the language of the Ts'in, *dhyāna* means reflection and meditation. In speaking of the virtue of *dhyāna*, all the qualities are included.

2. Moreover, *dhyāna* is in the most important place, like a king. Speaking of *dhyāna* is to include all the other absorptions; speaking of the other absorptions does not include *dhyāna*. Why? Because in the four *dhyānas*, knowledge (*jñāna*) and the absorptions are equal and balanced. In the *anāgamya* (preliminary absorption preceding the first *dhyāna*), knowledge (*jñāna*) overcomes absorption (*samāpatti*) whereas, in the formless absorptions *(ārūpyasamāpatti* following the dhyānas), absorption overcomes knowledge: these states are not balanced. When one wheel of a chariot is more solid than the other, it is not safe (*kṣema*); it is the same when knowledge and absorption are unequal.

Finally, in the four dhyānas there are the four equalities of mind (*samacitta*), the five *abhijñā*s, the *vimokhas*, the *abhibhvāyatanas*, the *kṛtsnāyatanas,* the concentration hindering the arising of the passions in others (*araṇāsamādhi*), the knowledge resulting from vows (*praṇidhāna*) the summit *dhyāna* (*prāntakoṭidhyāna*), the sovereign concentration (*īśvarasamādhi* ?), dhyāna brought to its maximum (*vṛddhikāṣṭhāgata dhyāna*), the four magically creative minds (*nirmāṇacitta*), the *Pan tcheou pan* (*pratyutpannasamādhi*),[444] all the Bodhisattva's *samādhis*, the Hero's Walk (*śūraṃgama*), etc., which number 120, all the Buddha's samādhis, Unmovable, etc., which number 108,[445] the attainment of wisdom by the Buddhas and their renouncing of life *(āyuḥparityāga*): all these various absorptions occur in the *dhyānas*; this is why *dhyāna* is qualified as a virtue (*pāramitā),* whereas the other absorptions are not.

III. DEFINITION OF THE VARIOUS DHYĀNAS AND SAMĀPATTIS.[446]

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[444] All these qualities will be defined below, p. 1041F seq. The *pratyutpannasamādhi* is the subject of the Bhadrapālasūtra; cf. *Traité,* I, p. 430F, n. 1.

[445] For these 108 *samādhis*, see references in *Traité*, I, p. 324F, n.1

[446] This section is limited to commenting on a very old *Dhyānasūtra* where the nine successive absorptions (*navānupūrvasamāpatti*) are defined in precise terms: cf. Vinaya, III, p. 4; Dīgha, I, p. 37, 73, 172; II, p. p. 313; III, p. 78, 131, 222, 265; Majjhima. I, p. 21, 40, 89, 117, 159; II, p. 15, 204, 226; III, p. 4, 14, 25, 36; Saṃyutta, II, p. 210, 216, 221; III, p. 225; IV, p. 225, 26, 262; V, p. 10, 198, 213; Aṅguttara, I, p. 53, 163, 182, 242; II, p. 126, 151; III, p. 11, 119; IV, p. 111, 176, 229, 410; V, p. 207, 343; Kathāvatthu, II, p. 484; Milinda, p. 289. – For the Chinese sources, see, e.g., Tch'ang a han, T 1, k. 8, p. 50c; Tchong a han, T 26, k. 47, p. 720a; Tsa a han, T 99, 41, p. 302a. – For the Sanskrit version of this sūtra, see Lalitavistara, p. 129; Pañcaviṃśati, p. 167, Daśasāhasrikā, p. 98-99; Mahāvyutpatti, no. 1478-1481, 1492-1495; extracts in Kośavyākhyā, p. 665, 666, 673.

Question. – You have already said that the first *dhyāna* is obtained by condemning the five desires (*kāma*), by avoiding the five obstacles (*nivāraṇa*) and by practicing the five dharmas. By what method and what path can the first *dhyāna* be obtained?

[185c] Answer. – By being based on the gates of absorption such as the meditation on the disgusting (*aśubhabhāvana*) and mindfulness of breathing *(ānāpānasmṛti*), etc.[447]

Thus, it is is said in the explanatory stanzas of the *Tch'an king* (Dhyānasūtra): [448]

Avoiding desires and bad dharmas

A person enters into the first *dhyāna*,

Furnished with examination (*savitarka*) and judgment (*savicāra*),

Coming from detachment (*vivekaja*), which is joy (*prīti*) and happiness (*sukha*).

Avoiding the flames of lust,

He is endowed with clear cool absorption.

Happy like a person who, tormented by the heat,

Enters into a cold pool.

As in the poor man who has found a treasure,

Following is a translation of this sūtra: "Here, the monk, having avoided the desires, having avoided the bad dharmas, enters into the first dhyāna, furnished with examination, furnished with judgment, coming from detachment and which is joy and happiness. – By suppressing examination and judgment, he enters into the second dhyāna, internal peace, one-pointed mind, without examination, without judgment, arisen from concentration, which is joy and happiness. – By renouncing joy, he remains indifferent, reflective, aware; he experiences happiness in his body; he enters into the third dhyāna that the saints call 'indifferent, reflecting, dwelling in happiness'. – By destroying happiness and by destroying pain, by the previous suppression of joy and sadness, he enters into the fourth dhyāna, free of pain and happiness, purified in renunciation and reflection. – Having surpassed any notion of matter, suppressing any notion of resistance, neglecting any notion of multiplicity, he cries out: "Infinite space" and penetrates into the sphere of infinite space. - Surpassing the sphere of infinite space. he penetrates successively the sphere of infinite consciousness, the sphere of nothingness, the sphere of neither awareness nor non-awareness and finally, the absorption of cessation of awareness and sensation. " For this technique of dhyana, see the explanation of M. Eliade, *Techniques of Yoga*, 1948, p. 158-164.

[447] These two 'gates' have been studied at length in Kośa, VI, p. 148-158.

[448] I [Lamotte] have not found these stanzas in the Tso ysh'an san mei king, T 614, p. 269c seq., Chinese translation of the *Dhyānasūtra* by Kumārajīva.

Vitarka of a great joyfulness moves his mind.
He analyzes it: this is *vicāra*.
This is how he enters the first *dhyāna*.

He knows that *vitarka* and *vicāra* disturb his mind,
Although good, he must separate himself from them,
For it is only on a calm sea
That the movement of the waves is not seen.

When a very weary man
Lies down to sleep in peace,
Any call to him
Strongly disturbs his mind.

In the same way, for the absorbed man in *dhyāna*,
Vitarka and *vicāra* are a torment.
That is why, avoiding *vitarka* and *vicāra,*
He succeeds in entering the sphere of unified consciousness

As a result of his inner purity (*adhyātmasaṃprasāda*),
He finds joy (*prīti*) and happiness (*dukha*) in absorption.
Penetrating into the second dhyāna,
His joy is lively and his mind is very happy.

An absorption where concentration is very strong
Is calm and free *of smṛti* (memory).
Annoyed by *prīti* (joy), the ascetic wants to get rid of it
In the same way that he has already eliminated *vitarka* and *vicāra*.

It is because of feeling (*vedanā)* that there is joy.

If joy is lost, sadness is experienced.

Renouncing pleasant bodily feeling (*sukhavedanā),*

The ascetic abandons memory and methods.

The saint *(ārya*) is able to reach this renunciation;

For other people, this renunciation is difficult.

When one knows the torments of happiness (*sukha*),

One sees the grand immobile peace.

When *daurmanasya* (sadness) and *prīti* (joy) are eliminated,

Duhkha (suffering) and *sukha* (happiness) still remain to be cut,

Purified by equanimity and reflection (*upakṣasmṛtipariśuddha*),

The mind penetrates into the fourth *dhyāna.*

The *sukha* present in the third dhyāna,

Transitory (*anitya*) and changing, is suffering.

In kāmadhātu, the ascetic has cut the *daurmanasy*a;

In the second *dhyāna* he has eliminated the *prīti*.

This is why the Buddha Bhagavat

Said, in the fourth *dhyāna*,

Having cut the *daurmanasya* and the *prīti*,

It is necessary now to cut *duḥkha* and *sukha*.

[1. *Preparation for the first dhyāna*]. – By means of purity of discipline (*śīlaviśuddhi*), solitude in retreat, guarding the senses, intensive meditation during the first and last watch of the night,[449] the ascetic avoids external pleasures and takes pleasure in meditation. He avoids desires (*kāma*) and the bad dharmas (*akuśaladharma*). Depending on the *anāgamya* (the preliminary

[449] See above, p. 1020F, n. 2.

[186a] absorption preceding the first dhyāna),[450] he acquires the first *dhyāna*.

[2. *First dhyāna*]. – The first dhyāna is defined in the Abhidharma: There are four types of dhyāna: *i*) dhyāna associated with rapture *(āsvādanasaṃprayukta*); *ii*) pure *dhyāna* (*śuddhaka*); *iii*) stainless *dhyāna* (*anāsrava*); *iv*) the five skandhas obtained by retribution (*vipākaja*) and constituting the first *dhyāna*.[451] Here the ascetic enters into the pure (*śuddhaka*) and the stainless (*anāsrava*) [dhyāna]; it is the same for the second, third and fourth *dhyānas*.

According to the Buddha's definition: "Having avoided desires and the bad dharmas, the bhikṣu enters into the first, furnished with examination, furnished with judgment, coming from detachment, which is joy and happiness." (Dhyānasūtra, *l.c*.: *Viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savicāraṃ vivekajaṃ prītisukhaṃ prathamaṃ dhymanam upasaṃpadya viharati*).

'Desires' (*kāma*) are the five sense objects (*pañca kāmaguṇa*), colors (*rūpa*), etc., to which one becomes attached. By means of reflection and analysis, these desires are condemned, as has been said above.

The 'wicked bad dharmas' (*pāpaka, akuśaladharma*) are the five obstructions (*pañca nīvaraṇa*), greed (*kāmacchanda*), etc. By becoming detached from these two categories, of which the one is external (*bāhya*) and the other internal *(ādhyātmika*), the first *dhyāna* is acquired.

The [five] characteristics of the first *dhyāna* are: examination (*vitarka*), judgment (*vicāra*), joy (*prīti*), happiness (*sukha*) and one-pointedness of the mind (*cittaikāgrata*).[452]

It is '*savitarka* and *savicāra*': by acquiring the good dharmas (*kuśaladharma*) and the qualities (*guṇa*) not previously acquired, in the first dhyāna the mind experiences great fear. When [a person] who has ceaselessly been burned by the fires of desire attains the first dhyāna, it is as if he were entering a pool of cold water. Or else he is like a poor man (*daridra*) who suddenly finds a treasure: the ascetic, who has meditated and analyzed the disadvantages of kāmadhātu and who sees the importance of the benefits and qualities of the first dhyāna, feels great joy (*prīti*): this is why it is called *savitarka* and *savicāra.*

Question. – Are *vitarka* and *vicāra* one and the same thing or are they two different things?

Answer. – They are two different things.[453] *Vitarka* is the first moment of a coarse mind (*sthūlaprathamakṣaṇa*), *vicāra* is a more subtle (*sūkṣma*) analysis. Thus, when a bell is struck, the first sound is strong, the subsequent sound is weaker; this is *vicāra*.

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[450] For this term, see Kośa, VIII, p. 179, n. 6.

[451] Cf. Kośa, VIII, p. 144. – The *dhyāna* of rapture is soiled by desire (*tṛṣṇā*); the pure *dhyāna* is of mundane order and practiced by ordinary people; the *anāsrava dhyāna* is supramundane and practiced by the āryas; the *dhyāna* 'of the five skandhas' means the spheres of rūpadhātu inhabited by the seventeen classes od gods, from the Brahmakāyikas to the Akaniṣṭhas (see Kośa, III, p. 2): the gods of rūpadhātu are still constitued by five skandhas; those of Ārūpyadhātu have only four because *rūpa* is absent there.

[452] Cf. Majjjhima, I, p. 294: *Paṭhamaṃ jhānaṃ pañcaṅgikaÈm; idh' āvuso paṭhamaṃ jhānaṃ samāpannassa bhikkhuno vitakko ca vattati vicāro ca pīti ca sukhañ ca cittaggatā ca*. – See also Kośa, VIII, p. 147.

[453] On the difference between *vitarka* and *vicāra*, cf. Vasubandhu's Pañcaskandhaka, cited in Kośavyākhyā, p. 64: *Vitarkaḥ katamaḥ? Paryeṣako manojalpaḥ cetanāprajñāviṣeṣaḥ yā citasyauddārikatā. Vicarāḥ katamaḥ?*

Question. – In the Abhidharma it is said that, from kāmadhātu until the first *dhyāna*, s single mind is associated with *vitarka* and *vicāra*; why do you say that *vitarka* is the first moment of a coarse mind whereas *vicāra* is a more subtle analysis?

Answer. – Although the two things reside in the same mind, their characteristics re not simultaneous: at the moment of *vitarka*, the *vicāra* is blurred (*apaṭu*); at the moment of *vicāra*, the *vitarka* is blurred. Thus, when the sun rises, the shadows disappear. All the minds (*citta*) and all the mental events (*caitasaikadharma*) receive their name *prorata* with time: [*vitarka* and *vicāra* are distinct names of one single mind]. Thus the Buddha said: "If you cut one single thing, I claim that you will become an anāgamin; this single thing is avarice (*mātsarya*)."[454] Really, it should be said that the five fetters of lower rank (*avaraṃbhāgīya saṃyojana*) must disappear in order that one may become anāgāmin.[455] Why did he say that it is necessary to cut just one single thing? Because avarice abounded in his questioner and the other fetters came from that; therefore it sufficed for that person to destroy avarice in order to cut through the other fetters at the same time. Similarly here, *vitarka* and *vicāra* take their name *prorata* from time.

[3. *Second dhyāna*.] – The ascetic knows that,although they are good, *vitarka* and *vichāra* disturb the mind that is in absorption (*samādhitacitta*); by mental renunciation (*cittavairāgya*), he condemns *vitarka* and *vicāra* and has this thought: "Vitarka and vicāra disturb the mind of dhyāna; as when pure water is disturbed by waves, nothing can be seen any more." When a tired and weary [186b] man regains his breath and wants to sleep, when his neighbor calls him, that makes him very annoyed. It is for all these reasons that he condemns *vitarka* and *vicāra*.

[According to the definition given by the Buddha, the ascetic], "by suppressing examination and judgment, enters into the second dhyāna, one-pointedness of mind, without examination, without judgment, arisen from concentration, which is joy and happiness" (Dhyānasūtra*, l.c.*: *Vitarkavicārāṇāṃ vyupaśamād adhyātmaṃ saṃprasādac cetasa ekotībhāvam avitarkam avicāraṃ samādhijaṃ prītisukhaṃ dvitīyaṃ dhyānam upasaṃpadya viharati*).

Pratyavekṣaka manojalpaḥ, tathaiva yā cittauddrikatā. – Here the Mppś is accepting a specific difference (*jātibheda*) between *vitarka* and *vicāra*; this is the thesis of the Vaibhāṣikas; the Sautrāntikas are of the opposite opinion, cf. Kośa, II, p. 174 seq.; Kośavyākhyā, p. 139. The Pāli sources themselves have attempted definitions: cf. Dhammasaṅgani, p. 10; Atthasālinī, p. 114-115; Milinda, p. 62-63; Visuddhimagga, I, p. 142-143; S. Z. Aung*, Compendium*, p. 17, 40.

[454] See a passage in Aṅguttara, III, p. 272, where it is said that, in order to attain the four dhyānas and realize the four fruits of the Path (srotaāpattiphala, etc.), it is enough to have cut the fivefold avarice: *āvāsa-, kula-, lābha-, vaṇṇ*a and *dhammamacchariya*.

[455] By saying that it is enough to cut one single fetter, avarice, in order to become anāgāmin, the Buddha was simplifying things for the benefit of his questioner; in precise terms, it is "by the disappearance of the first five fetters that a person becomes an apparaitional being, that he attains nirvāṇa there (in the world of the gods) amd is not subject to coming back from that world:" cf. Dīgha, I, p. 156; II, p. 92; III, p. 132; Majjhima, I, p. 436: *Pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyī anāvattidhammo tasmā lokā*.

In possession of the second *dhyāna*, he obtains the *prīti* and *sukha* of the second *dhyāna*, incomparable joy and happiness not previously acquired until that moment. “By the suppression of examination and judgment (*vitarkavicāraṇāṃ vyupaśamāt*), they have disappeared because the ascetic knows their defects. This *dhyāna* is ‘inner peace” (*adhyātmasaṃprasāda*)[456] for, by entering into this profound absorption, the ascetic has given up the *vitarka* and *vicāra* of the first *dhyāna* by means of faith (*prasāda*): the benefit is important, the loss minimal and the gain considerable. This *dhyāna* is called ‘inner peace’ as a result of “fixing the mind on one object” (*cetasa ekotibhāva*).

[4. *Third dhyāna*]. – The ascetic sees the defects of *pṛīti* as he has seen those of *vitarka* and *vicāra*: according to the place occupied by the object of enjoyment, sometimes it is joy (*prīti),* sometimes sadness (*daurmansaya*) that dominates. Why is that? Thus, for example, when a poor man (*daridra*) finds a treasure, his joy is immense; but, as soon as he loses it, his sadness is profound. The joy changes into sadness.

This is why [according to the definition of the Buddha], the ascetic: “by renouncing joy, remains in equanimity, reflecting, aware; he experiences this physical happiness which only the saints are capable of renouncing; reflecting, remaining in bliss, he enters into the third *dhyāna*” (free and faulty translation of the Dhyānasūtra, *l.c*.: *Prīter virāgād upekṣako viharati smṛtimān saṃprajānan sukhaṃ ca kāyena pratisaṃvedayati yat tad āryā ācakṣate “Upekṣakaḥ smṛtimān sukhavihāriti” niṣprītikaṃ tṛtiyaṃ dhyānam upasaṃpadya viharati*).

He remains ‘in equanimity’ (*upekṣaḥ),* for he abandons any feeling of joy (*prīti*) and feels no regret; he remains “reflecting” (*smṛtimān*) and ‘fully aware’ (*saṃprajānan*), for, having obtained the bliss of the third *dhyāna*, he prevents bliss from arousing torments; he experiences ‘physical happiness’ (*sukham kāyena pratisaṃvedayati*), for he experiences, with his entire body, the bliss of the third *dhyāna*;[457] ‘this bliss which only the āryas are capable of abandoning’; this bliss being the most outstanding in the world to call forth attachment of the mind and which ordinary people (*pṛthagjana*) rarely renounce. Also the Buddha said that the practice of loving-kindness is the foremost in the pure lands.

[5. *Fourth dhyāna*]. – The ascetic sees the defects of *sukha* as he has seen those of *prīti*; he knows that immovability of the mind (*cittāiñjyatā)* is very superior to that, for wherever there is movement, there is suffering (*duḥkha*). Since he is moved by the *sukha* of the third *dhyāna*, the ascetic seeks non-movement.

[According to the definition of the Buddha] “by the cessation of bliss and by the cessation of suffering, by the previous suppression of joy and sadness, the ascetic enters into the fourth dhyāna, free of suffering and bliss, purified in renunciation and reflection” (Dhyānasūtra, *l.c*: *Sukhasya ca prahāṇād duḥkasya ca prahāṇāt pūrvam eva saumansayadaurmansayayor astaṃgamādadhuḥkhāsukham upekṣhāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharati*).

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[456] For *adhyātmasaṃprasādha* which is faith (*śraddhā*), see Kośa, VIII, p. 158.

[457] The third *dhyāna* has five members: 1) *upekṣā,* 2) *smṛti*, 3) *saṃprajñāna*, 4) *sukha*, 5) *samādhi*; they are defined in Kośa, VIII, p. 148. But, whereas the *sukha* present in the first two *dhyānas* is simply the good physical state (*praśrabdhi*), the *sukha* of the third *dhyāna* is the feeling of bliss (*sukha vedanā);* cf. Kośa, VIII, p. 156.

In the fourth dhyāna, there is no more suffering or happiness, but only non-moving wisdom *(āniñjyaprajñā*); this is why the fourth dhyāna is called 'purified as to renunciation and reflection'.[458] By contrast, the third *dhyāna*, because of the movement evoked by the bliss, is called suffering. Therefore the fourth *dhyāna* is "free of suffering and bliss" (*asuḥkhāsukha*).

[6. *First samāpatti*]. – According to the definition of the Buddha, the ascetic "having surpassed any notion of matter, neglecting any notion of multiplicity, suppressing, any notion of resistance, enters into the sphere of infinity of space" (Dhyānasūtra, *l.c.*: *Sa sarvaśo rūpasaṃjnāṃ samatikramān, nānātvasaṃjñāām amanasikārāt, pratighasaṃjñānām astaṃgamād "Ānantaṃ ākāśam iti" ākāśānantyāyatanam upasaṃpadya viharati*).

The ascetic thinks thus: "Wherever matter is absent, there one escapes from the sufferings of hunger (*kṣudh*) and thirst (*pipāsā)*, cold (*śīta*) and heat (*uṣṇa*); physical matter is coarse, bad, deceptive and unreal: it is as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) of the former life that we inherit this body, the receptacle of all sorts of pains. How can these bodily torments be avoided? The space *(ākāśa*) present in the body must be considered." Then the ascetic ceaselessly considers the space of the body like that in a cage or a pot; by endlessly thinking thus, he is freed from matter and no [186c] longer sees the body. And the same for external matter (*bāhyarūpa*) as for the inner bodily space. Then the ascetic can contemplate immense infinite space (*apramāṇānantākākāśa*). When he has mastered this contemplation, he feels neither sadness nor happiness, and his mind progresses: he is like a bird closed up in a cage that finds its freedom when the cage is broken. This is the *ākāśasamāpatti*.

[7. *Second samāpatti]*. - This immense and infinite space is grasped *(ālambate*) by the intellect; this vast object distracts the ascetic and can even destroy his absorption. Contemplating space, the ascetic sees feelings (*vedanā),* notions (*saṃjñā),* formations (*saṃskāra*) and consciousnesses (*vijñāna*)[459] which seem to him to be a sickness (*roga*), an ulcer (*gaṇḍa*), a wound *(āghāta*) and an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceits without true reality.[460] Thinking in this way, he abandons the *ākāśa* object and holds only the consciousness (*vijñāna*). Does he hold the present (*pratyutpanna*), the past (*atīta*), future (*anāgata*) consciousness, or the immense, infinite consciousness (*apramāṇānantavijñāna*)? He holds the immense and infinite consciousness.[461] Since this

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[458] It would be tempting to translate *Chö nien ts'ing tsing* by "purity in renunciation and reflection"; but these four characters give the Sanskrit expression *upekṣāsmṛtipariśuddhi*: 1) *upekṣāpariśuddhi* is indifference for whatever the object may be (*anābhogalakṣaṇa*); 2) *smṛtiparihuddhi* consists of not losing sight of the *nimitta* (the motive, the reason) for this indifference (*upekṣānimittāsaṃpramoṣa*): cf. Kośa, VIII, p. 148.

[459] Whereas the *dhyānas* are accomp-anied by the five skandhas, the *samāpattis* consist of only four (*vedanā, saṃjñā, saṃskāra* and *vijñāna*), for all *rūpa* is absent; cf. Kośa, VIII, p. 134.

[460] This phrase, which is of canonical origin, will be repeated for the second and third samāpatti; cf. Majjhima, I, p. 436: *So yad eva attha hoti vedanāgataṃ saññāhataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato allato aghato ābādhato parato palokato suññato anattato samanupassati*.

[461] Cf. Vibhaṅga, p. 262: *Anantaṃ viññnāṇan ti, taṃ yeva ākāsaṃ viññāṇena phutaṃ manasikaroti anantaṃ pharati tena vuccati anantaṃ viññānanti.* – Commentary in Visuddhimagga, I, p. 332.

consciousness is immense and infinite like *ākāśa*, the absorption is called the absorption of the sphere of infinite consciousness (*vijñānānantyāyatanasamāpatti*).

[8. *Third samāpatti*]. – This immense and infinite *vijñāna* is perceived by the intellect; this vast object distracts the ascetic and can destroy his absorption. On contemplating this consciousness, the ascetic perceives sensations (*vedanā),* notions (*saṃjñā),* formations (*saṃskāra*) and consciousnesses (*vijñāna*) which seem to him to be a sickness (*roga*), ulcer (*gaṇḍa*), wound *(āghāta*) and an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceit, without true reality. Thinking this way, he destroys the image of *vijñāna*, rejects the *vijñānāyatana* and praises the sphere of nothingness *(ākiṃcanyāyatana*). Destroying the images of the *vijñāna*, he fixes his mind on nothingness, and this is what is called the absorption of sphere of nothingness *(ākiṃcanyāyatanasamāpatti*).

[9. *Fourth samāpatti*]. – In this *ākiṃcanyāyatana*, he perceives sensations (*vedanā),* notions (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*vijñāna*) that seem to him to be a sickness (*roga*), an ulcer (*gaṇḍa*), a wound *(āghāta*), an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceit, without true reality. While he is meditating thus, the sphere of non-consciousness (*asaṃjñāyatana*) seems to him to be an ulcer (*gaṇḍa*) and the sphere of consciousness (*saṃjñāyatana*) seems to him to be a sickness, an ulcer, a wound and an arrow: [for him], the sphere par excellence is the sphere of neither discernment nor non-discernment

Question. – But the *naivasaṃjñānāsaṃjñāyatana* involves sensations (*vedanā),* notions (*saṃjñā),* formations (*saṃskāra*) and consciousnesses (*vijñāna*): why do you call it neither discernment nor non-discernment?

Answer. – There is discrimination (*saṃjñā)* in this sphere, but as it is very subtle (*sūkṣma*) and hard to perceive (*durvabodha*), we speak of ‘non-discrimination’; on the other hand, since there is discrimination, we add ‘not non-discrimination’.[462] Ordinary people (*pṛthagjana*) claim to attain the true nature of dharmas in this sphere and identify it with nirvāṇa; but in the Buddhist system, although it is known that this sphere includes discrimination, the old name is retained and it is called the sphere of neither discrimination nor non-discrimination.

Question. - What is non-discrimination?

Answer. – There are three kinds of non-discrimination: *i*) the absorption of non-discrimination (*asaṃjñisamāpatti*),[463], *ii*) the absorption of the cessation of discrimination and feeling (read *Mie sianng*

[462] On the point of knowing whether or not there is *saṃjñā* in the sphere of neither discrimination nor non-discrimination, cf. Aṅguttara, IV, p. 427: Kathāvatthu, I, p. 263 (tr. Rh. D., p. 155); Kośa, VIII, p. 144.

[463] *Asaṃjñisamāpatti*, its preparation, conditions and fruit are studied in Kośa, II, p. 132, 200, 211, 310; IV, p. 200.

cheou ting = *saṃjñāvedayitanirodhasamāpatti*,[464] *iii*) the non-discriminating gods (*asaṃjñideva*).[465] The worldly persom who wants to destroy his mind enters into the *saṃjñāvedayitanirodhasamāpatti*.

IV. QUESTIONS RELATING TO THE DHYĀNAS

[*Pure and impure Path*].[466] – There are two kinds of *dhyānas* and *samāpattis*: impure (*sāsrava*) and pure (*anāsrava*). The *sāsrava* type is practiced by worldly people (*pṛthagjana*) as has already been said; the *anāsrava* type consists of the sixteen aspects of the noble truths *(ṣoḍaśāryākāra*).

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464 For *saṃjñāvedayitanirodha*, which is confused in practice with nirvāṇa on earth, see Majjhima, I, p. 160, 301; III, p. 45; Saṃyutta, II, p. 212; Aṅguttara, I, p. 41; IV, p. 454; Kathāvatthu, I, p. 202; Kośa, II, p. 203-214; VII, p. 96; VIII, p. 193, 207, 215. – Lav., Nirvaṇa, p. 77, 80, 157.

465 The *asaṃjñisattva*, non-discriminating gods, are defined in Kośa, II, p. 199-200; VIII, p. 136.

466 The explanation that follows being somewhat abstruse, it may be of some use to recall the facts of the problem. The path of the absorptions consists of liberating oneself from the passions inherent in kāmadhātu, by the four *dhyānas* and the first three *samāpattis* as they have been defined in the preceding section. Each sphere involves nine categories of passions: strong-strong, strong-medium, strong-weak, medium-strong, etc. In order to pass from one sphere to another, it is necessary to liberate oneself from nine categories of passions. For each stage, the process involves nine mental actions by means of which one is detached from the passions, which is the *ānantaryamārga*, and nine mental actions by means of which one takes possession of this detachment, which is the *vimuktimārga*. The process thus involves eighteen mental actions for each sphere, and 144 mental actions for the entire eight spheres. To attain nirvāṇa, it is also necessary to become liberated from the inherent passions of the ninth sphere, the fourth *samāpatti*, also called the sphere of neither discrimination nor non-discrimination (*naivasaṃjñānāsaṃjñāyatana*) or the summit of existence (*bhavāgra*).

The absorptions can be practiced according to the worldly path (*laukikamārga*) or the supramundane path (*lokottaramārga*).

1. The worldly path, also called impure path (*sāsravamārga*), is followed by ordinary people (*pṛthagjana*) who have not 'seen' the truths preached by the Buddha. He is liberated from the passions in a provisional manner only. Then, and this is essential, the ascetic can only be liberated from the passions of one sphere by practicing the preliminary concentrations of the immediately higher sphere.

Thus, in the impure path, the ascetic successively enters the eight preliminary (*sāmantaka*) absorptions which serve as passage-ways to the four dhyānas and the four *samāpattis*, in order to eliminate, in turn, the passions of kāmadhātu, the four *dhyānas* and the first three *samāpattis*. Since there is no preliminary concentration above the fourth *samāpatti* into which the ascetic can enter in order to destroy the passions of the fourth samāpatti, he is unable to liberate himself of the passions of the fourth *samāpatti* by means of the impure path. We may note that there are only eight preliminary concentrations: the first, serving as passage into the first *dhyāna*, is called *anāgamya*; the other seven bear the generic name of *sāmantaka*. The impure (*sāsrava*) concentrations of the worldly path are described as pure (*śuddhaka*) insofar as they are opposed to the concentrations associated with enjoyment *(āsvābadasaṃprayukta*), tainted by desire; this is a regreattable termonology liable to trouble the reader.

When one is following the *sāsravamārga*, one relies on the preliminary concentration (*sāmantaka*) of the level immediately above in order to abandon the passions of the lower level. When one is following the *anāsravamārga*, one abandons the passions of one's own level and those of the higher level. This is [187a] why, when the worldly person (*pṛthagjana*) is in the *bhavāgra* [fourth and last *samāpatti*], he does not succeed in freeing himself from the passions of this sphere, because [beyond it] there is no preliminary concentration (*sāmantaka*) leading to a higher sphere.

When the disciple of the Buddha wishes to abandon the desires (*kāma*) and passions (*kleśa*) of kāmadhātu, by means of meditation he cuts the nine categories of passions, strong (*adhimātra*), medium (*madhya*) and weak (*mṛdu*), namely: 1) strong-strong, 2) strong-medium, 3) strong-weak, 4) medium-strong, 5) medium-medium, 6) medium-weak, 7) weak-strong, 8) weak-medium, 9) weak-weak.

Having cut these nine categories, the disciple of the Buddha can try to obtain the first *dhyāna* by the *sāsravamārga*. In this case, in the *anāgamya* (preliminary concentration preceding the first *dhyāna*), in the course of nine *ānantaryamārgas* (successive abandonments of the nine categories of passions of the lower level) and eight *vimuktimārgas* (taking possession of these successive abandonings), he first practices the *sāsravamārga*, then the *sāsrava* or *anāsravamārga*. In the course of the ninth *vimuktimārga*, in the *anāgamya*, he first practices the *sāsravamārga*; then the *sāsrava* or *anāsravamārga* of the *anāgamya*, and

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2. The supramundane path (*lokottaramārga*), also called pure path (*anāsaravamārga*), is followed by the saints *(ārya*) endowed with pure wisdom, who have "seen" the four holy truths *(āryasatya*) and have understood the sixteen aspects *(ṣodaśākāra*) by reason of the four aspects of each truth (see above, p. 641F). This path assures the definitive liberation of the passions and, whereas in the impure path the ascetic must enter into the preliminary concentration (*sāmantaka*) of the immediately higher sphere in order to be liberated from the passions of his own sphere, the saint who is following the pure path cuts the passions of his level directly without resorting to any *sāmantaka* whatsoever. Thus, having reached the fourth and last *samāpatti*, the saint can eliminate the passions of this sphere by means of nine acts of detachment and nine acts of taking possession, which was impossible for the worldly person following the impure path.

3. The ascetic can combine the impure and the pure path if he so wishes. This was the case for Śākyamuni. When he arrived in Bodhgaya under the Bodhi tree, he was still a worldly person (*pṛthagjana*), a man who had not yet seen the truths. But, by means of the impure path, he had eliminated all the passions of kāmadhātu of the four *dhyānas* and the first three *samāpattis*. Only the passions of the fourth and last samāpatti remained in him, for, as we have seen, they cannot be destroyed by the impure path. When enlightenment occurred, Śākyamuni saw, in sixteen moments, the sixteen aspects *(ṣoḍaśākāra*) of the truths: this pure wisdom made his deliverance from the lower desires definitive. There remained in him the nine categories of passions relating to the fourth *samāpatti* or *bhavāgra* which he did by the nine mental actions of *ānantaryamārga* that detached him from these passions and nine mental actions of *vimuktimārga* that put him in possession of this detachment. Then Śākyamuni obtained the state of arhat, without any passions, in 34 moments of mind: sixteen moments for the seeing pf the truths, nine for the *ānantaryamārga* of *bhavagra*, nine for the *vimuktimārga* of the same *bhavāgra*. At the same time, he became a Buddha as a result of his meritorious works.

See a study on the path of the concentration in L. de La Vallée Poussin, Kośa, V, p. iv-xi; *Morale bouddhique*, p. 71-97.

the *sāsrava* of the *sāmantaka* of the first *dhyāna*. If he wishes to attain the first *dhyāna* by way of the *anāsravamārga*, he will do the same.

If he abandons the passions of the first *dhyāna* by means of the *sāsravamārga*, in the *sāmantaka* of the second *dhyāna*, during nine *ānantaryamārgas* and eight *vimuktimārgas*, he first practices the *sāsrava* of the *sāmantaka* of the second *dhyāna*, then the *sāsravamārga* of the *sāmantaka* of the second *dhyāna* as well as the first *anāsrava dhyāna* and its sequel. During the ninth *vimuktimārga*, in the *samantaka* of the second *dhyāna*, he first practices the *sāsravamārga* of the *sāmantaka* of the second *dhyāna*, then the *sāmantaka* of the second *dhyāna*, then the *anāsrava* of the first *dhyāna* and its sequel, the second *śhuddhaka* or *anāsrava dhyāna*.

If he abandons the passions of the first *dhyāna* by means of the *anāsravamārga*, during the course of nine *ānantaryamārgas* and eight *vimuktimārgas*, he first practices the *anāsravamārga* of his own level, the *sāsrava* or *anāsrava* of the first *dhyāna* and its sequel. In the course of the ninth *vimuktimārga*, he first practices the *anāsravamārga* of his own level, then the *sāsrava* or *anāsravamārga* of the first *dhyāna* and its sequel.

It is the same in the practice of the other concentrations from the second *śuddhaka* or *anāsrava dhyāna* up to the abandonment that characterizes the *ākiṃcanyāyatana*. In the abandonment that characterizes the *naivasaṃjñanāsaṃjñāyatana*, during the nine *ānanataryamārgas* and eight *vimuktimārgas*, he practices just the universal *anāsravamārga*. In the course of the ninth *vimuktimārga*, he practices the roots of good of the threefold world (*traidhātukakuśalamūla*) and the *anāsravamārga*; thus he drives out absorption without mind (*acittakasamāpatti*).

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[*Developent of the dhyānas*]. – There are two types of development:

i) development by acquisition, *ii*) development by practice. Development by acquisition is to obtain now what one had not earlier obtained; later one will cultivate the thing itself and its general complement. Development by practice is to cultivate at present that which one had earlier obtained; but later one will not cultivate the complements. These are the different developments in the course of the *dhyānas* and the *samāpattis*.

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[*Types of concentration*]. – In brief, the characteristic traits (*nimitta*) of the *dhyānas* and the *samāpattis* are twenty-three in number: eight concentrations of enjoyment *(āsvādana*), eight pure (*śuddhaka*) concentrations and seven *anāsrava* concentrations.

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[*Causes and conditions in the concentrations*]. – There are six kinds of causes (*hetu*): 1) associated causes (*saṃprayuktaka*), 2) mutual cause (*sahabhū*), 3) similar cause (*sabhāga*), 4) universal cause (*sarvatraga*), 5) ripening cause (*vipāka*), 6) nominal cause (*nāmahetu*).[467] Taken one by one, the seven *anāsrava* are similar [187b] causes; the associated and mutual causes, the previous 'dhyāna of enjoyment' and its causes, the subsequent 'dhyāna of enjoyment' and its causes go in the same level. It is the same for the *śuddhaka dhyānas*.

The four conditions (*pratyaya*) are: 1) the causal condition (*hetupratyaya*), 2) the antecedent equal and immediate condition (*samanantarapratyaya*), 3) the object condition *(ālamabanapratyaya*). 4) the governing condition (*adhipatiprataya*):[468]

1) The causal condition has been explained above [in the examination of the six causes].

2) [In regard to the antecedent condition, we will make the following comments]:[469]

The first *anāsrava dhyāna* can produce after itself six concentrations:

1-2) *śuddhaka* and *anāsarava* concentration of the first *dhyāna*; *3-6*) *śuddhaka* and *anāsrava* concentration of the second and third *dhyāna*.

The second *anāsrava dhyāna* can produce after itself eight concentrations:

1-2) *śuddhaka* and *anāsrava* concentration of the same level; *3-4*) *śuddhaka* and *anāsrava* concentration of the first *dhyāna*; *5-8*) *śuddhaka* and *anāsrava* concentration of the third and fourth *dhyāna*.

The third *anāsrava dhyāna* can produce after itself ten concentrations:

1-2) two concentrations of the same level; *3-6*) four concentrations of the two lower levels; *7-10*) four concentrations of the two higher levels.

The fourth *dhyāna* and the *ākāśānanatyāyatana* also [can produce after themselves ten concentrations.]

The *anāsrava vijñānānantyāyatana* can produce after itself nine concentrations: *1-2*) two concentrations of the same level; *3-6*) four concentrations of the two lower levels; *7-9*) three concentrations of the two higher levels, [namely, *śuddhaka* and *anāsrava* concentration of the *ākiṃcanya*, *śuddhaka* of the *naivasaṃjñānāsaṃjñāyatana*].

The *anāsrava ākiṃchanyāyatana* can produce after itself seven concentrations: *1-2*) two concentrations of the same level; *3-6*) four concentrations of the two lower levels; *7*) one concentration of the higher level, [namely, the *śuddhaka* concentrations of the *naivasaṃjñānāsaṃjñāyatana*].

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[467] The six causes in Kośa, II, p. 245 seq.

[468] The four conditions in Kośa, II, p. 299 seq.

[469] The successive arisings of the concentrations is treated in the same way in Kośa, VIII, p. 167-168.

The *naivasaṃjñānāyatana* can produce after itself six concentrations:

1-2) two concentrations of the same level; *3-6*) four concentrations of the two lower levels.

It is the same for the *śuddhaka* concentrations.

Moreover, these concentrations increaseall the delight *(āsvādana*) of their own level: immediately after the delight of the first dhyāna, there follows the delight of the second, and so on up to the *naivasaṃjñānāsaṃñāyatana*.

3. [In regard to the object condition,[470] we may note that] the *śuddhaka* and *anāsrava dhyānas* always have as object *(ālambana*) the *dhyāna* of delight; they are concerned with the enjoyment of their own level; they are also concerned with pure desire (*viśuddhatṛṣṇā).* As they do not have a stainless object, they are not concerned with the *anāsrava*.

The fundamental non-material concentrations (*maulārūpyasamāpatti*), *śuddhaka* and *anāsrava*, are not concerned with the *sāsrava* of the lower levels.

4. As nominal cause (*nāmahetu*) and governing cause (*adhipatipratyaya*), the *dhyānas* enter into:

a. the four boundless ones (*apramāṇacitta*),[471]

b. the [first] three liberations (*vimokṣa*),[472]

c. the eight spheres of domination (*abhibhvāyatana*),[473]

d. the [first] eight spheres of totality (*kṛtsnāyatana*), those that are concerned with kāmadhātu,[474]

e. the [first] five superknowledges (*abhijñā)* are concerned with kāma- and rūpadhātu.[475]

The other concentrations are each adapted to its own object; the *saṃjñāvedayitanirodhasamapatti* has no object.

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470 For the object of the dhyānas and the samāpattis, see detail in Kośa, VIII, p. 176-177.

471 The four *apramāṇas* are the four *brāhmavihāras* mentioned above, *Traité*, I, p. 163. – Detailed study in Kośa, VIII, p. 196-203.

472 There are eight *vimokṣamukhas*, described in a sūtra quoted in full in the Kośavyākhyā, p. 688; only the first three belong to the *dhyānas*, the other five fall within the *samāpattis*; cf. Kośa, VIII, p. 204-210.

473 All eight *abhibhvāyatanas* belong to the dhyānas; cf. Kośa, VIII, p. 212-213.

474 There are ten *kṛtsnāyatanas*, the first eight being concerned respectively eith water, fire, wind, blue, yellow, rws and white, belonging to the four dhyānas, bearing upon space and vi

475 There are six *abhijñā*s; the first five, which have been described above (*Traité*, p. 328-333F), rely on the four dhyānas; the sixth, called knowledge of the cessation of the vices *(āsravakṣayajñāna*), belongs only to the arhat: cf. Kośa, VII, p. 98-115.

[*Perfecting the dhyānas*]. – In all four *dhyānas*, there is the principle of perfecting (*vardhanadharma*). By perfecting the *sāsrava* by means of the *anāsrava*, mastery of the mind (*cetovaśita*) of the fourth *dhyāna* is obtained. By means of the fourth *anāsrava dhyāna*, the fourth *sāsrava dhyāna* is perfected. Similarly the third, second, and first *dhyāna* can perfect the *sāsrava* of their own level by means of the *anāsrava* of the same level.

Question. – What is the perfecting of the *dhyāna* called?

Answer. – The saints *(ārya*) are pleased with the *anāsrava* concentration and do not like the *sāsrava*; at the time of abandoning the passions (*vairāgya*), the *śuddhaka* and *sāsrava dhyānas* displease them and when they are obtained, they try to eliminate the impurities: they resort to the *anāsrava* to perfect them. Just as melting rids the gold ore from its dross, so the *anāsrava* perfects the *sāsrava*. From the *anāsrava dhyāna*, one enters into the *śuddhaka dhyāna*, and the repetition of this practice constitutes a kind of melting.

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[*Prāntakoṭika dhyāna*].[476] – Among the *dhyānas*, there is one that reaches the summit (*prāntakoṭa*). What is meant by summit? There are two kinds of arhat: the arhat capable of regressing (*parihāṇadharma*) and the arhat incapable of regressing (*aparihāṇadharma*). The arhat incapable of regressing who has attained mastery (*vaśita*) over all the profound dhyānas and samāpattis is able to produce the *prāntakoṭidhyāna*; possessing this *dhyāna*, he is able to transform [187c] his longevity into wealth and wealth into longevity.

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[*Praṇidhijñāna*, etc.] – Among the concentrations, there are also the knowledge resulting from resolve (*praṇidhijñāna*), the four infallible knowledges (*pratisaṃvid*) and the concentration preventing anyone from harming you (*araṇāsamādhi*).

Praṇidhijñāna[477].- If he wishes to know the objects of the threefold world, he knows them according to,his wish. The *praṇidhijñāna* is of two levels, kāmadhātu and the fourth *dhyāna*.

The four *pratisaṃvids*.[478] – The infallible knowledge of teaching (*dharmapratisaṃvid*) and that of the voice (*niruktipratisaṃvid*) are of two levels, kāmadhātu and the first *dhyāna*; the other two *pratisaṃvids*, [of things (*artha*) and of eloquence (*pratibhāna*)] are of nine levels: kāmadhātu, four *dhyānas* and four *ārūpyasamāpattis*.

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[476] The *prāntakoṭika* is none other than the fourth *dhyāna* taken to its maximum. It is defined in Kośa, VII, p. 95-96.

[477] *Praṇidhijñāna*, in Kośa, VII, p. 88-89.

[478] *Pratisaṃvid*, in Kośa, VII, p. 89-94.

Araṇāsamādhi[479] is a concentration preventing someone from harming you. It is of five levels, kāmadhātu and four *dhyānas*.

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[*Acquiring the dhyānas*][480]. – Question. – Does the acquisition of the *dhyānas* involve other modalities?

Answer. – The absorptions of delight *(āsvādanasamāpatti*) are acquired by birth (*upapatti*) or by regression (*hāni*). The pure (*śuddhaka*) *dhyānas* are acquired by birth or by abandonment (*vairāgya*). The *anāsrava* concentrations are acquired by abandonment or by regression.

The *anāsrava* concentrations of nine levels, namely, the four *dhyānas*, the [first] three *ārūpyasamāpattis*, the *anāgamya* and the *dhyānānantara* are able to cut the fetters (*saṃyojana*). Actually, the *anāgamya* and the *dhyānānantara* are associated with the sensation of equanimity (*upekṣendriya*).

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[*Creation minds*].[481] – When a person possesses a *dhyāna*, he also possesses the creation minds (*nirmāṇacitta*) of the lower levels. In the first dhyāna he thus possesses two *nirmānacittas*, that of the first *dhyāna* and also that of kāmadhātu; in the second *dhyāna*, three; in the third, four; in the fourth, five *nirmāṇacittas*.

If the ascetic who is in the second, third or fourth dhyāna wishes to understand, see or touch something, he must resort to a consciousness of Brahmaloka [i.e., of the first *dhyāna*]; when this consciousness disappears, the perception stops.

The four apramāṇas, the five abhijñās, the eight vimokṣas, the eight *abhibhvāyatanas*, the ten *kṛtsnāyatanas*, the nine *anupūrvasamāpattis*, the nine *saṃjñās* [of the *aśuhabhāvanā*][482], the three *samādhis*,[483] the three *vimokṣas*, the three *anāsravendriyas*, the thirty-seven *bodhipākṣikadharmas* and all the qualities of this type come from the virtue of *dhyāna*; here they must be explained fully.

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[479] *Araṇasamādhi*, see above, *Traité*, I, p. 4F, n. 1; Kośa, VII, p. 86-87.

[480] The three modes of acquiring the *dhyānas* are: birth (*upapatti*) or the transfer from one level to another after death; detachment (*vairāgya*) which makes the passing from a lower level to a higher level; regression (*hāni*) which causes the passing from a higher concentration to a lower concentration of the same level. The ideas developed here occur in the Vibhāṣā (cited by the Kośavyākhyā, p. 678); Kośa, VIII, p. 164-167, summarizes them in the following kārikās: *Atadvān labhate śuddhaṃ vairāgyeṇopapattitaḥ; anāsravaṃ tu vairāgyat; kliṣṭaṃ hānyupapattitaḥ.*

[481] The *nirmāṇacittas* have been studied above (*Traité*, I, p. 381-382F); see also Kośa, VIII, p. 115-116.

[482] They are listed in Mahāvyutpatti, no. 1156-1164.

[483] The *śūnyatā, apraṇihita* and *ānimittasamādhi* defined above, *Traité*, I, p. 321-324F.

V. DHYĀNAPĀRAMITĀ.

Question. – You should have spoken to us about the virtue of *dhyāna* (*dhyānapāramitā*); why do you speak of *dhyāna* only?

Answer. – 1) *Dhyāna* is the source of the virtue [of *dhyāna*]. By possessing *dhyāna*, [the bodhisattva] has compassion for beings who, having at their disposal the many felicities resulting from the *dhyānas* and the *samāpattis*, do not know how to pursue them, but seek their happiness in outer things (*bāhyadharma*), impure and painful. The bodhisattva feels great compassion (*mahākaruṇācitta*) at this sight and makes the following oath: "I will act in such a way that beings obtain all the inner bliss (*adhyātmasukha*) of the *dhyānas* and *samāpattis*, that they may be freed from impure bliss and that, in dependence on these *dhyānas*, they finally reach the bliss characteristic of Buddhahood." It is in this way that the *dhyānas* and *samāpattis* take the name of virtue.

2) Moreover, in the dhyānas, the bodhisattva does not relish any enjoyment *(āsvadana*), does not seek any reward (*vipāka*) and does not pursue [heavenly] rebirths as reward. It is in order to tame his own mind that he enters into dhyāna. By the skillful means of his wisdom (*prajñopāya*), he will be reborn in kāmadhātu in ordere to save beings there. Dhyāna takes the name of virtue in this case.

3) Furthermore, when the Bodhisattva has entered into his profound dhyānas and samāpattis, neither gods nor men can know his mind (*citta*), his support *(āśraya*) and his object *(ālambana*), for this mind is not disturbed by what is seen, heard, thought or cognized (*dṛṣṭaśrutamatavijñāta*).[484] Thus, in the [188a] *P'i mo lo k'i king* (Vimalakīrtinirdeśasūtra), Vimalakīrti explains quiescence (*pratisaṃlayanasdharma*) to Śāriputra: "Do not rely on the body (*kāya*), do not rely on the mind (*citta*), do not rely on the threefold world (*traidhātuka*); in the threefold world, not to obtain either body or mind is quiescence."[485]

4) Moreover, when a person hears it said that the bliss of the *dhyānas* and *samāpattis* surpasses divine and human bliss, he abandons the sense pleasures (*kāmasukha*) in order to seek the *dhyānas* and *samāpattis.* But seeking bliss and benefit for oneself is not enough; the bodhisattva does not act in this way: it is only for beings that he wants to acquire loving-kindness (*maitrī*), compassion (*karuṇā),* purity of mind (*cittaviśuddhi*) and the *dhyānas* of the bodhisattva who is not dissociated from beings; in *dhyāna*, he produces the feelings of great compassion. Dhyāna contains marvelous innermost bliss, but beings renounce it to seek external bliss. They are like a wealthy blind man who, not knowing and not seeing the many treasures that he possesses, goes out to beg his food; those who know have pity for a person who, having at his disposal such marvelous objects, cannot know of their existence and goes to beg from others.

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[484] This expression designates all the data of sense and mental experience; cf. Dīgha, III, p. 135, 232; Suttanipāta, v. 1086, 1122; Itivuttaka. P. 121; Cullaniddesa, p. 156; Kośa, IV, p. 160.

[485] Vimalakīrtinirdeśa, tr. by Tche k'ien, T 474, k. 1, p. 521c; tr. by Kumārajīva, T 475, k. 1, p. 539c. – On this sūtra, see above, *Traité*, I, p. 515F, n. 2.

In the same way, beings possess in their minds the bliss of the *dhyānas* and *samāpattis*; but unable to actualize them, they turn to seek outer bliss.

5) Moreover, the Bodhisattva understands the true nature of dharmas, and so, when he has entered into *dhyāna*, his mind is at peace (*kṣema*), and he is not attached to enjoyment *(āsvadana*). Heretics, even in *dhyāna* and *samāpatti*, do not have their minds at peace and, as they do not know the true nature of dharmas, they are attached to the enjoyment of the *dhyāna*.

Question. – However, the arhats and pratyekabuddhas are not attached to enjoyment either; why do they not possess the virtue of *dhyāna* [like the bodhisattva]?

Answer. – Even though they are not attached to enjoyment, the arhats and pratyekabuddhas are without great compassion (*mahākaruṇā)* and consequently they do not possess the virtue of *dhyāna*. Furthermore, they cannot practice all the *dhyānas* completely, whereas the bodhisattva is able to do so: whether these dhyānas are coarse (*sthūla*) or subtle (*sūkṣma*), great or small, profound or lowly, whether they concern an inner or an outer object, the bodhisattva practices them all completely. This is why the concentration of the bodhisattvas is called *dhyānapāramitā* whereas those of other men is just called *dhyāna*.

6) Moreover, the tīrthikas, śrāvakas aand bodhisattvas acquire all the *dhyānas* and *samāpattis*. There are three kinds of faults in the tīrthika *dhyāna*: attachment to enjoyment *(āsvādanābhiniveśa*), wrong view (*mithyadṛṣti*) and pride (*abhimāna*). In the śrāvaka *dhyāna*, loving-kindness (*maitrī*) and compassion (*karuṇā*) are slight; they do not have at their disposal a knowledge in regard to the Dharma sufficiently sharp as to progressively penetrate the true nature of dharmas; being exclusively interested in their own selves, they destroy the lineage of Buddhas [within themselves]. In the bodhisattva *dhyāna* there are no defects; wishing to unite all the attributes of Buddha, they do not forget beings during the *dhyāna* and they endlessly extend their kindness even to insects.

[*Kindness of Śaṅkhācārya towards animals*].[486] – Thus the Buddha Śākyamuni, in a previous lifetime, was a ṛṣi with a conch-shaped head-dress (*śaṅkhaśikhā*) named *Chang chö li* (Śaṅkhācārya). He was always practicing the fourth *dhyāna*: interrupting his respiration *(ānāpāna*), seated under a tree, he remained immobile. Seeing him in this posture, a bird mistook him for a piece of wood and laid her eggs (*aṇḍa*) in his top-knot (*śikhā).* When the bodhisattva awoke from his *dhyāna* and noticed that he had birds' eggs on his head, he said to himself: "If I move, the mother will not come back, and if the mother does not [188b] return, the eggs will spoil." Therefore he went back into *dhyāna* and came out only when the nestlings were ready to fly away.

7) Moreover, except for the bodhisattva, other people cannot be introduced into the *dhyānas* with a mind of kāmadhātu;[487] the bodhisattva who is practicing the *dhyānapāramitā* is able to enter into dhyāna with a mind of kāmadhātu. Why? Because from lifetime to lifetime, the bodhisattva has cultivated the qualities (*guṇa*) and thus his fetters (*saṃyojana*) are slight and his mind soft and tender (*mṛdutaruṇa*).

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486 See above, *Traité,* I, p. 266, n. 2.

487 Before entering into the first *dhyāna*, it is necessary to enter into the *anāgamya* and abandon the passions of kāmadhmatu.

8) Moreover, other people eliminate the passions (*vairāgya*) by means of a knowledge concerned with the general characters of things (*sāmānyalakṣaṇa*), such as seeing the transitory (*anitya*), painful (*duḥkha*) impure (*aśubha*) nature. The bodhisattva, by contrast, has eliminated the passions by analysis of the specific characteristics (*bhinnalakṣaṇa*).

[*The Kiṃnarī and the five hundred ṛṣis*].[488] – Thus, five hundred ṛṣis who, while flying about, heard the song of a *Tchen t'o lo niu* (Kiṃnarī); their minds became enraptured; they lost the bases of all their miraculous powers *(ṛddhipāda*) and fell to earth all at once.

[*Druma's action on the śrāvakas*].[489] – Some śrāvakas heard *T'ouen louen mo* (Druma), king of the *Kin t'o lo* (Kiṃnara) playing the lute, singing and praising the Buddha according to the true nature of dharmas. Then Mount Sumeru and all the trees shook; the great disciples of the Buddha, Mahākāśyapa, etc., were unable to sit still on their seats. The bodhisattva *T'ien siu* asked Mahākāśyapa: "You are very old and the foremost among those who observe the *dhutas*; why cannot you control your mind and keep still?" Mahākāśyapa answered: "My mind would never be disturbed by pleasures divine or human; but here there are marvelous sounds, the reward for immense merits of this bodhisattva; when he produces these sounds by metamorphosis (*nirmāṇa*), there is no means to resist. When the winds of the eight directions arise, they are unable to shake Mount Meru; but when the *P'i lan* wind (Vairambhavāyu)[490] comes at the end of the kalpa, it blows away Mount Meru like straw. "

This is why we know that the bodhisattva succeeds in eliminating his passions by the vision of the specific characteristics of all dharmas. All other people obtain only the *dhyānas* themselves, but do not obtains the *dhyānapāramitā*.

9) Moreover, other people know the mind of entry into concentration (*dhyānapraveśacitta*) of a bodhisattva and the mind of leaving the concentration (*dhyānavyutthānacitta*), but cannot cognize the mind of the bodhisattva in the course of the concentration (*dhyānasthiticitta*): they are ignorant of its object *(ālambana*), its extent and depth of the dharmas that it cognizes. If the arhats and pratyekabuddhas are unable to know this mind, what can be said of other men? It is like the elephant (*gajarāja*) that crosses the river: its footprints are visible when it enters the water and when it comes out, but when it is in the water, nothing can be seen. When someone has obtained the first *dhyāna*, those who already possess the first *dhyāna* know it, but they do not know [the mind] of the bodhisattva entered into the first *dhyāna*. Those who possess the second dhyāna know even more clearly the mind of the person who has obtained the first *dhyāna*, but they do not know the mind of the bodhisattva who has entered into the first *dhyāna*. It is the same up to the *naivasaṃjñānāsaṃjñāyatana*.

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[488] See above, p. 994f.

[489] Episode told in the Drumakiṃnararājaparipṛcchā: see references above, *Traité*, I, p 615F, n. 2. – Here the Mppś presents Druma as king of the Kiṃnaras; above he was presented as king of the Gandharvas (cf. *Traité*, I, p. 609F, n. 4).

[490] For this wind, see above, *Traité*, I, p. 559F, n. 1.

10) Furthermore, in the course of the concentration of the leap (*vyutkrāntakasamādhi*),[491] the ascetic jumps from the first *dhyāna* to the third, from the third *dhyāna* to *ākāśāntyāyatana*, from *ākāśāntyāyatana* to *ākiṃcanyāyatana*. In the Vehicles of the śrāvakas and the pratyekabuddha, one can leap thus over one level but not over two. But the bodhisattva who has mastery over leaping is able, on leaving the first dhyāna, to jump to the third dhyāna, – which is normal, - but he may also leap directly to either the fourth or to one of the four *samāpattis*: *ākāśa*, *vijñāna*, *ākiṃcanya* or *naivasaṃjñānāsaṃjñāyatana*, or into the *saṃjñāvedayitanirodhasamāpatti*. On leaving the *saṃjñāvedayitanirodhasamāpatti*, the bodhisattva enters into either the *ākiṃcanyāyatana,* or the *vijñāna*, or the *ākāśāyatana*, or finally into *dhyānas* 4 to 1; sometimes he leaps over one level, sometimes over two and sometimes even over nine. On the other hand, the śrāvaka cannot leap over more than one level. Why? Because his wisdom (*prajñā),* his qualities (*guṇa*), the power of his concentration are slight. The śrāvaka and the bodhisattva are like two kinds of lions (*siṃha*), the yellow lion and the white-maned lion: although the yellow lion can jump, he cannot jump as well as the royal white-maned lion. It is for all these reasons that we distinguish a *dhyānapāramitā*.

11) Furthermore, at the time that the bodhisattva, always steady in *dhyāna*, concentrates his mind, is not moved, he produces neither examination (*vitarka*) nor judgment (*vihāra*), yet he still addresses himself to all the beings in the ten directions, preaches the Dharma to them in immense sounds (*paramāṇasvara*) and converts them. This is called *dhyānapāramitā*.

Question. – However, a sūtra says: "Having first examined and judged, then one is able to preach the Dharma."[492] But having entered into *dhyāna*, one is without *vitarka* and *vicāra* [which necessarily precedes speech]; therefore one can no longer preach the Dharma. Why do you say that the bodhisattva, constantly resting in *dhyāna*, no longer producing examination or judgment, preached the Dharma to beings?

Answer. – The person in saṃsāra, having entered into *dhyāna*, must at first resort to *vitarka* and *vicāra* of speech in order to be able later to preach the Dharma. But the dharmakāya Bodhisattva, who has stripped off the body of transmigrtion (*saṃsārakāya*), cognizes all dharmas, is always in accord with the images of concentration (*dhyānasamāpattinimitta*) and perceives no contradiction; this dharmakāya Bodhisattva, transforming his immense body, preaches the Dharma to beings, although his mind remains without concept *(nirvikalpa*).

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491 According to the Atthasālinī, p. 187 (tr. Tin, *Expositor*, I, p. 251), commented on by Visuddhimagga, II, p. 374, there are four ways of traveling though the successive concentrations (four *dhyānas*, four *ārūpyasamāpattis*, and *nirodhasamāpatti*); in ascending order (*jhānānulomato*), in descending order (*jhānapaṭilomato*), in ascending then descending order (*jhānānulomapaṭilomato*), or leaping over a level (*jhānukkatito*). The last method is described in Sanskrit as the concentration of the leap (*vyutkrāntakasamāpatti*): see Kośa, II, p. 210; VIII, p. 173; Mahāvyut., no. 1496.

492 A well-known phrase, cited in Majjhima, I, p. 301; Saṃyutta, IV, p. 193; Tsa a han, T 99, no. 568, k. 21, p. 150a28-29: *Pubbe kho vitakketvā vocāretvā pacchā vācaṃ bhindati*. – The corresponding Sanskrit formula seems to have been: *Vitarkya vicārya vācaṃ bhāṣate nāvitarkya nāvicārya*: cf. Kośa, II, p. 174, n. 3; VII, p. 93; Kośavyākhyā, II, p. 139, l. 10; Arthaviniścaya, p. 557.

Thus, the lute of the asuras constantly produces sounds and plays at will without anyone plucking it. This lute has neither a distracted mind (*vikṣiptacitta*) nor a concentrated mind (*saṃgṛhitacitta*), for it constitutes a reward for the asuras' merits (*asurapuṇyavipākaja*); it produces its sounds according to people's wish. It is the same for the dharmakāya Bodhisattva: he is without concept (*vikalpa*), free from distractions (*vikṣiptacitta*), without [*vitarka* and *vicāra,* the] factors of preaching (*dharmadeśanānimitta*); but as a result of his immense merits (*apramāṇacitta*), his concentration and his wisdom, he produces the many sounds of the Dharma (*nānāvidhadharmasvara*) in conformity with the needs of people (*yathāyogam*). The miserly man (*matsarin*) hears a sermon on generosity (*dāna*); the lustful, the angry, the lazy, the distracted and the foolish hear, respectively, a sermon on morality (*śīla*), patience (*kṣānti*), exertion (*vīrya*), *dhyāna*, and wisdom (*prajñā*). Having heard this sermon, each goes back home and gradually finds deliverance by means of the three Vehicles (*yānatraya*).

12) Furthermore, the bodhisattva knows that all dharmas, distraction (*vikṣepa*) as well as concentration (*samāpatti*) are free of duality (*advaya*). Other men chase away distraction in order to seek concentration. How? They become impatient with distraction and develop attachment to concentration.

[189a] [*Udraka, or immoderate attachment to concentration*].[493] – Thus, the ṛṣi *Yu t'o lo k'ie* (Udraka) who

[493] This Udraka is certainly the Udraka Rāmaputra who taught Gautama the path of *naivasaṃjñānāsaṃjñāyatana*; finding this teaching inadequate, the future Buddha abandoned it (cf. Majjhima, I, p. 165 seq.; 240 seq.; Jātaka, I, p. 66; Dhammapadaṭṭha, I, p. 85; Mahāvastu, II, p. 119, 200; Divyāvdāna, p. 392; Lalitavistara, p. 243-245;). However, when the Buddha attained enlightenment and decided to preach the Dharma, he first thought of teaching his former master whom he judged capable of understanding it; but a god informed him that Udraka was dead and had taken birth in the *naivasaṃjñānāsaṃjñāyatana* (Vinaya, I, p. 7; Jātaka, I, p. 81; Tseng yi a han, T 125, k. 14, p. 618b; Wou fen liu, T 1421, k. 15, p. 104a; Sseu fen liu, T 1428, k. 32, p. 787b; Mahāvastu, III, p. 322; Lalitavistara, p. 403).

The story that the Mppś devotes to Udraka tells us that this ascetic took rebirth in the sphere of neither discrimination nor non-discrimination before falling into hell. The text of the Mppś is reproduced without any changes in the King liu yi sinag, T 2121, k. 39, p. 208b. A more detailed version of the same story occurs in the Vibhāṣā in 60 scrolls, T 1546, k. 32, p. 237b (reproduced in T 2121, k. 39, p. 208c-209a) and in the Vibhāṣā in 200 scrolls, T 1545, k. 61, p. 314c-315a. Here is the translation of the latter source, by which the Mppś was probably inspired:

Once there was a ṛṣi named *Mong Hi tseu* (cf. Rosenberg, *Vocabulary*, p. 319: Udraka Rāmaputra); he was invited at meal-time by king *Cheng kiun* (Prasenajit) and, mounted on his power of *abhijñā,* he flew like a royal swan (*rājahaṃsa*) to the palace. The king himself received him, placed him on a golden bed, burned incense, threw flowers, served him with delicious foods with many courtesies. The meal finished, the ṛṣi put away his bowl, made his ablutions and, having blessed the king, returned flying through space. One day the king wished to go abroad for state reasons; he thought: "When I am gone, who will welcome the ṛṣi in my place? Having a violent nature, the ṛṣi will curse me (*śāpayati*) and make me lose my throne; or else he will take my life; or else again, he will kill my subjects." The king then spoke to his young wife: "When I am gone, would you be able to entertain the ṛṣi in place of me?" His wife replied that she could. The king insistently recommended his wife to honor the ṛṣi according to the usual rules and then went away to take care of the business of the kingdom.

The next day when meal-time approached, the ṛṣi, flying through the air, came to the palace; the king's wife received him and placed him on the golden bed. The ṛṣi's renunciation (*vairāgya*) was incomplete, and when he felt the woman's gentle touch, he lost his *abhijñā*s. He took his meal as usual, went on to perform his ablutions and pronounced the blessing; but when he tried to rise up into the air, he noticed that he could no longer fly.

The ṛṣi withdrew into the king's garden trying to regain his former powers; but as he heard all kinds of n oises, cries of elephants, horses, etc., he reached no success. The ṛṣi knew that at Śrāvastī the people thought that, if a great ṛṣi trod on the ground, all should pay homage (*pūjā)* to him by taking hold of his feet (*pādābhivandana*). Pretending to false claim, the ṛṣi said to the queen: "Announce in the city that today a ṛṣi will go out of this city treading on the ground, and that everything necessary should be done." The queen obeyed this order and at this news all the citizens cleaned the cityof fragments of tiles and refuse, sprinkled and cleaned the city, hung rows of banners, burned incense, decorated it with flowers and played music: the setting and wealth equaled that of a city of the gods. Then the ṛṣi left the city on foot and, not far away, entered into a forest. He wanted to regain his powers, but when he heard the cries of the birds, he was distracted and did not succeed. Then he left the forest and came to the edge of a river; there too he heard the nāga fish jumping about, and his mind, being disturbed by all these sounds, he could not practice. Then he climbed a mountain, saying to himself: "If I have fallen from my good qualities, it is as a result of beings; since I have otherwise observed the precepts (*śīla*) and asceticism (*duṣkaracaryā*), I would like to become a winged fox: everything that goes in the water, on earth or in the air will not escape me." After he had made this vow (*praṇidhāna*), his wrath (*viṣacitta*) weakened a bit and, soon afterwards, he was able to eliminate the passions of the

[possessed the five superkknowledges (*abhijñā),* each day flew to the palace of the king where he took his meal. The king and queen, according to the custom of the land, greeted him by [placiing their head at his feet (*pādau śirasābhivandana*). The queen having touched him with her hand, the ṛṣi lost his abhijñās. [Unable to fly,] he asked the king for a chariot and drove away. Returning home, he went into a forest and tried to retrieve his five *abhijñā*s. The concentration returned, but as he was about to regain the *abhijñā*s, a bird perched on a tree suddenly began to sing and distracted him. Udraka then left the forest and went to the shore of a lake is search of concentration; there too he heard some fish that were fighting and disturbing the water. Not finding the concentration that he wanted, the ṛṣi became angry and said: "I would like to kill every last fish and every last bird." Long afterwards, by the power of meditation, he regained samāpatti and [after his death] he was reborn in the sphere of neither discrimination nor non-discrimination (*naivasaṃjñānāsaṃjñāyatana*). When his life was over, he was reborn as a flying fox and he killed all the fish and birds that he encountered. Having committed innumerable crimes, he fell into the three unfortunate destinies (*durgati*). This [sad fate] was caused by his attachment to the *dhyānas* and *samāpattis*. It will be the same for heretics [immoderately attached to the *dhyānas*].

[*Punishment of a bhikṣu who confused dhyāna and fruits of the Path*].[494] – Among the disciples of the Buddha, there was a bhikṣu who, possessing the four dhyānas, conceived great pride (*abhimāna*) therefrom: he claimed from that very fact to have obtained the four [fruits of the] Path. He said: "By the first *dhyāna, srotaāpanna* is obtained; by the second, *sakṛdāgamin*; by the third, *anāgamin*; and by the fouth, arhat." Based thereon, he stopped and made no further progress on the Path. About to die, he saw the [five] aggregtes (*skandha*) present in the four *dhyānas*;[495] he produced a wrong view (*mithyādṛṣṭi*) and claimed that nirvāṇa does not exist and that the Buddha was mistaken; by this error, he lost the aggregates of the four dhyānas. Then he saw the aggregates related to Avicī hell and, his life being over, he was reborn in Avicī hell.

[first] eight levels; as a result he was reborn in the sphere of neither diescrimination nor non-discrimination (*naivasaṃjñānāsaṃjñāyatana*) which is the absorption of the summit of existence (*bhavāgra*) and the door to the immortal (*amṛtadvāra*). For 80,000 kalpas he enjoyed the bliss of retreat; but when the retribution of his actions and his life-span *(āyus*) were exhausted, he was reborn here below in a hermitage (*tapovana*); he had the body of a fox and his two wings were each fifty yojanas wide; with this huge body, he tormented all classes of beings and nothing that moved in the air, in the water or on earth could escape him. When his life was over, he fell into Avīci hell where he suffered all these torments that are so difficult to escape.

[494] I [Lamotte] am unaware of the source of this sūtra. We may only note that the Brahmajālasutta (Dīgha, I, p. 37) condemns as heretics those who claim that it is enough to enter into the *dhyānas* to obtain "supreme nirvāṇa in this visible world" (*paramadiṭṭhadhammanibbāna*). – A young man, native of Mathurā and disciple of Upagupta, committed the same harmful error of identifying the four dhyānas with the four fruits of the Path, *srotaāpattiphala*, etc.; in the course of a series of events evoked by his teacher, he had to account for the fact that the practice of the dhyānas did not assure him any fruit of the Path: cf. A yu wang tchouan, T 2042, k. 6, p. 125c-126a (tr. Przyluski, *Aśoka*, p. 390); Ayu wang king, T 2043, k. 10, p.167c.

[495] Actually, the five *skandhas* are present in the *dhyānas* and, after death, go on to new existences; in the *ārūpyasamāpatti*, four skandhas are present, for *rūpa* is lacking. Nirvāṇa alone entails the disappearance of all the *skandha*s of existence; cf. Saṃyutta, I, p. 136; *sabbasankhārasamatho nibbānaṃ.*

The bhikṣus questioned the Buddha: "Where did this forest-dwelling bhikṣu take rebirth when his life was over?" The Buddha told them: "This man has taken rebirth in Avicī hell." Frightened and astounded, the bhikṣus continued: "This man was practicing the dhyānas and observed the discipline (*śīla*); what is the cause of it?" The Buddha answered: "This bhikṣu was very proud; as he possesssed the four *dhyānas*, he claimed to have obtained the four [fruits] of the Path. When he came to the end of his life and saw the *skandha*s of the four *dhyānas*, he fell into wrong view and claimed that nirvāna does not exist. 'How is it', he said, 'that I am an arhat and here I am returning to new existencs (*punarbhava*); the Buddha is an impostor!'. It was then that he saw the *skandha*s relating to Avicī hell and, his life being over, he took rebirth in Avicī hell." Then the Buddha pronounced this stanza:

By knowledge, morality and dhyāna

One does not obtain the stainless (*anāsrava*) Element.

Even if one possesses these qualities,

The result, however, is not assured.

The bhikṣu therefore underwent the suffering of the unfortunate destinies. This is why we know that by grasping the characteristic marks of distraction (*vikṣepanimittodgrahaṇa*), the affliction of anger, etc., (*dveṣāsikleśa*), can be produced, and that by grasping the characteristic marks of concentration, attachment (*abhiniveśa*) is experienced. The bodhisattva does not perceive either the characteristic marks of distraction or of concentration, for distraction and concentration have only one and the same characteristic (*ekanimitta*): this is what [189b] is called *dhyānapāramitā.*

In the first *dhyāna*, desires (*kāma*) are expelled, the obstacles (*nīvaraṇa*) are chased away and the mind is fixed one-pointedly. But because of his keen senses (*tīkṣnendriya*), wisdom (*prajñā)* and insight (*samanupaśyanā),* the bodhisattva does not have to detach himself from the five obstacles nor grasp the images of the *dhyānas* and *samāpattis*, since all dharmas are empty by nature (*lakṣaṇaśūnya*). Why does he not have to detach himself from the five obstacles?

The first of these obstacles, envy (*kāmacchanda*), is neither internal *(ādhyātmika*) nor external (*bahirdhā)* nor both.[496] If it were internal, it would not depend on an external object to arise. If it were external, it would not trouble the Self. If it were both, it would be nowhere. – Neither can it come from the preceding lifetime (*pūrvajanman*), for all dharmas are without origin; a baby has no envy; if it had envy in the previous lifetime, it would still have a little; therefore we know that envy does not come from the previous lifetime. – It does not go on to the next lifetime (*aparajanman*); it does not come from the directions (*diś*-); it does not exist by itself eternally; it does not occur either in a part of the body or in the whole body or in both places at once; it does not come from the five sense objects (*rajas*) and does not go to the five emotions; there is no place that it arises and no place that it perishes. – It is wrong that envy has a previous,

[496] For these alternatives to be rejected back to back, see above, *Traité*, I, p. 361F.

later or simultaneous birth. Why? If birth existed before and envy later, there would be no arising of envy since envy did not exist. If the arising existed later and the envy before, the arising would have no substrate. If the two were simultaneous, there would be neither something that arose nor place of birth, for between the thing that is born and the place of birth, any difference would have been suppressed. – Finally, there is neither identity nor difference between envy and the envier. Why? Because the envier does not exist apart from the envy, and the envy does not exist outside of the envier. Therefore envy arises only from a complex of causes and conditions (*hetupratyayasāmagri*). Now, dharmas arisen from such a complex are empty of self nature (*svabhāvaśūnya*). Therefore there is neither identity nor difference between envy and envier. For all these reasons, the arising of envy is impossible. Dharmas that are without birth (*anutpanna*) are also without cessation (*aniruddha*). As they are without birth or cessation, concentration and distraction do not exist. Thus we see that the obstacle of envy (*kāmacchandanīvaraṇa*) is one with the *dhyāna*, and that it is the same for the other obstacles. In possession of the true nature of dharmas, we hold the five obstacles to be non-existent; we know then that the true nature of the obstacles is mingled with the true nature of the *dhyānas* and that the true nature of *dhyāna* is the five desires (*kāma*), the five obstacles (*nivaraṇa*). The bodhisattva knows that the five desires, the five obstacles, the dhyānas and the samāpattis have all the same nature (*ekalakṣaṇa*) and are without support (*anāśraya*): to enter concentration in this way is *dhyānapāramitā*.

13) Furthermore, by practicing the *dhyānapāramita*, the bodhisattva lends his support to the other five pāramitās: this is *dhyānapāramitā.*

[189c] 14) Furthermore, the bodhisattva who, thanks to *dhyānapāramitā* has mastered the superknowledges (*abhijñā*), in one moment of thought and without going into absorption, is able to pay homage (*pūja*) to the Buddhas of the ten directions with flowers (*puṣpa*), incense (*gandha*), jewels (*maṇi*) and all kinds of sfferings.

15) Moreover, the Bodhisattva, by the power of his *dhyānapāramitā,* transforms his body in innumerable ways, enters into the five destinies and converts beings there by means of the Dharma of the three Vehicles (*yānatraya*).

16) Furthermore, entering into the *dhyānapāramitā,* the bodhisattva expels the bad [desires] and bad dharmas and enters [into the nine concentrations], from the first *dhyāna* up to *naivasaṃjñānāsaṃjñāyatana*. His mind, disiciplined and supple, practices great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā)* in each of these concentrations; as a result of this loving-kindness and compassion, he eradicates the errors committed during innumerable kalpas; as he has obtained the knowledge of the true nature of dharmas, he is commemorated by the Buddhas and the great bodhisattvas.

17) Furthermore, entering into *dhyānapāramitā*, the bodhisattva, by means of his divine eye (*divyachakṣus*) contemplates beings plunged into the five destinies of the ten directions; he sees those who have taken birth in rūpadhātu taste the enjoyments *(āsvādana*) of the *dhyānas* and then return into an animal destiny (*tiryagoni*) and undergo all kinds of sufferings; he sees the gods of kāmadhātu in the rivers of seven jewels taking their pleasure among flowers and perfumes and they fall into the hell of excrement (*kuṇapaniraya)*;

he sees wise men (*bahuśruta*) and men learned in the worldly sciences (*laukikajñāna*) who are incapable of finding the Path fall into the rank of pigs or sheep, without discernment. These various beings thus exchange great happiness for great suffering, great benefit for great ruin, a noble state for a lowly state. The bodhisattva experiences feelings of compassion for these beings which increase little by little until he realizes great compassion (*mahākaruṇā);* he does not spare even his life and, in the interest of beings, he practices exertion (*vīrya*) diligently and seeks Buddhahood.

18) Finally, the absence of distraction and enjoyment is called *dhyānapāramitā.* Thus the Buddha said to Śāriputra: "The bodhisattva dwelling in the virtue of wisdom must fullfil the virtue of dhyāna by being based on the non-existence of distraction and enjoyment." (P.P. sūtra, above, p. 984F; *bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthitvā dhyānapāramitā paripūrayitavyā avikṣepanatām anāsvādanatām upādāya*).

Question. – What is distraction (*vikṣepa*)?

Answer. – There are two kinds of distraction, subtle (*sūkṣma*) and coarse (*sthūla*).

Subtle distraction is of three types according to whether it abounds in attachment *(āsaṅgabahula*), pride (*abhimānabahula*) or wrong view (*dṛṣṭibahula*). What is abounding in attachment? Having obtained the bliss of concentration, the ascetic's mind becomes attached to it and he enjoys the taste *(āsvādana*). – What is abounding in pride? Having obtained the concentration, the ascetic tells himself that he has attained a very difficult thing and praises himself *(ātmānam utkarṣayati*). – What is abounding in wrong view? This is to enter into concentration with the wrong view of the self *(ātmadṛṣṭi*), etc.; to make distinctions (*pravibhāga*) and grasp at characteristics (*nimittodgrahaṇa*) saying: "This is true, the rest is false" (*idam evasaccaṃ mogham aññan ti*). These three distractions are subtle distractions. Because of that, one falls out of the concentrations and produces the threefold poison (*rāga, dveṣa* and *moha*) that constitutes the coarse distraction (*sthūlavikṣhepa*).

Enjoyment *(āsvādana*) consists of becomg passionately attached with one's whole mind (*ekacitta*) to the concentration once one obtains it.

Question. – All the afflictions (*kleśa*) are adherence (*abhiniveśa*): why do you reserve the name of attachment *(āsaṅga*) for enjoyment?

Answer. – Because attachment *(āsaṅga*) and *dhyāna* resemble each other. How is that? *Dhyāna* is the fixing of a concentrated mind (*saṃgṛhītacittaprasthāpana*), and attachment also is an exclusive adherence, difficult to eliminate *(abhiniveśa*). As soon as one seeks *dhyāna*, one wishes to [190a] obtain it absolutely; becoming attached to it is as natural as pursuing the objects of desire (*kāmaguṇaparyeṣaṇā).* [From this point of view], there is no opposition (*virodha*) between desire (*kāma*) and concentration; the ascetic in possession of an absorption is deeply attached to it, does not let go of it, and thus taints his absorption. Just as there is no merit in giving something when one is certain of a reward, so the absorption [is of no value] when one is enjoying its taste and is passionately attached to it. This is why we reserve the name of attachment for enjoyment without resorting to other passions in order to describe it.

CHAPTER XXIX: THE VIRTUE OF WISDOM (p. 1058F)

Sūtra: The Bodhisattva must fulfill the virtue of wisdom by not adhering to any system (*prajñāpāramitā paripūrnayitavyā sarvadharmānabhiniveśam*[497] *upādāya*).

Śāstra. – Question. – What is prajñāpāramitā?

Answer. – From the first production of the mind of Bodhi (*prathamacittotpāda*), the bodhisattvas seek the knowledge of all the aspects (*sarvākārajñāna*), in the course of which they understand the true nature of dharmas: this wisdom is the prajñāpāramitā.

Question. – If that is so, this wisdom should not be called virtue (*pāramitā).* Why? Because it does not reach the end (*na pāram ita*)[498]of wisdom.

Answer. – Only the wisdom obtained by the Buddha is the true wisdom; but, as a result of this virtue, the efforts of the bodhisattva are also called virtue, for the effect (*kārya*) is included in the cause (*kāraṇā).* Inasmuch as this virtue resides in the mind of the Buddha, it changes its name and is called the knowledge of all the aspects (*sarvākārajñāna*);[499] but when the bodhisattva, practicing this wisdom, seeks to attain the other shore (*pāra*), it is called virtue (*pāramitā).* As the Bodhisattva has already attained the other shore, his wisdom is called knowledge of all the aspects.

Question. – The Buddha, who has destroyed all the passions (*kleśa*) and impregnations (*vāsanā)* and whose eye of wisdom (*prajñācakṣus*) is pure, can truly understand the true nature of dharmas and this true nature is prajñāpāramitā; but the bodhisattva has not destroyed the impurities (*akṣīṇāsrava*) and his eye of wisdom is impure; how can he understand the true nature of dharmas?

Answer. – This will be fully explained in the following chapters; here a summary (*saṃkṣepokti*) must be sufficient. Suppose [two] men walk into the sea; the first just begins to go in whereas the second already touches the bottom. Despite the difference of depth, both are said to have 'gone into the sea'. It is [190b] the same for the Buddha and the bodhisattva: the Buddha has attained the depth [of wisdom]; the bodhisattva, who has not destroyed the impregnations of passions (*kleśavāsana*) and whose power is weak, cannot penetrate [into wisdom] deeply. We will see this in the following chapters.

When a person lights a lamp in a dark room, it lights up the objects that all become visible. If a big lamp is also brought, the illumination is increased and it is noticed that the darkness dissipated by this new big

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[497] In place of *sarvadharmānabhiniveśam* there is, in the Pañcaviṃśati, p. 18: *prajñādauṣprajñānupalabditām*; in the Śatasāhasrikā, p. 56: *sarvadharmānupalabdhitām*.

[498] *Pāramitā,* derived from the adjective *parama*, simply means superiority. The etymology *pāram ita* "that which goes to the other shore" or *pāra-mita* "that which attains the other shore" is purely fantasy. For the etymology of the word, see Kośa, IV, p. 231; Madh. avatāra, p. 30 (tr. Muséon, 1907, p. 277); Saṃdhinirmocana, IX, par. 13; Sūtrālaṃkāra, XVI, p. 101; Saṃgraha, p. 186; Siddhi, p. 628; T 1606, k. 11, p. 747c21. – F. W. Thomas,JRAS, 1904, p. 547.

[499] For *sarvākārajñāna*, see above, p. 640F.

lamp still remained with the first lamp. The first lamp, which co-existed with a certain amount of darkness, illumined the objects, however, [up to a certain point] because, if this first lamp had chased away all the darkness, the second lamp would be useless.[500] It is the same for the wisdom of the Buddha and the bodhisattvas. The wisdom of the bodhisattva which co-exists with the impregnations of passions is, however, able to understand the true nature of dharmas: it is like the first lamp that lights up the objects [slightly]. The wisdom of the Buddhas that has eliminated the impregnations of the passions also understands the true nature of dharmas: it is like the second lamp that illuminates twofold.

Question. – What is the true nature of dharmas?

Answer. - Each being defines this true nature of dharmas and considers their own definition to be true. But here the true nature (*bhūtalakṣaṇa*) is indestructible (*avikāra*), eternally subsisting, unchangeable and without creator. In a following chapter, the Buddha says to Subhuti: "The bodhisattva sees all dharmas a being neither eternal nor transitory, neither painful nor happy, neither with self nor without self, neither existent nor non-existent, etc."[501] abstaining from these views is the bodhisattva's prajñāpāramitā. This subject avoids all views, destroys all speech (*abhilāpa*), expels all functioning of the mind (*hittapravṛtti*). From the very beginning, dharmas are unborn (*anutpanna*), unceasing (*aniruddha*), like nirvāṇa (*nirvāṇasama*) and all their natures are of the same type: this is the true nature of dharmas. The stanzas of the *Tsan pan jo po lo mi* (Prajñāpāramitāstotra)[502] say:

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500 On this argument, see also Mjjh., III, p. 147 (cf. Tchong a han, T 26, k. 19, p. 550b12): *Seyyathāpi puriso sambahulānitelappadīpāni ekaṃ gharaṃ paveseyya, tesaṃ gharaṃ pavesesitānaṃ accinānattaṃ hi kho paññāyetha, no ca ābhānānattam*: " It is like when a man brings several oil lamps into a house; a difference is recognized in the flame of these lamps brought into the house, but not a difference in the brightness."

501 Pañcaviṃśatī, p. 257: *Bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpaṃ na nityam ity upaparīṣate nānityam iti na sukham iti na duḥkhamiti nātmeti nānātmeti na śāntam iti nāśāntam iti na śūnyam iti nāśūnyam itina nimittam iti nānimittam iti na praṇihitam iti nāpraṇihitam ity upaparīṣate, na vivktam iti nāviviktam ity upaparīkṣate*.

502 The *Prajñāpāramitāstotra* serves as preface to several Prajñās: Pañcaviṃśati, ed. N. Dutt, p. 1-3; Aṣṭasāhasrikā, ed. R. Mitra, Bibl. Ind., p. 1-3 (see also R, Mitra, *Sanskrit Buddhist Lit. of Nepal*, p. 190-192); Suvikrāntavikrāmi, ed. T. Matsumotso, *Die P.P. Literatur*, Stuttgart, 1932, appendix, p. 1-4. But it is found only in the Sanskrit manuscripts of these Prajñās and not in the Chinese versions or the corresponding Tibetan versions.

This stotra, consisting of about twenty ślokas, is the work of Rāhulabhadra. Actually, Haraprasād Shāstrī in 1907 found a Nepali manuscript of the stotra bearing the comment: *kṛtir iyaṃ Rāhulabhadrasya* (cf. J. Proc. Asiatic Soc. Bengal. VI, no. 8, 1910, p. 425 seq._. On the other hand, in his Tchong kouan louen chou (T 1824, k. 10, p. 168c4-5), says: "The stanzas of the *Prajñāpāramitāstotra* found in the 18th scroll of Nāgārjuna's Ta tche tou louen are the work of the dharmācārya *Lo ho* (Rāhula)"; cf. H. Ui, *Indo-Tetsugaku-Kenkiu*, I, 1934, p. 431 seq.; Matsumoto, *Die P.P. Literatur*, p. 54.

Rāhulabhadra, alias Saraha, appears in the lists of magicians (*siddha*); for the Tibetan tradition, he was the teacher of Nāgārjuna; for the Chinese sources, he was his disciple: cf. G. Tucci, *Animadversiones indicae*, J. Proc. Asiatic Soc. Bengal. XXVI, 1930, p. 141.

The Sanskrit text of the stotra corresponding to the stanzas of the Mppś are found in the notes that follow.

The Prajñāpāramitā,

The true Dharma, free of error (*aviparita*).

Mind, concept, view are expelled,

The elements of speech have been destroyed.

Immeasurable, free of any defect,

Mind pure, always unified:

This is how the venerable one

Sees Prajñā.[503]

Immaculate like space,

Free of speech and designation:

To see Prajñā in this way

Is also to see the Buddha.[504]

Seeing the Buddha, the Prajñā and nirvāṇa

According to the rules,

These three things are identical;

There is no difference among these realities.[505]

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503 *Nirvikalpa namas tubhyaṃ*
prajñāpāramite 'mite,
yā tvaṃ sarvānavadyāṅgi
nirvadayair nirīkṣyaso.

"Homage to thee, O inconceivable, immense Prajñāpāramitā! With trreproachable members, you are contemplated by the irreproachable ones."

504 *Ākāśam iva nirlepāṃ*
niṣprapañcaṃ nirakṣarām,
yas tvāṃ paśyati bhāvena
sa paśyati tathāgatam.

"Immaculate like space, free of speech and designation; he who sees you in truth
sees the Tathāgata."

505 *Tava cāruaguṇādhyāya*
buddhasya ca jagadguroḥ,

Of Buddhas and bodhisattvas

Who carry out the benefit of all beings,

Prajñā is the mother:

She gives birth to them and nourishes them.[506]

[190c] The Buddha is the father of beings

Prajñā is the mother of the Buddha.

Thus, the Prajñā is the grandmother

Of all beings.[507]

The Prajñā is a unique dharma

To which the Buddha applies all kinds of names;

According to the capacities of beings

He applies different sounds.[508]

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na paśyanty antaraṃ santaś
canracadtikayor iva.

"Between you who are so rich in holy qualities and the Buddha, the teacher of the world, honest people see no more difference than between the moon and the light of the moon."

506 *Sarveṣām api vīrāṇāṃ*
parārthe niyatātmanām,
poṣikā janayitrī cha
mātā tvam asi vatsalā.

"Of all the heroes who have dedicated themselves to the good of others, you are the nourisher, the generator and the tender mother."

507 *Yad buddhā lokaguravaḥ*
putrās tava kṛpālavaḥ,
tena tvam asi kalyāṇi
sarvassattvapitāmahī.

" Since the Buddhas, the compassionate teachers of the world, are your own sons, you are, thus, O virtuous one, the grandmother of all beings."

508 *Vineyaṃ janam āsāsya*
tatra tatra tathāgataiḥ,
bahurūpā tvam evaikā
sānānmamabhir īḍyase.

For the person who has grasped the Prajñā

Speech and thoughts vanish,

Like the morning dew evaporates

All at once at day break.[509]

The Prajñā has this wonderful power

Of stimulating two types of people,

The ignorant by means of fear,

The wise by means of joy.[510]

The person who possesses the Prajñā

Is the king of Prajñā.

He is not attached to Prajñā

And even less to the other dharmas.[511]

"Singular although multiform, you are invoked everywhere under various names by the Tathāgatas, in the presence of beings to be converted."

509 *Prabhāṃ prāpyeva dīptāṃśor*
avaśyāyobindavaḥ,
tvāṃ prāpya pralayaṃ yānti
doṣa vādāh ca vādinām.

"Like dew-drops in contact (with starlight) at the blazing rays, the faults and opinions of the theoreticians dissolve at your touch."

510 *Tvam eva trāsajananī*
bālānāṃ bhīmadarśanā,
āśvāsajananī cāsi
viduṣāṃ saumyadarśanā.

"In your terrifying aspect, you give rise to fear among fools; in your friendly aspect, you give rise to faith in the wise."

511 *Yasya tvayy apy abhiṣvaṅgas*
tvannāthasya na vidyate,
tasyāmba katham anyatra
rāgadveṣau bhaviṣyataḥ.

"If he who is clasped to you is not recognized as your husband, how, O mother, would he experience love or hate for another object?"

Prajñā comes from nowhere

Prajñā goes nowhere.

The sage looks for it everywhere

But does not find it.[512]

The person who sees Prajñā

Finds deliverance.

The person who does not see Prajñā

Also finds deliverance.[513]

The Prajñā is astounding,

Very profound and glorious.

Like a magical object,

It is seen without being visible.[514]

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512 *Nāgacchasi kutaścit tvaṃ*
na ca kvacana gacchasi,
sthāneṣu api ca sarveṣu
vidvadbhir nopalabhyase.

"You do not come from anywhere and you do not go anywhere; in whatever place there may be, you are not seen by the wise."

513 *Tvām eva badhyate paśyann*
apaśyann api badhyate,
tvām eva mucyate paśyann
apaśyann api mudhyate.

"The person who sees you is fettered, the person who does not see you is also fettered; the person who sees you is liberated, the person who does not see you is also liberated."

514 *Aho vismayanīyāsi*
gambhīrāsi yaśasvinī,
sudurbodhḥasi māyeva
dṛiśyase na ca dṛiśyase.

"Oh! You are astounding, you are profound and glorious; you are very difficult to cognize; like a magic show, you are seen and you are not seen."

The Buddhas, the bodhisattvas

The śrāvakas and the pratyekabuddhas

All derive from the Prajñā

Their liberation and their nirvāṇa.[515]

Their language is conventional:

Having pity for all beings,

They speak of dharmas in metaphors;

Speaking [about the Prajñā], they say nothing.[516]

The Prajñāpāramitā

Is like the flame of a great fire:

Ungraspable from any direction,

Without holding or not holding.

Escaping from any grasp,

It is called ungraspable.

The taking of it when it is ungraspable

Is what the grasping of it consists of.

The Prajñā is unchangeable

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515 *Buddhaiḥ pratyekabuddhaiśca*
śrāvakasiś ca niṣevitā,
mārgas tvam eko mokṣasya
nāsty anya iti niścayaḥ.

"You are cultivated by the Buddhas, pratyekabuddhas and śrāvakas. You are the single path to salvation; there is no other: it is certain."

516 *Vyavahāraṃ puraskṛtya*
prajñaptyasthaṃ śarīriṇām,
kṛpayā lokanāthais tvam
ucyuase ca na cocyase.

"Having recourse to ordinary language to make (embodied) beings understand, the Teachers of the world, out of compassion, speak about you and say nothing."

And surpasses any speech.

It occurs unceasingly.

Who can praise its qualities?[517]

Although the Prajñā cannot be praised

I can praise it now.

Even without having escaped from this land of death,

I have already found the way out (*niḥsaraṇa*).[518]

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517 *Śaktas kas tvām iha statuṃ*
nirmittāṃ nirañjanām,
sarvavāgviṣayātītā yā
tvaṃ kvacid aniḥśrtā.

"Who here is able to praise you, you who are without characteristic or nature? You surpass all praise, you who have no support anywhere."

518 *Saty evam api saṃcṛtyā*
vākpathair vayam īdṛiśaiḥ,
tvām astutyām api atutvā
tuṣṭūṣantaḥ sunirvṛtāḥ.

"But, since there is conventional language, we are pleased and reassured to have praised you verbally, you who surpass all praise."

CHAPTER XXX: THE CHARACTERISTICS OF PRAJÑĀ (p. 1066F)

I. ‘GREAT’ PRAJÑĀ

Question. – Why is the Prajñāpāramitā the only one to be called ‘mahā’, while the other pāramitās are not?

Answer. – *Mahā,* in the language of the Ts’in. means great; *Prajñā* means wisdom; *Pāramitā* means coming to the other shore (*pāram ita*). It is called *pāramitā* because it reaches the other shore (*pāra*) of the ocean of wisdom, because it reaches the end (*anta*) of all the wisdoms (*prajñā)* and attains their summit (*niṣṭāgata*).[519] In all the universes (*lokadhātu*), the Buddhas of the ten directions (*daśadiś-*) and the three times (*tryadhvan*) are the greatest, then come the bodhisattvas, the pratyekabuddhas and the śrāvakas; these four kinds of great individuals are born from Prajñāpāramitā; this is why it is called great.

Furthermore, the Prajñāpāramitā is worth a great fruit of retribution (*mahāvipākaphala*) to beings, an immense (*apramāna*), indestructible (*akṣaya*), eternal (*nitya*) and unchangeable (*avikāra*) fruit, namely, nirvāṇa. The other five pāramitās do not have such power for, without the Prajñāpāramitā, the virtues of generosity (*dāna*), etc., can give only fruits of worldly retribution (*laukikavipākaphala*): this is why they are not called great.

II. PRAJÑĀ AND THE PRAJÑĀS

Question. – What is the Prajñā?

Answer. – The Prajñāpāramitā encompasses (*saṃgṛhṇāti*) all the wisdoms (*prajñā).* Why? The bodhisattva who seeks Buddhahood must practice (*śikṣ-*) all the dharmas and acquire all the prajñās, i.e., the prajñās of the śrāvakas, the pratyekabuddhas and the Buddhas.

1. Prajñā of the śrāvakas.

[519] For the etymology of *pāramitā,* see above, p. 1058F, n. 2.

These prajñās are of three kinds according to whether they belong to the śaikṣa (the saint who is not an arhat), the aśaikṣa (the saint who is an arhat) or someone who is neither śaikṣa nor aśaikṣa (*naivaśaikṣanāśaikṣa*).[520]

1) The knowledges of those who are neither śaikṣa nor aśaikṣa are, e.g., in the levels of unproductive wisdom, the meditation on the disgusting (*aśubhabhāvanā),* attention to the breath *(ānāpānasmṛti*), the four foundations of mindfulness (*smṛtyupashthāna*) of the world of desire (*kāmadhātvavacara*), and the [four *nirvedhabhāgīyas*]: heat (*uṣmagata*) summits (*mūrdhan*), patience (*kṣānti*) and the supreme worldly dharmas (*laukikāgradharma*).

2) The knowledges of the śaikṣa go from the *duḥkhe dharmajñānakṣānti* up to the prajñā of the diamond concentration (*vajropamasamādhi*) which the future arhat obtains during the ninth *ānantaryamārga* [of the bhavāgra].

3) The knowledges of the aśaikṣa are the *prajñā* that marks the ninth *vimuktimārga* of the arhat and all the *aśaikṣa prajñās* that follow, e.g., the knowledge of cessation (*kṣayajñāna*), the knowledge of the non-production of defilements (*anutpādajñāna*), etc.

These are the knowledges of the aśaikṣa, but it is the same for the *prajñā*s of those who seek the state of pratyekabuddhahood.

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520 Here the Mppś lists the various prajñās characterizing the Path of the śrāvakas in its various phases:

1) the *saṃbhāramārga,* "path of accumulation of merit" and the *prayogamārga*, "preparatory path", are characterized by the *naivaśaikṣanāśaikṣa*, such as: acquisition of the roots of good (*kuśalamūla*), acquisition of noble lineages *(āryavaṃśa*), meditation on the disgusting (*aśubhabhāvanā)* and mindfulness of breathing *(ānāpānasmṛti*), foundations of mindfulness (*smṛtyupasthāna*), and finally, acquisition of the four roots of good leading to penetration (*nirvedhabhāgīya*). These last constitute the preparatory path par excellence; they are studied in Kośa, VI, p. 163 seq.

2) The *darśanamārga* 'path of seeing the truths' and the *bhāvanamārga* 'path of meditation' are characterized by the *śaikṣa* knowledges.

a. The *darśanamārga* consists of eight moments of patience (*kṣānti*) and eight moments of knowledge (*jñāna*) in order to arrive at full understanding (*abhisamaya*) of the four noble truths (by reason of four moments for each truth).

b. The *bhāvanamārga* has as result the destruction of the nine categories of passions of each of the nine levels: kāmadhātu, four *dhyānas* and four *ārūyasamāpattis*. The destruction of each category of passions involving two moments – a moment of abandoning (*prahāṇa* or *ānantaryamārga*) and a moment of deliverance (*vimuktimārga*) – the ascetic destroys the totality of the passions at the end of 144 moments. The 143rd moment, by means of which the ascetic abandons the ninth category of the passions of the ninth level (called *naivasaṃjñānāsaṃjñāyatana* or *bhavāgra*), bears the name of vajropamasamādhi (cf. Kośa, VI, p. 228). The 144th moment is a *vimuktimārga* that makes the ascetic an arhat or aśaikṣa.

3) The *niṣṭhāmārga* "final path", attained by the arhat, is characterized by the *aśaikṣa* knowledges, the main ones of which being the knowledge of the destruction of the defilements *(āsravakṣayajñāna*) and the knowledge of the non-production of defilements *(āsravānutpādajñāna*): they are defined in Kośa, VI, p. 230 seq.

For more details on the śrāvaka path, see Kośa, V, p. IV-XI; Obermiller, *Doctrine of P.P.*, p. 18-26.

2. Prajñā of the pratyekabuddhas.

Question. – If it is the same for the state of pratyekabuddha, why do you make a distinction between śrāvaka and pratyekabuddha?

Answer. – Although the final state may be of the same type, the knowledges used are different. At the stage where the Buddhas do not appear and the Buddhadharma has disappeared, the pratyekabuddhas, by reason of previous causes (*pūrvajanmahetupratyaya*), alone produce wisdom without having heard it from others; it is by means of their own wisdom that they obtain the Path.

Thus the king of a country had gone for a walk in his garden. In the cool morning, he saw how the flowers and fruits of the forest trees were beautiful and desirable. He ate some and fell asleep. His wives and courtesans, walking together to gather flowers, wrecked the forest trees. The king woke up, saw the [191b] destruction and said to himself: "The entire world is transitory (*anitya*) and perishable like this forest." As soon as he had this thought, the mind of the pure path (*anāsravamārga*) arose in him; he cut all the fetters (*saṃyojana*) and attained the state of pratyekabuddhahood. Endowed with the six superknowledges (*abhijñā)* he went flying to a solitary forest. – There are other stories of this kind. The merits (*puṇya*) and vows (*praṇidhāna*) of previous lifetimes activate a fruit of retribution (*vipākaphala*) and, in the present lifetime, it is enough for a pratyekabuddha to see a very minor event in order to realize the state of pratyekabuddha. This is what he difference consists of.

Furthermore, there are two kinds of pratyekabuddhas:[521] the one who is enlightened by himself and the one who is enlightened as the result of an event (*nidāna*). We will give an example of the pratyekabuddha enlightened following an event. The one who is enlightened by himself is he who attains wisdom by himself during the present lifetime without learning from another; this is the pratyekabuddha enlightened by himself.

There are two kinds of self-enlightened pratyekabuddhas: *i*) First he was a śaikṣa, born among humans; at a time when the Buddha and his Dharma had not yet disappeared, he was a srotaāpanna; since then, at the end of seven lifetimes without an eighth, he himself attains Bodhi. This person is not called Buddha, is not

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[521] The text distinguishes two kinds of pratyekabuddhas, namely, those who live in a group (*vargacārin*) and those who live alone, like a rhinoceros (*khagaviṣāṇakalpa*).

The vargacārins are former śrāvakas who have attained the fruits of srotaāpanna or sakṛdāgamin under the reign of a Buddha at a time when the holy Dharma still existed. Later, at a time when the Buddha and the holy Dharma have disappeared, they realize the quality of arhat by themselves. Cf. Mahāvyutpatti, no. 1007; Kośa, III, p. 195.

The khaḍgaviṣanakalpa has practiced the preparatory practices of Bodhi for one hundred kalpas. He attains enlightenment alone, without help from any teaching. He works for his owns salvation without converting others. Cf. Suttanipāta, v. 35-75 (*Khaggavisāṇasutta*); Visuddhimagga, I, p. 234; Mahāvastu, I, p. 357;Divyāvdāna, p. 294, 582; Śikṣāsamuccaya, p. 194; Mahāvyutpatti, no. 1006; Kośa, III, p. 195; VI, p. 176-177.

called arhat; he is a minor pratyekbuddha no different from the arhats. – *ii*) There are also pratyekabuddhas who are not like Śāriputra or the other great arhats; these great pratyekabuddhas, during one hundred great kalpas, have practiced the qualities and increased (*vardhana*) their wisdom; they have some of the thirty-two marks [of the Great Man]: thirty-one, thirty, twenty-nine or even one single mark; in their wisdom they prevail over the nine kinds of arhats; they are able to penetrate the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*bhinnalakṣaṇa*) inherent in the profound dharmas (*gambhīradharma*); they cultivate (*bhāvayanti*) the absorptions (*samāpatti*) for a long time and are always pleased with solitude. They are called great pratyekabuddhas for all these characteristics. This constitutes the difference.

3. Prajñā of the Buddhas and bodhisattvas.

[The bodhisattvas] who seek buddhahood make the following vow (*praṇidhāna*) as soon as the first production of the mind [of Bodhi] (*prathamachittotpāda*): "I wish to become Buddha, to save all beings, to attain the attributes of the Buddhas, to practice the six pāramitās, to destroy Māra's army and the kleśas, to obtain omniscience (*sarvajñāna*) and to realize the state of Buddha." Until they enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*), they observe their initial vow. From that moment on, all their wisdoms (*prajñā)* and all their knowledges (*jñāna*) of general characteristics (*sāmānyalakṣaṇa*) and specific characteristics (*bhinnalakṣaṇa*) are called Prajñā of the Buddhas.

[The Prajñāpāramitā] which cognizes deeply the three kinds of *prajñā* [*prajñā* of the śrāvakas, of the pratyekabuddhas and of the Buddhas] is properly called Prajñā that goes to the end (*pāram itā)* of all the wisdoms.

4. Prajñā of the heretics.

Question. – As you say, Prajñāpāramitā must penetrate deeply all the wisdoms, mundane (*laukika*) as well as supramundane (*lokottara*). Among all the wisdoms that it fully exhausts, why do you mention only the wisdoms of the three Vehicles (wisdoms of the śrāvakas, pratyekabuddha and Buddhas) and say nothing of other wisdoms?

Answer. – In the three Vehicles, it is a matter of true wisdoms. Elsewhere, it is false wisdom. Even though the bodhisattva has cognizance of the latter, he does not particularly cultivate them. Just as sandalwood (*candana*) is found only on Mount *Mo li* (Malaya), so every good expression (*subhāṣita*) that is found elsewhere than [in the three Vehicles] all come from the Buddhadharma,[522] but they are not the Buddhadharma. When first heard, they seem excellent, but long [191c] afterwards they are revealed as harmful. It is like the milk of the cow (*gokṣīra*) and that of the ass (*aśvatarīkṣīra*): they both have the same color, but the cow's milk when churned gives butter (*sarpis*) whereas the ass's milk when churned gives

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[522] This idea has already been developed above, *Traité*, I, p. 84F.

urine (*mūtra*). It is the same for the words of the Buddha and the words of the heretics (*tīrthika*): insofar as they teach non-killing, non-stealing, having loving-kindness and compassion for beings, concentrating the mind (*cittasaṃgrahaṇa*), renouncing desires (*vairāgya*) and contemplating emptiness (*śūnyasamanupaśyanā),* they are similar; but the heretics' words, seemingly excellent at the beginning, reveal themselves at the end to be completely false.

[1. *Falsity of heretical morality*.] – All the heretical systems are attached (*sakta*) to the view of self *(ātmadṛṣṭi*). If the ātman really existed, one would come up with the following alternatives: it should be either destructible or indestructible. If it were destructible, it would be like ox-hide (*gocarman*); if it were indestructible, it would be like space *(ākāśa*); in both cases, there would be no fault in killing it and no merit in sparing it.

a. If it were [indestructible] like space, rain and dew would not wet it, wind and heat would not dry it out; it would be eternal (*nitya*). If it were eternal, suffering *(duḥkha*) would not torment it and happiness (*sukha*) would not delight it. The ātman being insensitive to suffering and happiness, one would neither avoid suffering nor procure happiness.

b. If it were destructible like ox-hide, it would be destroyed by wind and rain; destructible, it would be transitory (*anitya*); transitory, it would escape from sin *(āpatti*) and merit (*puṇya*).

The teaching of the heretics being like that, what merit would there be in non-killing? What fault would be committed by killing living beings?

[2. *Falsity of the heretics' concentrations*]. – So be it! The moral prescriptions of the heretics show the defects that you say. But what about their *dhyānas* and their wisdom (*prajñā*)?

Answer. – The heretics who pursue *dhyāna* with the notion of self *(ātmacitta*) and who are full of desire (*tṛṣṇā),* wrong views and pride (*abhimāna*), do not reject all the dharmas; consequently they do not have true wisdom.

Question. – You said that heretics contemplate emptiness. In contemplating emptiness, they do reject all dharmas; why do you say then that they do not reject all dharmas and consequently do not have true wisdom?

Answer. – In contemplating emptiness, heretics grasp at the characteristic of emptiness (*dharmaśūnyatā*); they do not accept the emptiness of self *(ātmaśūnyatā*) for they are attached to the wisdom contemplating emptiness.

Question. – The heretics (like the Buddhists) possess the absorption of non-discrimination (*asaṃjñisamāpatti*) where mind (*citta*) and mental events (*caitta*) are destroyed. By reason of this destruction, they can no longer commit the fault of grasping at characteristics (*nimittodgrahaṇa*) or being attached to wisdom (*prajñāsaṅga*).

Answer. – The absorption of non-discrimination has enough power to destroy the mind, but it does not have the power of true wisdom. Moreover, the heretics identify this absorption of non-discrimination with nirvāṇa and do not know that it is a composite state: this is why they fall into error (*viparyāsa*). In this

absorption, even though the mind is temporarily destroyed, it reappears when it encounters (favorable) causes and conditions. Thus, when a person is in deep dreamless sleep, his mind and his awareness (*saṃjñā)* are not functioning, but they reappear after sleep.

Question. – We accept that the absorption of non-discrimination [as the heretics conceive it] presents the defects that you say. Nevertheless, they still possess the absorption of neither discrimination nor non-discrimination *(naivasaṃjñānāsaṃjñāsamāpatti*) in which there is no longer any false notion allowing, as did the preceding absorption, the confusion between non-discrimination and nirvāṇa, for, in this case every concept (*saṃjñā)* has disappeared by the power of wisdom.

Answer. – No! In this absorption there is still concept;[523] but, as it is subtle (*sūkṣma*), it is not considered. If there is no more concept, why do the Buddha's disciples still seek the true wisdom [instead of this absorption]? In the Buddha's system, the consciousness that subsists during the absorption of neither discrimination nor non-discrimination rests on the four aggregates [inherent in every *ārūpyasamāpatti*].[524] These four *skandha*s, which depend on causes and conditions (*hetupratyaya*), are transitory (*anitya*); being transitory, they are painful (*duḥkha*); being transitory and painful, they are empty (*śūnya*); being empty, they are without self (*anātmaka*); being empty and selfless, they should be rejected (*heya*). By becoming attached to this wisdom, you will not obtain nirvāṇa.

The caterpillar (*tṛṇajalāyukā)* puts out its front foot before pulling back its hind foot; when it comes to the edge of the leaf on which it is creeping and there is no further place it can go on to, it moves back.[525] In the same way, these heretics, depending on the first dhyāna, reject the desires of the lower level (the desires of kāmadhātu) and so on; finally, depending on the *naivasaṃjñānāsaṃjñāsamāpatti*, they reject the *ākiṃcanyāyatana*; but, as there is nothing above the *naivasaṃjñānāsaṃmapatti*, no level on which they can depend, they are unable to leave the *naivasaṃjñānāsaṃapatti* for, having no further support *(āśraya*), they are afraid of being lost or falling into nothingness.[526]

Furthermore, there are sūtras of the heretics that allow killing (*prāṇātipāta*), theft (*adattādana*), sexual misconduct (*kāmamithyācāra*), lying (*mṛṣāvāda*) and the use of wine. They say: 1) In sacrifices to the gods (*devayajña*), killing is not wrong because it is the practice of religion; if one is in difficulties, it is not wrong to kill an ordinary person to save one's life, for in difficulties, it is to follow the right path. – 2) Except for gold, it is permitted to steal in order to save one's life. Later, the heretics will suppress this residue of fault. – 3) Except for the consort of one's teacher (*guru*), the wife of the king, the wife or daughter of a spiritual friend (*kalyāṇamitra*), it is permitted to violate other women and to have sex with them. – 4) It is permitted to lie in the interest of one's teacher, one's parents, one's own life, one's cattle, or

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523 See above, p. 1034F.

524 Namely, the four non-material skandhas, *vedanā, saṃjñā, saṃskāra* and *vijñāna*. See above, p. 1032F, n. 2.

525 Cf. Bṛihadār, Up. IV, 3: *Tad yathā tṛiṇajalāyukā tṛiṇasyāntaṃ gatvā, anyam ākramam ākramya, ātmānam upasaṃharati*: "Just as a caterpillar coming to the end of a blade of grass, draws back for a new advance... "(noted by P. Demiéville".

526 The mundane or impure path (*sāsravamārga*), followed by the heretics, does not let them go beyond the *naivasaṃjñānāsaṃjñāsamāpatti* to attain the *saṃjñāvedayitanirodhasamāpatti* and nirvāṇa. See above, p. 1036F.

in the rôle of a middleman. – 5) When it is cold, it is permitted to drink liquor made from crystallized honey and, in the sacrifices to the gods, it is permitted to take one or two drops of wine. – In the Buddha's Dharma, this is not permitted. 1) Out of loving-kindness (*maitrīcitta*) and equanimity (*samacitta*) towards all beings, it is forbidden to take the life of even an ant, the more so a man. – 2) It is forbidden to take a needle (*sūci*) and thread (*tantu*), even more so, a valuable object. – 3) It is forbidden to touch a courtesan (*veśya*), the more so another man's wife (*parakalatra*). – 4) It is forbidden to lie as a jest, the more so to make a (real) lie. –5. It is forbidden to drink any wine at any time, the more so when it is cold and during sacrifices to the gods. The distance between the heretics and the Buddha's Dharma is like the distance between heaven and earth. The law of the heretics is a generating source for passions (*kleśamautthāpaka*); the Buddha's Dharma is the place of destruction of all the passions: this is the great difference.

III. THE PRAJÑĀ AND THE TEACHING OF THE DHARMA.

The Dharma of the Buddhas is immense, like an ocean. According to the dispositions of beings, it is preached in various ways:[527] sometimes it speaks of existence and sometimes of non-existence, of eternity or of impermanence, of suffering or of bliss, of self or non-self; sometimes it teaches the diligent practice of the threefold activity [of body, speech and mind] that embraces all the good dharmas (*sarvakuśaladharmasaṃgrāhaka*), sometimes it teaches that all dharmas are inactive by essence. Such are the multiple and various teachings: the ignorant who hear them take them to be a perverse error, but the wise man who enters into the threefold teaching of the Dharma (*trividha dharmaparyāya*) knows that all the Buddha's words (*buddhavacana*) are the true Dharma (*saddharma*) and do not contradict one another.

[192b] What are these three teachings (*paryāya*)? – 1. The teaching of the Piṭaka; 2. the teaching of the Abhidharma; 3. the teaching of emptiness (*śūnya*).

1. The teaching of the Piṭaka.

What is the teaching of the Piṭaka, etc.? – The Piṭaka contains 3,200,000 words; when the Buddha was still in the world, it was composed by *Ta Kia tchan yen* (Mahākātyāyana);[528] aftr the Buddha's parinirvāṇa, the length of man's life diminished, the strength of his intellect decreased and people were unable to recite the Piṭaka fully; then the individuals who had attained the Path composed a summary in 384,000 words.

For the person who enters into the Piṭaka teaching, there are endless discussions (*vivāda*) for all kinds of different teachings (*nānāvidhaparyāya*), such as teaching by implication (*anuvartana*), teaching by opposition (*pratipakṣa*), etc.

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527 This subject has been treated above: *Traité*, I, p. 32F, n. 2.

528 This is Mahākātyānana, author of the Peṭakopadeśha and not Kātyāyana, author of the Jñānaprasthāna. See above, *Traité*, I, p. 109, n. 2; p. 113.

1) Teaching by implication (*anuvartanaparyāya*). – The Buddha in a stanza said:

Avoid all sin, practice the good,

Purify one's mind: this is the teaching of the Buddhas.[529]

In this stanza, the Buddha should have said: "[Purify the mind] and the mental events (*caitasikadharma*)", but he just said: "Purify one's mind": this is because we know that the mental events have already been treated by him. How is that? By having the same characteristic (*lakṣaṇa*) and the same object *(ālambana*) [as the mind].

When the Buddha speaks about the four foundations of mindfulness (*smṛtyupasthāna*), he does not mean to separate them from four right efforts (*samyakpradhāna*), the four bases of miraculous power *(ṛddhipāda*), the five senses (*indriya*) and the five powers (*bala).* How is that? In the four foundations of mindfulness, the four kinds of energies are the four right efforts; the four kinds of concentrations (*samādhi*) are the four bases of miraculous power; the five kinds of good dharmas (*kuśaladharma*) are the five senses and the five strengths. Although the Buddha does not mention these associated subjects and only speaks of the four foundations of mindfulness, we should know that he has already dealt with these other subjects.

It also happens that, of the four noble Truths *(āryastaya*), the Buddha deals with only one, two or three. Thus the stanza addressed by the bhikṣu *Ma sing* (Aśvajit) to Śāriputra:

My teacher, the noble king, has told

The cause of all dharmas arisen from a cause.

And he has also revealed

Their suppression.[530]

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[529] Frequently cited stanza: cf. Dīgha, II, p. 49; Dhammapāda, v. 183; Nettipakaraṇa, p. 43, 81, 171, 186:

Sabbapāpassa akaraṇaṃ

kusalassa upasampadā

sacittapariyodapanaṃ

etaṃ buddhāna sāsanaṃ..

The Sanskrit version in Mahāvastu, III, p. 420:

Sarvapāpasyākaraṇaṃ

kuśalasyopasaṃpadā

svacittaparyādmapanaṃ

etad buddhānuśasanam.

[530] This is the Buddhist "credo": "*Ye dhammā hetuppabhavā*" already cited above, p. 631F.

In this stanza it is a question only of three truths [truth of suffering, its origin and its destruction], but it should be known that the [fourth truth], the Truth of the Path (*mārgasatya*) is [implicitly] contained therein, for it is not in contradiction (*virodha*) with the preceding ones.

In the same way, when a man violates a rule, [it is understood] that his entire family will undergo the punishment. These are similar things that are called 'teaching by implication'.

2) Teaching by contrast (*pratipakṣaparyāya*). – Sometimes the Buddha speaks only of the four errors (*viparyāsa*): taking as permanent (*nitya*) that which is impermanent, taking as happy (*sukha*) that which is painful, taking as self *(ātman*) that which is not the self, taking as pure (*śuci*) that which is impure.[531] Although on this occasion the Buddha says nothing about the four foundations of mindfulness [which are antidotes to the four mistakes], it is necessary to know of what these four foundations of mindfulness consist. If somebody tells you about a remedy (*bhaiṣajya*), it is that you already know the sickness (*vyādhi*) or, if somebody speaks to you about sickness, it is that you already know the remedy. – If the Buddha speaks of the four foundations of mindfulness, know that he has already spoken of the four mistakes, and that the four mistakes are errors (*mithyālakṣaṇa*); if he speaks of the four errors, know that he has already spoken about the fetters (*saṃyojana*). Why? Speaking about the root (*mūla*) is to already know the branches that come from it. – The Buddha also said that the whole world is infected by the three poisons (*triviṣa*); when he speaks of the three poisons [*rāga, dveṣa* and *moha*], we should know that he has already spoken [192c] about the eightfold Path and its three parts [*śīla, samādhi* and *prajñā*]; when he speaks of the three poisons, we should know that he has already treated the poisons of all the passions (*sarvakleśaviṣa*), namely, the five kinds of thirst (*tṛṣṇā)* that constitute the poison of *rāga*, the five kinds of anger (*krodha*) that constitute the poison of *dveṣa*, and the five kinds of ignorance (*avidyā)* that constitute the poison of *moha*. Wrong views (*mithyādṛṣṭi*), pride (*abhimana*) and doubt (*vicikitsā)* depend on ignorance (*avidyā),* and all these fetters (*saṃyojana*) are part of the threefold poison. How are they to be destroyed? By means of the eightfold Path with its three parts [śīla. samādhi and prajñā]. When the Buddha speaks of the eightfold Path, we should understand that he has already spoken of the thirty-seven wings of enlightenment (*bodhipākṣikadharma*). All these subjects treated in this way are called 'teaching by contrast'.

The teachings of this type are called Teaching of the Piṭaka.

2. The Teaching of the Abhidharma.

What does the teaching of the Abhidharma mean? Sometimes the Buddha himself defined the meaning of the dharmas [that he was teaching], sometimes he was content to give their names (*nāman*) and his disciples explained the meaning by all kinds of descriptions. Thus, the Buddha said: "If a bhikṣu is unable to correctly understand conditioned dharmas (*saṃskṛtadhamra*) and if he wants to obtain the supreme worldly dharmas (*laukikāgradharma*), that will be impossible for him. If he has not obtained the supreme worldly dharmas and he wants to enter into the perfect state (*samyaktva*), that will be impossible for him. If

[531] Cf. Aṅguttara, II, p. 52; Vibhaṅga, p. 376; Kośa, V, p. 21; Śikṣāsamuccaya, p. 198, l. 11.

he has not entered into the perfect state and he wants to become a srotaāpanna, a sakṛdāgamin, an anāgamin or an arhat, that will be impossible for him. On the other hand, if a bhikṣu understands correctly conditioned dharmas, he will have the possibility of obtaining the supreme worldly dharmas; if he has obtained the supreme worldly dharmas, he will enter into the perfect state; if he enters into the perfect state, he will certainly have the possibility of becoming srotaāpanna, sakṛdāgamin, anāgamin, or arhat."[532] This is the direct statement of the Buddha; but he did not define the characteristics (*lakṣaṇa*) and the meaning (*artha*) of these supreme worldly dharmas. To say what world (*dhātu)* they belong to, what is their cause (*hetu*), their object *(ālambana*) and their fruit of retribution (*vipākaphala*); to make known, apart from these supreme worldly dharmas, the various practices (*carita*) of the śrāvaka up to his reaching nirvāṇa without residue (*nirupādhiśeṣanirvāṇa*); to analyze one by one the characteristics and meaning of the dharmas is what is called the Teaching of the Abhidharma.

3. The teaching of emptiness.

The teaching of emptiness is the emptiness of beings (*pudgalaśūnyatā)* and the emptiness of dharmas (*dharmaśūnyatā).*[533]

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532 In the Prajñā system, the higher (*adhimātra*) laukikāgradharmas consist of the absence of concept during the concentration, all dharmas having ceased to exist for the bodhisattva (*sarvadharmāvidyamānatvena samādher avikalpanam*): cf. Pañcaviṃśhati, p. 145; Obermiller, *Doctrine of P.P.*, p. 36; *Analysis*, I, p. 75. In possession of the *laukikāgradharma*, the ascetic enters into the Path of seeing (*darśanamārga*); he exchanges his quality of worldly person for that of śaikṣa; he enters into the *samyaktvaniyama*, the state of complete predestination (*niyama*) for nirvāṇa (*samyayaktv*a = nirvāṇa): cf. Kośa, VI, p. 180-182. The theory of the laukikāgradharmas has not been formulated clearly in the canonical scriptures; however, the scriptural text cited here by the Mppś, contains a rough outline. This text may be compared with a passage of Saṃyutta, III, p. 225, which says: *Yo bhikkhaveime dhamme evaṃ saddahati adhimuccati... okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vītivatto puthujjanabhūmiṃ. abhabbo taṃ kammaṃ kātuṃyaṃ kammaṃ katvā nirayaṃ vā tiracchManayiniṃ vā pettivisayaṃ vā uppajjeyya. abhabbo ca tāva kālaṃ kmatuṃ yāva na sotāpattiphalaṃ sacchikaroti*: "He who believes and accepts these doctrines [according to which all dharmas are transitory (*anicca*), changing (*vipariṇāmin*) and perishable (*aññathābhāvin*)] has entered into predestination for nirvāṇa, has entered into the level of good people and has escaped from the level of worldly people. He is incapable of committing a deed that would cause him to be reborn in hell or among animals or among pretas. He cannot die without realizing the fruit of entering into the stream."

The theory of the nirvedhabhāgiyas and the laukikāgradharmas was first formulated in clear terms in the Abhidharma. The Jñānaprasthāna of Kātyāyana begins with a study of the laukikāgradharmas: cf. T 1544, k. 1, p. 918 (tr. L. de La Vallée Poussin, *Pārāyaṇa* cited in *Jñānaprasthāna*, Mélanges Linossier, II, p. 323-327). The theory has already been taken studied in the treatises of the Sarvāstivādin-Vaibhaṣjkas, as well as in all the works of the Greater Vehicle: see the bibliography on the nirvedhabhāgīyas in Saṃgraha, p. 34.

533 We may recall that the emptinesses or śūnyatā both refer to dharmas: 1) no dharma is in any way pudgala or ātman, none belongs to an ātman = *pudgalaśūnyatā;* 2) no dharma is absolutely a dharma = *dharmaśūnyatā*. Both Vehicles agree on the pudgalaśūnyatā, but the Greater Vehicle alone formulates the dharmaśūnyatā clearly.

[1. *Emptiness of beings in the Lesser Vehicle*]. – Thus, in the *P'in p'o so lo wang ying king* (Bimbasārarājapratyudgamanasūṭra),[534] the Buddha said to the great king: "When matter (*rūpa*) arises, it arises from emptiness (*śūnya*) alone; when matter perishes, it perishes into emptiness alone. When the formations (*saṃskāra*) arise, they arise from emptiness alone; when the formations perish, they perish into emptiness alone. There is no soul *(ātman*) there, no individual (*pudgala*), no spirit (*jīva*). There is no individual who goes from the present existence (*ihajanman*) to the future existence (*aparajanman*); there is only a nominal and conventional being (*nāmasaṃketasattva*) resulting from a complex of causes and conditions (*hetupratyayasāmagrī*). Worldly people (*pṛthagjana*) and fools (*mohapuruṣa*) pursue a name (*nāman*) in the search for reality."[535] The Buddha proclaimed the emptiness of beings in sūtras of this type.

[2. *Emptiness of dharmas in the Lesser Vehicle*]. – Let us move on to the emptiness of dharmas:

However, the Mādhyamikas are of the opinion that the dharmaśūnyatā is already taught in the sūtras of the Lesser Vehicle; cf. Madh, avatāra, p. 19 (tr. Lav., Muséon, 1907, p. 268; Madh. vṛtti, p. 41; Bodhicaryāvarāra, IX, 49; Pañjikā, p. 442; *Traité*, I, p. 370-371F. The Vijñānavādins, on the other hand, think that the saints of the Lesser Vehicle did not rise up to the level of knowing the emptiness of dharmas: cf. Siddhi, p. 590.

[534] The Bimbasārarājapratyudgamanasūtra was spoken on the occasion of the second meeting between the Buddha and the king of Magadha. To the references given above (*Traité*, I, p. 30F) add Tseng yi a han, T 125, k. 26, p. 694a-696a; P'in p'i so lo wang ti fo kongyang king, T 133, p. 855c-857a.

[535] Cf. Tchong a han, T 26, no. 62, k. 11, p. 498b: " The *bālapṛthagjanas* who have understood nothing take the Self for their self and become attached to the self. But there is no Self *(ātman*) and there is no 'mine' *(ātmīya*). The Self is empty and 'mine' is empty. Dharmas arise as soon as they arise, perish as soon as they perish, all as a result of causes (*hetupratyaya*). Union produces suffering, If there were no causes, all suffering would cease. All arising depends on causes. When they enter into contact with one another, dharmas arise from the union." – For other versions, see Waldschmidt, *Bruchstücke*, p. 126-128.

a. In the *Ta k'ong king* (Mahāśūnyatāsūtra),[536] the Buddha said: "The twelve causes (*dvādaśa nidāna*) go from ignorance (*avidyā)* to old age and death (*jarāmaraṇa*). The person who asks what is old age and death or to whom does old age and death belong has erroneous view (*mithyādṛṣṭi*). And it is the same [for the other causes, namely]: birth (*jāti*), the act of becoming (*bhava*), attachment (*upādāna*), thirst (*tṛṣṇā),* sensation (*vedanā),* contact (*sparśa*), the six internal bases of consciousness *(ṣaḍāyatana*), name and form (*nāmarūpa*), consciousness (*vijñāna*), the formations (*saṃskāra*) and ignorance (*avidyā).* If someone thinks that the vital principle is the same thing as the body (*sa jīvas tac* [193a] *charīram*) or if someone thinks that the vital principle is different from the body (*anyo jīvo 'nyac charīram*), the two opinions, although different, are both wrong view. The Buddha said: "That the vital principle is the same as the body, that is wrong view, unworthy of my disciples; that the vital principle is different from the body, that also is wrong view, unworthy of my disciples." In this sūtra, the Buddha proclaims the emptiness of dharmas (*dharmaśūnyatā*). If someone asks "To whom does old age and death belong?", they should know that this question is wrong (*mithyā)* and that there is 'emptiness of beings' (*pudgalaśūnyatā).* If someone asks "What is old age and death?", they should know that this question is wrong and that there is 'emptiness of dharmas' (*dharmaśūnyatā).* And it is the same for the other [members of the causal chain] up to and including ignorance (*avidyā).*

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[536] Under the title of *Ta k'ong king*, the Mppś refers here to the *Avijjāpaccayāsutta* in the Samyutta, II, p. 60-63 (cf. Tsa a han, T 99, no. 357, k. 14, p. 99-100). Having formulated the doctrine of the twelve causes, the sūtra continues: *Katamaṃ nu kho bhante jarāmaṇaṃ , kassa ca panidaṃ jarāmaraṇanti. – no kallo pañhoti, Bhagavā avoca: Katamaṃ jarāmaraṇaṃ kassa ca panidaṃ jarāmaraṇanti iti vā bhikkhu yo veadyya, aññaṃ jarāmaraṇaṃ aññassa capanidaṃ jarāmaraṇanti iti vā bhikkhu yo vadeyya, ubhayaṃ etaṃ ekattaṃ vyañjanaṃ eva nānaṃ. Taṃ jīvaṃ taṃ saīranti vā bhikkhu diṭṭiyā sati beahmacariyavāso na hoti, aññaṃ sarīranti vā bhikkhu diṭṭhiyāsati brahmacariyavāso na hoti. Ete te bhikkhu ubho ante anupagamma majjhena Tathāgato dhammaṃ deseti: Jatipaccayā jarāmaraṇanti*: "[Someone asks the Buddha]: What then, O Venerable One, is old age and death and to whom does old age and death belong? – This question is not correct, answered the Bhagavat. If, O monk, someone asks: "What is old age and death and to whom does old age and death belong?" or if someone says: "Old age and death is one thing and the person to whom old age and death belong is another thing", these two phrases have the same meaning but with different sounds. If, O monk, someone thinks that the vital principle is the same as the body, the religious life is not possible; but if someone thinks that the vital principle is different from the body, the religious life is not possible either. Avoiding these two extremes, O monk, the Tathāgata teaches a true Path by way of a middle way, [by simply saying] that old age and death have birth as cause." – Next, the sūtra critiques the other members of the causal chain in the same words.

In this sūtra the Mppś sees the affirmation of the twofold emptiness: the emptiness of dharmas, because it is wrong to ask to whom does old age and death belong. However, the dharmaśūnyatā is more clearly taught in other sūtras of the Lesser Vehicle: the *Nalakalāpiya* (Saṃyutta, II, p. 112) teaches that old age and death, as the other members of pratītyasamutpāda, is not produced by oneself (*sayaṃkataṃ),* produced by oneself and another *(sayaṃkatañca paraṃkatañca*) nor produced spontaneously without action by oneself or by another (*asayaṃkāraṃ aparaṃkāraṃ adhicca samuppannaṃ*). – The *Pheṇasutta* of the Saṃyutta (cf. *Traité*, I. p. 358F, 370F) proclaims the emptiness of the five skandhas in a very vivid way. – Finally, the *Kolopamasūtra* (cf. *Traité*, I, p. 64F,
n. 1) enjoins the rejection of dharmas

b. Furthermore, in the *Fan wang king* (Brahmajālasūtra),[537] the Buddha defined the sixty-two wrong views (*dṛṣṭigata*): "To say that the self and the world are eternal (*śāśvato lokaś cātma ca*) is wrong view; to say that the self and the world are non-eternal (*aśāśvato lokaś cātma ca*) is wrong view; to say that the self and the world are both eternal and non-eternal (*śāśvataś cāśāśvataś ca lokaś chātmā ca*) or that the self and the world are neither eternal nor non-eternal (*naiva śāśvato nāśāśvataś ca lokaś cātmā ca*), all of that is wrong view." This is why we know that all dharmas are empty and that this is the truth.

Question. – To affirm the eternity of the self is wrong view. Why? Because the self does not exist in its own nature (*svabhāva*). – To affirm the eternity of the world is also wrong view. Why? Because the world is certainly non-eternal and it is erroneously (*viparyāsa*) claimed to be eternal. – To affirm the non-eternity of the self is also wrong view. Why? As the self does not exist in self-nature, it cannot be proclaimed to be non-eternal. – [On the other hand], to affirm the non-eternity of the world is not a wrong view. Why? Because all conditioned dharmas (*saṃskṛtadharma*) are non-eternal in their true nature.

Answer. – If all dharmas are truly non-eternal, why does the Buddha say that the non-eternity of the world is wrong? By that, we can understand that the world is not non-eternal.

Question. – However, the Buddha said, in several places,[538] that the contemplation (*samanupaśyanā)* of the non-eternal (*anitya*), painful (*duḥkha*) empty (*śūnya*) and non-self (*anātman*) nature of conditioned dharmas (*saṃskṛta*) allows a person to obtain the Path. Why do you claim that the non-eternity [of the world] is to be ranged among the wrong views?

Answer. – If the Buddha spoke of the non-eternity in several places, he also spoke elsewhere about the indestructibility (*anirodha*).

[*Mahānāmasutta*]. [539] - Thus, *Mo ho nan* (Mahānāman), king of the Śākyas, went to find the Buddha one day and said to him: "The population of Kapilavastu is great. Sometimes it happens, when I meet a

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[537] Cf. Brahmajālasutta in Dīgha, I, p. 22-24. – See references to the fourteen *avyākṛtavastu* in *Traité*, I, p. 154F, 423F.

[538] E.g., Saṃyutta, V, p. 345: *Idha tvaṃ, Dīghāvu, sabbesaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukhe snattasaññī pahānasaññī virāgasaññī nirodhasaññī.*

[539] *Mahānāmasutta*, the various recensions of which show interesting variations: cf. Saṃyutta, V, p. 269-271 (tr. Woodward, *Kindred Sayings*, V, p. 320-321); Kośa, III, p. 95, and Kośavyākhyā, p. 303, l. 32: *Mṛtasya khalu kālaṃ gatasya*, etc.; Tsa a han, T 99, no. 930, k. 33, p. 237b-c; T 100, no. 155, k. 8, p. 432b; Tseng yi a han, T 125, k. 35, p. 744a-c.

In the Pāli sutta and the Tseng yi a han (T 125, p. 744a18), the Buddha backs up his sermon with the example of a pot of butter (*sappikumbha*) or a pot of oil (*telakumbha*), broken at the bottom of a pool, the contents of which float necessarily to the surface: a classic example frequently used (cf. also Saṃyutta, IV, p. 313). The Chinese versions of the Saṃyuktāgama (T 99, p. 237b29); T 100, p. 432b23), faithfully followed here by the Mppś, prefers the example of the tree that always falls to the direction in which it was leaning. This comparison is not unknown to the Pāli sources which resort to it in the *Rukkhasutta* of the Saṃyutta, V, p. 47-48: *Seyyathāpi bhikkhave rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro, so mūle chinno katamena papātena papateyyā ti. – Yena bhante ninno yena poṇo yena pabbhāro ti*.

runaway chariot, an excited horse, a mad elephant, or people who are quarreling, that I no longer think about the Buddha. Then I say to myself: "If I were to die at this moment, where would I be reborn?" The Buddha said to Mahānāman: "Don't be afraid, fear not; you are not going to be reborn in the unfortunate destinies (*durgati*), but you will certainly be reborn in the blissful abodes (*sukhavihāra*). Just as a tree that has always leaned to the east will, when it is cut down, necessarily fall in the eastern direction so, on the dissolution of the body after death, the honest man whose mind (*citta*), spirit (*manas*) and consciousnesses (*vijñāna*) have for a long time been perfumed (*paribhāvita*) by faith (*śraddhā),* morality (*śīla*) , learning (*śruta*), generosity (*tyāga*) and wisdom (*prajñā),* will certainly find his benefit (*viśeṣagāmin*) and will be reborn above (*ūrdhvagāmin*) in the heavens."

If, [as you say], all dharmas, arising and perishing from moment to moment (*kṣaṇakṣaṇotpannaniruddha*), are non-eternal, why does the Buddha say that by perfuming the mind with all the virtues (*guṇa*), one will certainly obtain high rebirths? This is why we know that [dharmas or the world] are not non-eternal in nature (*aśāśvatasvabhāva*).

[193b] Question. – If non-eternity does not exist, why did the Buddha speak about it?

Answer. - The Buddha preached the Dharma according to the needs of beings;[540] In order to destroy the error that assumes an eternal principle (*nityaviparyāsa*), he preached non-eternity. [On the other hand], to people who do not know or who do not accept rebirth (*punarbhava*), he taught that: "The mind goes to new existences and is reborn above in the heavens"[541] or that: "Guilty or meritorious, actions do not perish even after millions of cosmic periods."[542] The true nature of dharmas is neither eternal nor non-eternal, and in many places, the Buddha has spoken of the emptiness of dharmas (*dharmaśūnyatā).* In the emptiness of dharmas, there is no non-eternity; this is why affirming the non-eternity of the world is wrong view. Therefore there is 'emptiness of dharmas'.

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540 On this subject, cf. *Traité*, I, p. 32F, n. 3: above, p. 1074F.

541 Phrase repeated in the previous sūtta, Saṃyutta, V, p.370: *Yañca khvassa cittaṃ... paribhāvitaṃ, tam uddhagāmi hoti visesagāmi*.

542 This is the stanza: *Na praṇaśyanti karmāṇi kalpakoṭiśatair api*. endlessly repeated in the texts: ten times in the Dīvyāvādana, more than fifty times in the Avadānaśataka. See also *Traité*, I, p. 347F.

c. [*Parūrasutta*].[543] – Moreover, *in P'i ye li* (Vaiśālī) there was a brahmacārin named *Louen li* (Vivādabala?). The *Li tch'ang* (Licchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Licchavis, he went to the Buddha. He asked the Buddha: "Is there one definitive Path *(ātyantikamārga*) or are there many?" The Buddha replied: "There is but one definitive Path and not many." The brahmacārin continued: "The Buddha speaks of only one single Path and yet the heretical teachers (*tīrthika*) each have their own definitive path; therefore there are many paths and not just one." The Buddha answered: "Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (*mithyādṛṣṭyabhiniviṣṭa*) do not merit the name of definitive path." Again the Buddha asked the brahmacārin: "[According to you,] did the brahmacārin *Lou t'sou* (Mṛgaśiras)[544] find the (true) Path?" Vivādabala replied: " Mṛgaśiras is the foremost

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[543] The individual here called Vivādabala "Power of argument" is none other than the parivrājaka Pasūra of the Pāli sources (cf. Suttanipāta, v. 824-834; Suttanipāta Comm., II, p. 538 seq).

According to the Suttanipāta Comm., he was a great debater who went from place to place, holding a jambu branch in his hand. He would set it down in the place he stopped and those who wanted to engage in debate with him were invited to pick it up. One day, at Śrāvastī, Śāriputra took up the challenge and picked up the branch. Accompanied by a great crowd, Pasūra went to him and the debate began: the parivrājaka was shamefully beaten. Later Pasūra entered the order under the direction of Lāludāyi. Having vanquished his teacher in a discussion, he returned to the heretics still keeping his monastic robes. In this outfit he went to debate with the Buddha himself. As soon as he arrived, the goddess who was protector of the garden, made him mute and it was impossible for him to reply to the Buddha's questions. On this occasion the Teacher preached the Pasūrasutta, the stanzas of which are reproduced in the Suttanipāta in the Aṭṭhaka chapter.

The Yi tsou king, Chinese translation of the Arthavarga, introduces these stanzas by the following story (T 198, k. 1, p. 179c): The Buddha was dwelling at Śrāvastī towards the end of the retreat season, in the Jetavana, the garden of Anāthapiṇḍada. At that time, in the land of *To cha* (Vaiśālī), the sons of the gṛhapatis all praised a brahmacārin named *Yong ts'e* (Prasūra). They sent him to put objections to the Buddha and bring back victory; [to this end] they gave him five hundred *kārṣāpaṇas*. The brahmacārin studied five hundred objections, some of which were new, for three months and he claimed that nobody could beat him. At the end of the retreat season, the Buddha wished to go to the land of Vaiśālī with his bhikṣus. Traveling through all the villages and preaching the Dharma, he finally arrived at Vaiśālī at the shore of the Monkey Pool (*markaṭahradatīta*) in the hall of the belvedere (*kūṭāgāraśalā).* Learning that the Buddha and his bhikṣus had come to their land, five hundred sons of the gṛhapatis came together. The brahmacārin declared: "The Buddha has come to our land; we must go to put our objections to him." So the brahmacārin at the head of the sons of the gṛhapatis went to the Buddha and, having exchanged greetings with him, sat down at one side. Some among the sons of the gṛhapatis paid homage to the Buddha with joined palms and silently approached his seat. Having carefully gazed at the Buddha's majesty and magnitude, the brahmacārin did not dare to address him; inwardly seized with fear, he was unable to respond. Knowing which arguments the brahmacārin and the sons of the gṛhapatis set store by, the Buddha preached this sūtra of the Arthavarga, etc.

[544] Mṛgaśiras, in Chinese *Lou t'eou* or *Mi li ngo che lo*, seems to be unknown to the old canonical tradition and appears only in relatively late texts; however his reputation is well established: among the Buddha's disciples, he excelled in analysis of knowledge and the accuracy of his memory (Tseng yi a han, T 125, k. 3, p.558c13); he

skillfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tseng yi a han, T 125, k. 20, p. 650c-652b, and in the *Cīvaravastu* of the Mūlasarvāstivādin Vin (*Gilgit Man*., III, 2, p. 79-83); from there it undoubtedly passed, with some variations, into the Theragāthā Comm., I, p. 305 seq (tr. Rh. D., *Brethren*, p. 138-139). Here is a translation of the text of the Gilgit Man.:

The Buddha Bhagavat was swelling at Rājagṛha in the Bamboo Park at Kalandakanivāpa. At that time there was a hermitage belonging to a hermit endowed with the five superknowledges. The latter, walking near the hermitage, urinated on the muddy ground. A thirsty doe happened to come to that place; tormented by thirst, she drank the hermit's urine and then sniffed at her own vulva. The retribution for the actions of beings is inconceivable! The doe became pregnant and later came to the same place to give birth, giving birth to a male child. The doe sniffed him and since he was not of her own species, she left him on the ground and went away. However, the recluse, while walking around his hermitage, saw the baby and took it upon himself to find out whose son this was. Finally he recognized himself to have been the father and so he took the baby in, gave it food and drink and raised it. As the child's head was like a deer, he was named Mṛgaśiras or 'Deer's Head'. The hermit later died; Mṛgaśiras learned the divination that consists of striking the cranium with one's finger; by doing this, he discovered everything. If the cranium gives out a rough sound, [its owner] is destined to a higher sphere and a rebirth among the gods; if the cranium gives off a somewhat [rough] sound, its owner is destined to a high sphere and rebirth among humans: this is the mark of a fortunate destiny. Now here is the mark of an unfortunate destiny: if the cranium emits a hesitant sound, [its owner] is destined to a lower sphere and a rebirth in hell; if the sound is middling, he is destined to a lower sphere and an animal rebirth; if the sound is weak, he is destined to a lower sphere and a rebirth among the pretas.

However, the Buddha, judging the time had come to convert Mṛgaśiras, said to venerable Ānanda: "Go to him, Ānanda, with four crania belonging (respectively) to a srotaāpanna, a sakṛdāgamin, an anāgāmin and an arhat." – "Certainly, Lord", answered Ānanda and he obeyed. Taking four skulls, he went to the recluse and asked him to explain them. Striking the srotaāpanna's skull, Mṛgaśiras announced that he had taken rebirth among the gods; he did the same with the sakṛdāgāmin and the anāgāmin. But striking the cranium of the arhat, he perceived nothing. He thought: "What's this? Am I frustrated by my own knowledge? Was I not born into a noble family; or else, the characteristics (of this skull) are such that I cannot perceive their manifestation?" Ānanda said to him: "You are not so adept in all the sciences that you are unaware of a manifestation of this kind; then learn the whole science and then you will teach it to people." Mṛgaśiras asked: "Is there someone learned in all the sciences that you know of?" Ānanda replied: "There is; it is the Tathāgata, saint, the completely enlightened one who has attained the other shore of all the sciences. Then Mṛgaśiras went to the Bhagavat and said to him: "I know the destiny of a man among the animals, pretas, humans, gods and the hells; but by lack of science, I do not understand the ultimate destiny of beings. Tell me, O Lord, about the shore stretching (beyond) the great ocean of the threefold world. O conqueror of all arguments, is this ultimate destiny unknown?"

The Bhagavat answered: "Even by striking it with an iron hammer, we do not know where the brilliant flame goes when it gradually is extinguished. In the same way we have no idea of the fate that falls to those who are completely liberated and who, going beyond the muddy torrent of the desires, have attained endless rest."

At these words, Mṛgaśiras said to the Bhagavat: "Lord, I would like to take ordination and become a monk in the well-preached religious discipline; I would like to practice celibacy in the presence of the Bhagavat." The Bhagavat then conferred ordination on him. Having done that, the Bhagavat remained in Rājagṛha as he wished and then left to travel to Śrāvastī; wandering by stages, he reached Śrāvastī. There he stayed in the Eastern Park, in the palace of Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

of all those who have found the Path.” Now at that time, the venerable Mṛgaśiras, who had become a bhikṣu, was standing behind the Buddha and was fanning him. Then the Buddha asked Vivādabala: “Do you not recognize this bhikṣu?” The brahmacārin recognized [his friend] and, learning that he had become converted, bowed his head in shame. Then the Buddha spoke these stanzas of the *Yi p'in* (Arthavarga):[545]

Each person speaks of an Absolute
And is passionately attached to it.
Each one accepts this and not that;
But none of that is the Absolute.[546]

These people enter into debate.
Discussing their reasons

MṛgaśÈras: “See for how long a time it will rain.” – Mṛgaśiras answered: “The world, O Lord, is lost, it is ruined: the way the stars are arranged, it will rain for twelve years.” The Bhagavat then directed his magical influence on all the stars and then asked him to examine them again, and Mṛgaśiras saw that it would rain for only six years. Again pressed by the Buddha, he allowed that it would rain for five years, and so on down to only seven days. Then the Bhagavat spoke to the monks: “Stay under shelter, O monks; this very day it will rain hordes of grasshoppers; but those who bathe will not have blisters (*piṭaka*) caused by the insects (read *utpādaka*, insects in place of *utpāda*). And so, O Mṛgaśiras, the stars are moveable and unstable; life, too, is moveable and unstable.” Thus addressed, Mṛgaśiras was favorably disposed towards the Bhagavat, thus disposed, he realized arhathood. Then experiencing the joy and happiness of deliverance, he spoke this stanza:

“ The refuge of the gazelles is sloping land (*pavana*, a Prakrit word for *pravaṇa*); the refuge of the birds is space; the refuge of the unperturbed is the Dharma; the refuge of the arhats is nirvāṇa.”

[For this stanza that has many variations, cf. Parivāra, VIII, 2, 55; Tibetan Udānavarga, XXVI, 10 (ed. Beckh, p. 87); Chinese Dharmapada (T 210, k. 2, p. 573b3-4; T 212, k. 23, p. 733b14-15; T 213, k. 3, p. 790c9-10); Mahāvastu, II, p. 212; III, p. 156; P'i p'o cha, T 1545, k. 75, p. 388c1 (tr. L. de La Vallée Poussin, *Documents d'Abhidharma*, BEFEO, XXX, 1930, p. 31)].

[545] On the identification *Yi p'in* = Arthavarga, see above, *Traité*, I, p. 40F as note. The Mppś has twice already quoted this old text, the first time under the title of *Tchong yi king* (*Traité*, I, p. 39F) and the second time under that of *A t'a p'o k'i kin (Traité, I, p. 65F).* The five stanzas cited here largely correspond to the ten stanzas of the *Pūrasutta* of the Pāli Aṭṭhakavagga (Suttanipāta), v. 824-834).

[546] Cf. Suttanipāta, v. 824:

“Idh' eva suddhi” ti vādiyanti,
nāññesu dhammesu visuddhim āhu;
yaṃ nissitā, tattha subhaṃ vadānā
paccekasaccesu puthā niviṭṭhā.

“They say: ‘Here alone is purity’; and they recognize no purity in other systems. The system to which they adhere, strongly attached to specific truths, they declaim to be good.”

They show their agreement and disagreement in turn

Vanquisher or vanquished, they feel sadness of joy.[547]

Conqueror, they fall into the pit of pride,

Conquered, they fall into the prison of sadness.

This is why those who are wise people

Do not follow these antagonisms.[548]

Vivādabala, you should know

That, for me and my disciples,

There is no mistake and no truth.

What are you searching for here?[549]

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[547] Ibid., v. 825:

Te vādakāmā parisaṃ vigayha
bākaṃ dahanti mithu aññamaññaṃ;
vadanti te aññasitā kathojjaṃ
pasaṃskmamā kusalā cadānā.

"Desirous of dispute, having forced a gathering, they accuse one another of being fools; attacking others, they engage in quarreling, desirous of praise and affirming themselves (alone) as capable."

[548] Ibid., v. 827a, c; 829a, c; 830 c, d:

Yam assa vādaṃ parihīnam āhu
paridevati socati hīnavādo,
Pasaṃsito vā pana tattha hoti
so hassati uṇṇamaticca tena.
Etam pi disvā na vivādayrtha,
na hi tena suddhiṃ kusalā vadanti.

"The person whose thesis is declared inferior is distressed and grieves at having lost. On the other hand, the person who was victorious in (the gathering) laughs and is proud. Having seen that, do not debate because the experts declare that purity does not come from that."

[549] *Visentikatvā pana ye caranti*
diṭṭhīhi diṭṭhiṃ avirujjhhamānā,
tesu tvaṃ kiṃ labhetho, Pasūra,
yes' īdha n'atthi param uggahītaṃ.

"But there are those who walk apart, without opposing their views to the views (of others). What benefit would you get from them, O Pasūra? For them, nothing in the world is taken as Absolute."

Do you want to confuse my teaching?

In the end, you will not have the possibility to do so.

The Omniscient One is difficult to conquer

[To attack him] is to go down to your own defeat.

[193c] Thus, in many places, in the sūtras of the śrāvakas, the Buddha taught the emptiness of dharmas.

3. *The teaching of emptiness according to the Mahāyāna*.[550] – By nature and eternally, all dharmas are empty in self nature (*svabhāvaśūnya*); it is not by virtue of an artificial philosophical point of view (*prajñopāyadarśana*) that they are empty. Thus the Buddha, speaking to Subhūti about form, said: "Form (*rūpa*) is empty in self nature; feeling (*vedanā),* perception (*saṃjñā),* formations (*saṃskāra*) and consciousnesses (*vijñāna*) are empty by self nature. The twelve doors of consciousness *(āyatana*), the eighteen elements (*dhātu*), the twelve causes (*nidāna*) the thirty-seven wings of enlightenment (*bodhipakṣika*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special qualities *(āveṇikadharma*), great loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇā),* omniscience (*sarvajñāna*) and even supreme complete enlightenment (*anuttarasamyaksaṃbodhi*), all are empty in self nature."[551]

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[550] This paragraph takes us right to the very heart of the Mādhyamika philosophy: the way of conceiving emptiness. The modern exegetists have brooded over the problem: see especially L. de La Vallée Poussin, *Madhyamaka*, ERE, VIII, p. 235-237; *Dogme et Philosophie*, p. 113-118; Madhyamaka, MCB, II, 1932-33,, p. 1-59; Buddhica, HJAS, III, 1938, p. 146-158; R, Grousset, *Les Philosophies indiennes*, I, p. 236-238; T. Stcherbatsky, *Conception of Buddhist Nirvāṇa*, p. 35-39; *Die dei Richtungen in der Philosphie der Buddhismus*, *Rocznik Orjentalistyczny*, X, 1934, p. 1-37; Madhyanta-Vibhaṅga, p. vi-viii.

[551] Pañcaviṃśati, p. 138: *Rūpaṃ śūnyaṃ rūpasvabhāvena, tasya nāpi jātir nāpi niryāṇam upalabhyate*, and the same for *saṃjñā, saṃskārāḥ, vijñānam*. *evaṃ vistareṇavyastasamasteṣu skandhadhātvāyatanapratītyasamutpādeṣu kartavyaṃ yāvad bhūtakoṭiḥ bhūtakoṭisvabhāvena, tasyā nāpi jātir nāpi niryāṇam upalabhyate*. The author wants to show that the Śūnyavādin does not fall into the wrong views (*dṛṣṭi*) of eternalism (*śāśvatavāda*) or nihilism (*ucchedavāda*) condemned by the Buddha. By denying these things, he avoids the view of existence (*bhāva*) and escapes any blame of eternalism. On the other hand, by denying things inasmuch as he does not perceive them, he denies nothing as it is; he has nothing in common with the nihilist whose negation pertains to things previously perceived; thus he escapes any blame of nihilism. Emptiness is equidistant from these two extremes.

This is all explained in technical terms in Madh. vṛtti, p. 272-273: "To talk about existence is to accept eternalism; to talk about non-existence is to accept nihilism; this is why the sage does not adhere to either existence or non-existence. Actually, that which exists in itself (*asti yad svabhāvena*) cannot not exist, and from that, one must conclude that it is eternal (*śāśvata*); if something no longer exists now but did exist previously (*nāstidanīm abhūt pūrvam*), from that one must conclude that it has been annihilated (*uccheda*). But the person who considers existence-in-itself as impossible will never fall into the views of eternalism or nihilism since existence-in-itself exists only as a way of speaking (*yasya tu bhāvasvabhāvānupalambhāt*)."

Question. – [To claim] that all dharmas by nature are eternally empty of self nature, empty of reality, non-existent (*anupalabdha*), is that not falling into wrong view (*mithyādṛṣṭi*)? Wrong view is denying sin *(āpatti*), denying merit (*puṇya*), denying the present life (*ihajanman*) and the future life (*aparajanman*). Your position is no different than these [heresies].

Answer. – The person who denies sin and denies merit does not deny the present lifetime but only the future lifetime. [According to him], man is born and disappears in the same way that plants and trees grow spontaneously and perish spontaneously; everything is limited to the present (*pratyutpanna*) and there is no rebirth (*punarbhava*). However, [this nihilist philosopher] does not know and does not see that everything that exists within him and outside him is empty of self-nature (*svalakṣaṇa*). He is different from us in that respect.

Furthermore, the person of wrong view commits many sins and omits all good actions; on the other hand, the supporter of emptiness, even if he does not wish to do good, wishes still less to commit evil.

Question. – There are two kinds of wrong views (*mithyādṛṣṭi*):

i) Denying cause (*hetu*) and denying result (*phala*); *ii*) Denying result without denying cause. – [The nihilist philosopher] of whom you have just spoken denied the result, [namely, the retribution of actions], but did not deny the cause, [namely, meritorious and demeritorious actions]. There are philosophers who deny result and deny cause: on the one hand, they claim that there is neither cause (*hetu*) nor condition (*pratyaya*), neither sin *(āpatti*) nor merit (*puṇya*): that is denying cause; on the other hand, they claim that there is neither present existence (*ihajanman*) nor future existence (*aparajanman*) where sins and merits will be retributed: that is denying result. How are you different from these philosophers, you who are a supporter of emptiness, you who posits universal emptiness and for whom sin and merit, cause and effect do not exist?

Answer. – The person with wrong view ends up in emptiness by suppressing all dharmas, whereas I, a practitioner of the Mahāyāna, hold dharmas as empty of any reality, indestructible (*apraheya*) and unchangeable (*avikāra*).

Question. – There are three kinds of wrong view: *i*) Denying the retribution of sins and merits without denying sin and merit, denying the fruit of retribution of causes and conditions without denying causes and conditions, denying the future existence without denying the present existence; *ii*) Denying the retribution of sins and merits and also sin and merit, denying the fruit of retribution of causes and conditions and also denying the causes and conditions, denying the future lifetime and also denying the present lifetime;

However, the author keeps from hypostatizing emptiness, from assuming a *śūnyatā* in itself by virtue of which there are empty things. Cf. Madh, kārikā, p. 245: If something of non-emptiness existed, there would indeed be an emptiness (by virtue of the law of interdependence of opposites); but since there is nothing that is non-empty, how could emptiness exist? *Śūnyatā* thus does not exist: it is valid only as a method of argumentation and not as a philosophical principle: cf. Mad. kārikā, p. 247: "The Buddhas have said that *śūnyatā* is the exit (*niḥsaraṇa*) of all views, but those who believe in *śūnyatā* are incurable (*asādhya*)."

Before Nāgārjuna, the literature of the Prajñā and the Ratnakūṭa (Kāśyapaparivarta) had already refused to make an absolute out of *śūnyatā.* See references gathered by Lav., *Madhyamaka*, p. 32.

avoiding, however, the denial of all dharmas; *iii*) Denying all dharmas to the extent of rendering them non-existent (*asat*). [You], supporter of emptiness, who proclaim [all dharmas] to be empty of reality and non-existence, how are you different from this third wrong view?

Answer. – 1) The person of wrong view ends up at emptiness by suppressing all dharmas, whereas the supporter of emptiness considers dharmas as empty of any reality, indestructible and unchangeable.

2) The person of wrong view declares all dharmas to be empty and non-existent, but grasps the empty nature of these dharmas (*dharmāṇaṃ śūnyalakṣaṇam udgṛhṇāti*) and talks about it. The supporter of emptiness knows the emptiness of dharmas but does not grasp the characteristic and does not talk [194a] about it.[552]

3) Furthermore, the person of wrong view, although he verbally professes universal emptiness, loves when he has the occasion to love, is angry when he has the occasion to be angry, is proud when he has the occasion to be proud, makes a mistake when he has the occasion to make a mistake; thus he is lying to himself. For the disciple of the Buddha, who truly knows emptiness, the mind is unshakeable *(āniñjya, akṣobhya*), the fetters (*saṃyojana*) do not arise where normally they would arise. In the same way that space *(ākāśa*) cannot be tarnished by fire nor soaked by a shower, so no kinds of passions (*kleśa*) can become attached to the mind of the supporter of emptiness.

4) Furthermore, the person of wrong view talks about the non-existence [of dharmas], but the latter does not originate so much from desire (*tṛṣṇā)* as from cause and condition (*hetupratyaya*); on the other hand, true emptiness comes from desire, and that is a difference. If the four boundless ones (*apramāṇacitta*) and pure dharmas (*viśuddhadharma*), because their object *(ālambana*) is unreal, are thus unable to produce the true knowledge of emptiness, what can be said then of wrong view?

5) Furthermore, these (imperfect) views are called wrong views (*mithyādiṣṭi*); the correct seeing of emptiness is called right view (*samyagdṛṣṭi*). The person who practices wrong views, in the present lifetime, passes as an evil person; later he will fall into the hells. The person who practices the true knowledge of emptiness acquires fame in the present lifetime, later he will become a Buddha. These two people differ from one another like water and fire, ambrosia (*amṛta*) and a poisonous drug (*viṣauṣadhi*), nectar (*sudhā),* the food of the gods, and rotten garbage.

6) Furthermore, in true emptiness there is the concentration of the emptiness of emptiness (*śūnyatāśūnyatāsamādhi*).[553] In emptiness wrongly perceived, there is indeed emptiness but not the concentration of the emptiness of emptiness.

7) Furthermore, the person who contemplates true emptiness possesses, from the beginning, immense [qualities] by way of generosity (*dāna*), morality (*śīla*), and *dhyāna*; his mind is soft and gentle (*mṛdutarauṇacitta*) and his fetters (*saṃyojana*) are light; later he will obtain true emptiness. These

[552] The grasping of characteristics (*nimittodgrahaṇa*) is the attribute of perception (by trying to imagine emptiness, the nihilist hypostatizes it. The Śūnyavādin knows emptiness but does not imagine it.

[553] *Śūnyatāśūnyatāsamādhi* is the absorption by means of which one is protected from the dangers of the absorption that has emptiness as object: cf. Kośa,p. 184, 188.

advantages are absent in [the person] of wrong view: he wants to grasp (*grahaṇa*) emptiness only by means of speculation, analysis and wrong concepts.

[*The fool who swallowed pure salt*].[554] – A peasant was unfamiliar with salt. Seeing a nobleman put salt on his meat and vegetables before eating them, he asked why he did so. The nobleman replied that salt gave a good taste to food. The peasant thought that if salt gave a flavor to food, by itself it should be even better. So he took some pure salt, put it in his mouth and ate it. But a nasty pain hurt his mouth and he asked the nobleman: " Why did you say that salt has a good flavor?" The nobleman relied: "Fool! You have to measure out the amount of salt and mix it with the food to give it a good taste. Why did you eat pure salt?"

In the same way, the ignorant person who hears speak of the door of liberation called emptiness (*śūnyatāvimokṣamukha*) does not develop the qualities (*guṇa*) but wants only to obtain emptiness: that is a wrong view that destroys all the roots of good (*kuśalamūla*). This is what should be understood by the 'teaching on emptiness'.

The person who enters into the three teaching [of the Piṭaka, the Abhidharma and Emptiness] knows that the teachings of the Buddha do not contradict one another. Understanding that is the power of the Prajñāpāramitā which encounters no obstacles *(āvaraṇa*) to any of the Buddha's teachings. Whoever has not understood the Prajñāpāramitā [will come up against innumerable contradictions in interpreting the Dharma]: if he approaches the Abhidharma teaching, he falls into realism. If he approaches the teaching on emptiness, he falls into nihilism; if he approaches the Piṭaka teaching,

[194b] [sometimes] he falls into realism and [sometimes] into nihilism.

IV. UNDERSTANDING IDENTICAL AND MULTIPLE NATURES.

Furthermore, the bodhisattva-mahāsattva practicing the prajñāpāramitā, while discovering the identical characteristics (*ekalakṣaṇa*) in dharmas, also cognizes their multiples characteristics (*nānāvidhalakṣaṇa*); while cognizing the multiple characteristics of dharmas, he also cognizes their identical characteristics. This wisdom belonging to the bodhisattva is called Prajñāpāramitā.

Question. – How does the bodhisattva-mahāsattva cognize the multiple characteristics of all dharmas and their identical characteristics?

Answer. –

1. Identical characteristics in every dharma.

554 This apologue occurs in Po yu king, T 209, k. 1, p. 543a (tr. Chavannes, *Contes*, II, p. 153).

[1. *Existence*.] – The bodhisattva finds in every dharma an identical (read: *yi siang*) characteristic, namely, the characteristic of existence (*bhāvalakṣaṇa*). As a result of this existence, a concept arises in regard to each dharma. It is the same for everything that exists.

Question. – Then how does a concept in regard to a non-existent dharma arise?

Answer. – If it is declared to be non-existent, it is because the thing exists in some manner.

[2. *Non-existence*.] – Furthermore, the bodhisattva sees an identical characteristic in every dharma, namely, a characteristic of non-existence (*abhāvalakṣaṇa*). Thus, the nature of sheep does not exist in the ox and the nature of ox does not exist in the sheep. This is so in every dharma: each one is without the nature of its neighbor. As we have said above, it is because of existence that there is the arising of a concept. The quality [of deprivation, of which we are speaking here], is different from existence; insofar as it is different, it is non-existent. If existence were mixed up with the fact of being ox, the sheep also would be an ox. Why? Because existence would not differ from the fact of being an ox. Since there is a difference, there is non-existence. And so, in this way, all dharmas are non-existent [from a certain point of view].

[3. *Unity*.] – Furthermore, the bodhisattva sees a unity (*ekatva*) in each dharma. Because of this uniqueness, the idea of unity arises in respect to all dharmas, and each dharma in particular has this characteristic of unity. The coming together of unities gives the number two or the number three. Unity alone is real; the numbers two, three, etc., are false.

[4. *The fact of being caused or non-caused*.] – Furthermore, the bodhisattva sees that dharmas exist insofar as they have a cause (*sahetuka*). They are impermanent (*anitya*) like the human body. How is that? By virtue of the characteristics of birth *(utpāda*) and destruction (*bhaṅga*). All dharmas exist inasmuch as they have a cause. – Furthermore, all dharmas exist without cause (*ahetuka*). They are impermanent like the human body by reason of birth and destruction. Because of this birth and destruction, we know they are impermanent. The cause, in turn, must have a cause, and so on to infinity. If there is *regressus ad infinitum*, there is no cause. Whether they are caused or non-caused, dharmas are impermanent, and the cause is not just one. Thus all dharmas are non-caused.

[5. *The fact of being endowed with a specific characteristic*.] – Furthermore, the bodhisattva who sees that all dharmas are endowed with a nature (*salakṣaṇa*), for there is no dharma without nature. Thus earth (*pṛthivī*) has solidity (*khakkhaṭatva*) and heaviness (*gurutv*a) as nature; water (*ap*-) has coldness (*śīta*) and wetness (*dravatva*) as nature; fire (*tejas*) has heat (*uṣṇatva*) and light (*avabhāsa*) as nature; wind (*vāyu*) has lightness (*laghutva*) and movement (*samudḥiraṇatva*) as nature;[555] space *(ākāśa*) has the fact of not impeding (*anāvṛti*) as nature;[556] consciousness (*vijñāna*) has the imprint relating to each object

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[555] See this definition of the four great elements in the *Garbhāvakrāntisūtra* cited by the Śikṣāsamuccaya, p. 244; cf. also Kośa, I, p. 22-23; Mahāvyupatti, no. 1842-1844.

[556] The Vaibhāṣikas believe in the reality of space or *anāvṛti* "which does not hinder" (Kośa, I, p. 8); but the existence of this principle is denied by the Sautrāntikas (Kośa, II, p. 279) and the Madhyamika (Catuḥśataka, no. 205; Madh, vṛtti, p. 505).

(*prativijñapti*) as nature;[557] direction has [the difference] between here and there as nature; time (*kāla*) has as nature [the difference] between now and previously;[558] sin *(āpatti*) has a stupid and evil disposition toward beings as nature; merit (*puṇya*) has a pure and good disposition in favor of beings as nature; bondage (*bandhana*) has attachment to dharmas (*dharmābhiniveśa*) as nature; liberation (*vimokṣa*) has detachment from [194c] dharmas as nature; the Buddha has as nature the actual unimpeded knowledge of all dharmas. Thus all dharmas each has its own nature.

[6. *The fact of being without a specific nature*.] – Furthermore, the bodhisattva sees that all dharmas are without nature (*alakṣaṇa*). Actually, all the characteristics are coming from a complex of causes and conditions (*hetupratyayasāmagrī*) and, as they have no self nature (*svabhāva*), they do not exist. Thus, although there is earth (*pṛthivī*), the coming together is needed of four dharmas, color (*rūpa*), smell (*gandha*), taste (*rasa*) and touchable (*spraṣṭavya*);[559] it is not solely due to odor or taste or touchable that there is earth. Why? If color alone constituted the earth, the other three dharmas would not be the earth and the earth would be without smell, taste and touchable, and it is the same for smell, taste or touchable [if each of them were enough to constitute earth].

Furthermore, how could the other four dharmas [color, smell, taste and touchable] make only one earth? And how could this single dharma make four? This is why it is not possible that the four dharmas are the earth or that the earth exists outside of the four dharmas.

Question. – I say it is not true that the four dharmas are earth, but that it is only because of the four dharmas that earth exists, and that earth resides in these four dharmas.

Answer. – If earth is the result of the four dharmas, earth is different from the four dharmas in the same way that a son, the result of his parents, is different from his parents. Now the eye (*cakṣus*) perceives color (*rūpa*), the nose (*ghrāṇa*) smells odors (*gandha*), the tongue *(jihvā)* tastes flavors (*rasa*) and the body (*kāya*) feels tangibles (*spraṣṭavya*). If earth were different from the four dharmas [color, etc.]. there must be a special organ (*indriya*) and a special consciousness (*vijñāna*) to cognize it. Since there is neither special organ or special consciousness to cognize it, there is no earth.

Question. – Then the specific characteristic of earth, [namely, solidity and heaviness] of which you spoke above, should define the nature of earth in conformity with the Abhidharma: "Earth (*pṛthivī*) is a substance derived (*upadāyarūpa*) from the four great elements (*mahābhūta*); just the element-earth (*pṛthivīdhātu*) has solidity as nature (*khakkhaṭvalakṣaṇa*); earth, in the ordinary sense of the word, is a visible color (*sanidarśanarūpa*)."[560]

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557 The definition *vijñānaṃ prativijñapti*ḥ is in Kośa, I, p. 30.

558 Direction and time are categories of the Nyāya-Vaiśeṣikas.

559 In common usage, "earth" – to be carefully distinguished from the element earth (*pṛthivīdhātu*) --, is color and shape (cf. Kośa, I, p. 23): now it is accepted that in every visible material, color is inseparable from odor, taste and tangible (ibid., I, p. 147).

560 Here the objector is defending the Vaibhāṣika thesis which carefully distinguishes the element earth (*pṛthivīdhātu*, rendered here by *ti chong* "seminal earth") from earth in the common sense of the word. As great element (*mahābhūta*), the element earth has both its own nature, solidity (*khakkhaṭatva*), and derived matter

Answer. – Above, we stated the flaws that oppose earth being just color. Earth has solidity as nature. If it were only color perceived by the eye, it would be like the moon reflected in water (*udakacandra*) , a reflection in a mirror *(ādarśabimba*), a piece of straw; thus it would have no solidity. Being solid, it is known to the touch (*sparśa*) by the organ of the body (*kāyendriya*).

Furthermore, if the visibility of earth were confused with its solidity, the visibility of the element-earth (*pṛthivīdhātu*) would also be confused with the wetness (*dravatva*) of water and the heat (*uṣṇatva*) of fire, and would constitute the element-water (*abdhātu*) and the element-fire (*tejodhātu*). In that case, there would be no distinction between wind (*vāyu*) and the element-wind (*vāyudhātu*) which, however, it is appropriate to distinguish.[561]

If you say: "What is wind in relation to the element-wind; what is the element-wind in relation to wind? If they are identical, two distinct principles should not be asserted", we would reply that, if they are without any difference, earth and the element-earth also are without difference.

Question. – The four great elements are inseparable from one another; in earth there are the four elements (*dhātu*); in water, in fire and in wind, likewise; but as in earth, it is the element-earth that predominates, therefore it is called earth; and it is the same for water, fire and wind.[562]

Answer. – That is not correct. Why? The four great elements present in fire should all be hot, for there is no fire without heat. If the three great elements (earth, water and wind] that are found in fire were not hot, they would not be called fire; if they were hot, they would lose their own nature (*svabhāva*) and would all be called fire.

If you say that this heat is not perceived because of its subtlety (*saukṣmya*), we would say that it would be no different from [pure and simple] non-existence. It is necessary that a coarse (*sthūla*) element be perceived in order that one could thereby deduce a subtle (*sukṣma*) element; but without coarse element, [195a] there is no subtle element.

For these various reasons, the specific nature of earth is non-existent (*nopalabhate*) and if the nature of earth does not exist, neither does that of the other dharmas. Therefore all dharmas have [this absence of nature] as their identical nature.

(*bhautika*), which depends on it (*upādāyarūpa*). In ordinary usage, what is designated by the word "earth" is the color and shape (Kośa, I, p. 22-23). But the great elements never exist in the isolated state; all four manifest their presence in every material object by means of their own activity: support (*dhṛti*), cohesion (*saṃgraha*), burning (*pakti*) and expansion (*vyūhana*) (Kośa, I, p. 22; II, p. 146). On the other hand, as we shall see, color, derived matter, supported by the great elements, is inseparable from smell, taste and tangible. It follows that the smallest molecule (*saṃghātāṇu*) of matter existing in the isolated state entails at least eight substances, namely, the four great elements (*mahābhūta*) and four derived substances (*bhautika*): color, odor, taste, tangible, Kośa, II, p. 145). The Mppś makes a point here of refuting this theory.

561 For example, the element earth, which has solidity as nature, exists in water, since water supports ships; etc.

562 According to Kośa, I, p. 23-24, the element wind (*vāyudhātu*) is the dharma that has as its nature movement (*īraṇa*); that which is called 'wind' is either the element wind or else color and shape; we talk about 'a black wind', a 'circular wind', etc.

Question. – You cannot say that they are without nature. Why? Because the absence of nature in every dharma is a nature. Without this absence of nature, you could not deny all nature to dharmas. Why? Because there would not be absence of nature. But if this absence of nature does exist, you could not say that all dharmas are without nature.

Answer. – [We refuse to hypostatize this "absence of nature"]. It is because they are without nature that we deny any nature to dharmas, [including absence of nature]. If they had as nature this absence of nature, that would be to return to attributing natures to dharmas. Since we do not recognize any nature in dharmas, no objection can be made to the lack of nature [that we are assuming as our thesis: purely negative lack] which, after having destroyed any nature of dharma, also destroys itself, like the smoldering ember which, having used up all the kindling (*indhana*) , then burns itself up. This is why the saint *(ārya*) practices the *ānimittānimittasamādhi*[563] which [after having destroyed all the characteristics] destroys the without-characteristics itself.

[7. *Other identical natures in all dharmas*]. – Finally, the bodhisattva sees all dharmas as being without cohesion or dispersion, without color (*rūpa*) or shape (*saṃsthāna*), non-resistant (*apratigha*), ineffable and unspeakable, of unique nature (*ekalakṣaṇa*), i.e., without nature.

These are the identical natures (*ekalakṣaṇa*) found in every dharma; now how does the bodhisattva see the multiple natures?

2. Multiple natures.[564]

[*Groups of two dharmas*]. – All dharmas are classed into two categories: name (*nāma*) and form (*rūpa*); material (*rūpya*) and non-material *(ārūpya*); visible (*sanidarśana*) and invisible (*anidarśana*); resistant (*sapratigha*) and non-resistant (*apratigha*); impure (*sāsrava*) and pure (*anāsrava*); conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), etc.

The two hundred groups of two dharmas are listed in the chapter on the Thousand difficulties.

There are other groups of two dharmas: patience (*kṣānti*) and harmony (*samāgama*); veneration (*satkāra*) and worship (*pūjā);* material generosity *(āmiṣadāna*) and generosity of the Dharma (*dharmadāna*); speculative power (*vikalpanabala*) and power of practice of the Path (*mārgabhāvanabala*); perfection of morality (*śīlaparipūri*) and perfection of right view (*samyagdṛṣṭiparipūri*); simplicity-sincerity (*rjutva*) and gentleness-kindness (*mṛdutaruṇatva*); concentrations (*samādhi*) and knowledge (*jñāna*); intelligence (*yukti*) and eloquence (*nirukti*); worldly dharma (*laukikadharma*) and absolute Dharma (*parmārthadharma*); thought and skillfulness; experiential truth (*saṃvṛtisatya*) and absolute truth (*paramārthasatya*); temporary liberation (*sāmayiki vimukti*) and liberation not destroying mind; sopadhiśeṣha and mirupadhiśeṣhanirvāṇa;

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[563] The *ānimittānimittasamādhi* has as object the *apratisaṃkhyānirodha* of the *ānimittasamādhi*; cf. Kośa, VIII, p. 189.

[564] These various groups of dharmas have already been mentioned above, *Traité*, I, p. 53F; II, p. 642-646F.

end of activity (*karmānta*) and end of wish (*praṇidhānta*); seeing knowledge (*jñānadarśana*) and seeing cessation (*nirodhadarśana*); conformity with meaning (*arthasaṃyoga*) and literal conformity (*vyañjanasaṃyoga*); moderation in desires (*alpecchā)* and satisfaction (*saṃtuṣṭi*). easy nourishment and easy filling; Dharma and activity conforming to the Dharma (*anudharmapratipatti*); knowledge of cessation of vices (*kṣayajñāna*) and knowledge of non-production of vices, as well as innumerable twofold dharmas of the same type.

[*Groups of three dharmas*]. – Furthermore, the bodhisattva knows the three Paths: the Paths of seeing (*darśanamārga*) of meditation (*bhāvanamārga*) and of the arhat (*aśaikṣamārga*); the three natures (*svabhāva*), cutting, separation and destruction; the three cultivations (*bhāvana*): cultivation of morality (*śīla*) concentration (*samādhi*) and wisdom (*prajñā);* the three Bodhis: bodhi pf the Buddhas, the pratyekabuddhas and the śrāvakas; the three Vehicles (*yāna*): Vehicles of the Buddhas, the pratyekabuddhas and the śrāvakas; the three [195b] refuges (*pratisaraṇa*): the Buddha, the Dharma and the Saṃgha; the three abodes (*vihāra*), abodes of Brahma, deva and ārya; three exaltations (*utkarṣa):* exaltation of self, other and the Dharma; the three things not requiring secrecy (*arakṣya*): bodily action (*kāyakarman*), speech (*vākkarman*) and mental action (*manaskarman*); the three sources of merit (*puṇyakriyāvastu*): generosity (*dāna*), morality (*śīla*) and meditation (*bhāvana*); the three equipments: hearing (*śravaṇa*), renunciation (*vairāgya*) and wisdom (*prajñā),* the three wheels [or supernatural powers of the Buddha that allow him] to transform himself, to inform another and to teach; the three doors to liberation (*vimokṣamukha*): emptiness (*śūnyatā,* signlessness *(ānimitta*) and wishlessness (*apraṇihita*), as well as innumerable threefold dharmas of the same type.

[*Groups of four dharmas*.] – The bodhisattva also knows the groups of four dharmas: the four foundations of mindfulness (*smṛtyupasthāna*) the four right efforts (*saṃyakpradhāna*), the four bases of miraculous power *(ṛddhipāda*), the four Noble Truths *(āryasatya*), the four families of saints *(āryavaṃśa*); the four fruits of the religious life (*śramaṇaphala*), the four knowledges, the four beliefs, the four paths, the four means of winning over others (*saṃgrahavastu*), the four supports *(āśraya*), the four good roots of penetration (*prativedhakuśalamūla*), the four paths, the four wheels of gods and men, the four solidities, the four fearlessnesses (*vaiśāradya*), the four limitless ones (*apramāṇacitta*) as well as innumerable fourfold dharmas of the same type.

[*Groups of five dharmas*.] – He also knows the groups of five dharmas: the five āśaikṣas, the five exits (*niryāna*?), the five librations (*vimukti),* the five senses (*indriya*), the five powers (*bala*), the five great gifts (*mahādāna*), the five knowledges (*jñāna*), the five anāgamins, the five heavens of the Śuddhāvāsadevas, the five antidotes (*pratipakṣa*), the concentration of the five knowledges (*pañcajñānika samyaksamādhi*), the concentration of the five noble members (*pañcāryāṅgasamādhi*), the five ways of expressing oneself according to the Dharma, as well as innumerable fivefold dharmas of the same type.

[*Groups of six dharmas*.] – He also knows the six abandonments, the six devotions, the six superknowledges (*abhijñā),* the six kinds of arhat, the six levels of the Path of seeing the truths (*satyadarśanamārga*), the six recollections (*anusmṛti*), the six samādhis, the six samāpattis, the six pāramitās, as well as innumerable sixfold dharmas of the same type.

[*Groups of seven dharmas*.] – He also knows the seven wings of enlightenment (*bodhyaṅga*), the seven riches (*dhana*), the seven supports *(āśraya*), the seven conscious absorptions, the seven good dharmas, the seven knowledges, the seven destinies of good people (*saptapuruṣagati*), the seven purities (*viśuddhi*), the seven meritorious material works (*aupadhika puṇyakriyāvastu*) and the seven non-material meritorious works, the seven auxiliary absorptions, as well as innumerable sevenfold dharmas of the same type.

[*Groups of eight dharmas*.] – He also knows the eightfold noble Path (*aṣṭāṅgāryamārga*), the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhibhvāyatana*), the eight minds of the Great Man, the eight kinds of exertion (*vīrya*), the eight Puruṣas, the eight strengths (*bala*) of the arhat, as well as innumerable other dharmas of the same type.

[*Groups of nine dharmas*.] – He also knows the nine successive absorptions (*anupūrvasamāpatti*), the nine [members of the causal chain] starting from name-and-form (*nāmarūpa*) up to birth (*jāti*) and death (*maraṇa*), the nine pure knowledges (*anāsravajñāna*) leading to the knowledge of the destruction of the vices *(āsravakṣayajñāna*), the nine pure levels or the Path of meditation (*bhāvanamārga*) of nine stages (six *dhyānas* and three *ārūpyas*), as well as innumerable dharmas classified into nines.

[*Groups of ten dharmas*.] - He also knows the ten dharmas of the śaikṣa, the ten aspects of a corpse (*saṃjñāgata*), the ten knowledges (*jñāna*), the ten spheres of totality (*kṛtsnāyatana*), the ten mental events accompanying every good mind (*kuśalamahābhūmika*), the ten strengths of the Buddha, as well as innumerable tenfold dharmas of the same type.

[*Other numerical groups*.] – He also knows the eleven auxiliary dharmas of the Path, the twelve causes (*nidāna*), the thirteen exits (*niryāṇadharma*), the fourteen minds of transformation (*nirmāṇacitta*), the fifteen minds of the Path of seeing the truths (*satyadarśanamārga*), the sixteen practices related to breathing *(ānāpāna*), the seventeen noble practices, the eighteen special attributes *(āveṇikadharma*), the nineteen levels of separation, the 162 mārgas in the course of the Path of meditation (*bhāvanāmārga*) necessary to break up the passions; the 178 [195c] fruits of the religious (*śramaṇaphala*) – 89 conditioned fruits (*saṃskṛtaphala*) and 89 unconditioned fruits (*asaṃskṛtaphala*) – as well as innumerable different dharmas of the same type. Arising and cessation, increase and decrease, acquisition and loss, defilement and purification: the Bodhisattva knows all of that.

3. Characteristics and emptiness of self nature.

Knowing all these dharmas, the bodhisattva-mahāsattva introduces them into the emptiness of self nature (*svabhāvaśūnyatā)* and experiences no attachment (*saṅga, abhiniveśa*) for dharmas; he surpasses the levels of the śrāvakas and pratyrekabuddhas; he enters into the state of Bodhisattva. Having entered into the state of Bodhisattva, he distinguishes the various types of dharmas, saves beings and causes them to obtain the Triple Vehicle by means of his great compassion (*mahākaruṇā)* and the power of his skillful means (*upāyabala*). Thus, a skillful artisan, by the power of remedies (*oṣadhi*), can transform silver into gold and gold into silver.

Question. – If dharmas are really empty of self nature, why does the bodhisattva still distinguish their various names and does not limit himself to preaching their essential emptiness?

Answer. – The bodhisattva-mahāsattva does not claim that emptiness can be grasped (*upalabdh*a) or accepted (*abhiniviśya*). If emptiness could be grasped and accepted, the bodhisattva would not speak of the various distinctive characteristics (*nānāvidhabhinnalakṣaṇa*) of dharmas. But an ungraspable emptiness (*anupalacaśūnya*) is not an obstacle *(āvaraṇa*). If it were an obstacle, it would be graspable and not ungraspable. Knowing this ungraspable emptiness, the bodhisattva-mahāsattva returns to distinguishing dharmas [in order to teach them more easily]. Saving beings by loving-kindness (*maitrī*) and compassion (*karuṇā)* is the power of Prajñāpāramitā; the true nature of dharmas about which he undertakes to speak is Prajñāpāramitā.

Question. – But all the ordinary books (*lokasaṃvṛtigrantha*) and the ninety-six kinds of religious works[565] all speak of the true nature of dharmas; in the śrāvaka Piṭaka also it is a matter of the true nature of dharmas. Why is it not called Prajñāpāramitā [in these works] and only in the present sūtra is the true nature of dharmas called Prajñāpāramitā?

Answer. – The worldly books, which aim at the pacification of kingdoms, the perfecting of families and the pleasures of life, are not true. Religious heretics (*tīrthikaparivrājaka*), who fall into wrong views (*mithyādṛṣṭi*) and whose minds are perverted, are not truthful either. As for the śrāvakas, although they do have the four truths, they believe that the true nature of dharmas consists of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātma*). Since their wisdom is imperfect (*aparipūrṇa*) and dull (*atīkṣṇa*), they are unable to help beings or to acquire the qualities of the Buddhas. The have a true wisdom, but it is not the 'virtue of wisdom'.

It is said that the Buddha enters into and comes out of concentrations (*samādhi*) of which Śāriputra and the other disciples are ignorant even of their names, still less of their nature. Why? At the time of their first resolution (*prathamacittotpāda*), the arhats and pratyekabuddhas do not have the great vows (*mahāpraṇidhāna*), do not have great loving-kindness (*mahāmaitrī*) or great compassion (*mahākaruṇā),* do not seek all the qualities (*guṇa*) [of the Buddhas], do not honor all the Buddhas of the three times and the ten directions; they do not [196a] sincerely seek to understand the true nature of dharmas, for they seek only to escape from the suffering of old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*). On the other hand, from their first resolution, the bodhisattvas pronounce the great vow [to save beings], they have great loving-kindness and great compassion, they seek all the qualities and honor all the Buddhas of the three times and the ten directions, they have very keen knowledge (*mahātīkṣṇajñāna*) and seek the true nature of dharmas, they expel all kinds of opinions, namely, opinions regarding pure and impure (*śucyaśuci*), emptiness and reality (*śūnyasadbhūta*), the self and the non-self *(ātmānātman*). Rejecting these wrong views and theoretical opinions, they only see, in external things, that the true nature is neither pure nor impure, neither eternal nor transitory, neither happy nor unhappy, neither empty nor real, neither with nor without self. The bodhisattva is not attached to any of these opinions, for these are worldly theses (*lokasaṃvṛtidharma*): they are not absolute (*pāramārthika*), are neither completely pure

[565] Works relating to the 96 heretical sects; cf. Chavannes, *Contes*, I, p. 410.

(*trimaṇḍalapariśuddha*) nor irrefutable (*ahārya*) nor infallible (*avikāra*). The [completely neutral] position adopted by the saints *(ārya*) is called Prajñāpāramitā.

V. WAYS OF ACQUIRING PRAJÑĀPMARAMITĀ.

1. By the successive practice of the five virtues.

Question. – Now we know that the essential nature of Prajñā consists of the absence of nature (*animitta*) and non-perception (*anupalabdhi*); how does the ascetic (yogin) acquire it?

Answer. – The Buddha preaches the Dharma by skillful means (*upāya*), and the ascetic who acts in accordance with this sermon ends up by acquiring the Dharma. It is as if he borrowed a ladder to climb a steep cliff, or he took a boat to cross the great sea. From his first resolution (*prathamacittotpāda*), the bodhisattva hears it said by the Buddha, by a disciple or in a sūtra that all dharmas are absolutely empty (*atyantaśūnya*), that they have no defined nature (*aniyatasvabhāva*) to which one can adhere or in which one can believe, that the absolute (*paramārtha*) Dharma destroys all futile proliferation (*prapañca*) and that nirvāṇa is safety par excellence. [Then the bodhisattva says to himself]: "Can I, who want to save all beings, alone take possession of nirvāṇa? At this time, my merits (*puṇya*), my qualities (*guṇa*), my knowledge and the power of my superknowledges (*abhijñābala*) are still imperfect (*aparipūrṇa*); thus I am unable to lead beings; first I should complete the causes and conditions." Then he practices the five virtues (*pāramitā),* beginning with generosity:

1. By material gifts *(āmiṣadāna*), he gains great wealth; by the gift of the Dharma, he acquires great wisdom (*mahāprajñā).* By practicing these two generosities, he can guide poor people (*daridrā)* and introduce them into the Trip0le Vehicle.

2. By observing morality (*śīla*), he takes birth in a noble state among gods or men; he himself avoids the three unfortunate destinies (*durgati*) and he makes beings avoid them in their turn.

3. By patience (*kṣānti*), he avoids the poison of anger (*krodhaviṣa*), he obtains physical beauty and supreme distinction. Those who see him are joyful, respect him, esteem him and venerate him, all the more so when they hear him preach the Dharma.

4. By means of exertion (*vīrya*) he destroys all laziness (*kausīdya*) now and in the future in acquiring the merits of the Path; thus he obtains a vajra body and an unshakeable mind (*achalacitta*). With this body and mind, he destroys the pride (*abhimāna*) of worldly people and makes them obtain nirvāṇa.

5. By means of *dhyāna*, he destroys distraction (*vikṣiptacitta*). He escapes from the five desires (*kāma*) and guilty pleasures and teaches others to avoid them.

[196b] *Dhyāna* is the basis of Prajñāpāramitā; the latter arises spontaneously when the virtue of dhyāna is relied upon. A sūtra says: "The one-pointed (*ekacitta*) and concentrated (*samāhita*) bhikṣu is able to contemplate the true nature of dharmas."

Furthermore, the bodhisattva knows that the world of desire (*kāmadhātu*) abounds in sins of avarice (*mātsarya*) and greed (*chanda*) that keep shut the doors of good. By practicing the virtue of generosity he destroys these two faults and opens the doors of good. – Wishing to keep the doors open always, he practices the ten good paths of action (*kuśalakarmapatha*). – But, by the virtue of morality (*śīla*), he does not obtain dhyāna and wisdom, because, not having eliminated the desires (*kāma*), he is violating the virtue of morality; this is why he practices patience (*kṣānti*). He knows that, by the first three virtues [generosity, morality and patience], he can open the gates of merit (*puṇya)*.

Besides, he knows that the fruit of retribution (*vipākaphala*) is not eternal and that after enjoying bliss among the gods and humans, one will fall back down into suffering. Disgusted with these transitory merits, the bodhisattva seeks the true nature or Prajñāpāramitā. How will he obtain it? He will certainly succeed in obtaining it by mind concentration (*ekacitta*). To lay hold of the precious pearls (*ratnamaṇi*) of the nāga kings, one must watch attentively not to disturb the nāga: thus one will obtain a Jambudvīpa of value. [In the same way], by attentiveness (*ekacitta*) and *dhyāna*, the bodhisattva avoids the five desires (*kāma*) and the five obstacles (*nīvaraṇa*); to obtain spiritual joy, he makes use of great exertion (*vīrya*). This is why we talk about exertion immediately after patience. The sūtra actually says: "Sitting with body upright and having fixed his attention in front of him, the ascetic energetically seeks absorption and, even though his flesh and bones rot, he will never desist."[566] Thus exertion prepares *dhyāna*.

When one has wealth, giving it is not difficult; if one is afraid of falling into the three unfortunate destinies (*durgati*), or of losing one's good reputation, to keep morality (*śīla*) and patience (*kṣānti*) is not difficult: this is why the first three virtues do not need any exertion. But here, to calm the mind and seek absorption in view of the true nature of Prajñāpāramitā is a difficult thing that requires exertion. This is how one will attain Prajñāpāramitā by exertion.

2. By practicing just one virtue.

Question. – Is it necessary to practice the five virtues to obtain the Prajñāpāramitā, or is it enough to practice one or two virtues in order to obtain it?

Answer. – The virtues have a twofold aspect: *i*) one single virtue, by interaction, includes all the virtues; *ii*) one practices the virtues each in turn (*anukālam*) and separately (*pṛthak*). [In the first case], it is the predominant virtue that imposes its name. It is the same for a conglomerate composed of the four great

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[566] Cf. the well-known phrase (Majjhima, I, p. 425, etc.): *Idha bhikkhu araññagato, vā rukkhamūlagato vā suññāgārato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ ipaṭṭhapetvā.* – For the sermon on the ascetic who took it upon himself to keep this position until the final result, see above, p. 929F, n. 1.

elements (*mahābhūtasaṃghata*); although the four great elements are inseparable (*avisaṃyukta*), it is the predominant element that imposes its name [on the conglomerate].[567] There is, we would say, 'interaction' [between the virtues, for one single virtue includes the five others, and it is not possible to acquire the Prajñāpāramitā independently of the other five virtues. [In the second case], by practicing the virtues in successive order, the Prajñāpāramitā is acquired as a result of one or another virtue.

When a person who has produced the mind of supreme perfect enlightenment (*anuttarasamyaksaṃbodhi*) practices generosity (*dāna*), he tries to discover the characteristic (*lakṣaṇa*) of generosity. Generosity is neither one nor many, neither eternal nor non-eternal, neither existent nor non-existent, etc. as [196c] was said in the refutation of generosity (p. 724F). Thanks to generosity, the bodhisattva discovers the true nature which is the same for all dharmas. This is how, by means of generosity [alone], the Prajñāpāramitā may be obtained.

There are people who, by observing morality (*śīla*) have no trouble in not causing harm to beings. But when they seize the characteristics (*nimittodgrahaṇa*) and become attached to them (*abhiniveśa*), they provoke controversy (*vivāda*). These people who previously had no antagonism toward beings now experience aversion or affection for a (dogmatic) system and begin to hate their adversaries.

And so, if they want not to not cause harm to beings, they must practice fundamental equality in regard to all dharmas (*dharmasamatā).* If they distinguish between what is sinful and what is not, they are not practicing the virtue of morality. Why? Because they will detest sin and will love its opposite; their mind becomes excited and they return to harming beings. This is why, by means of a correct view of sin and its opposite, the bodhisattva experiences neither aversion nor affection in his hearts. Seeing in this way, he acquires the Prajñāpāramitā by practicing only the virtue of morality.

3. The bodhisattva has this thought: "If I do not acquire patience toward dharmas (*dharmakṣānti*), I will not always be able to be patient. As long as they do not undergo oppression, all beings are patient; but when suffering comes along to torture them, they lose their patience. They are like these prisoners who fear to be beaten and take refuge in death. This is why I must produce *dharmakṣānti*: there is no tormenter, no insulter, no victim; I alone must undergo the punishment (*vipākaphala*) for the mistakes (*viparyāsa*) of my earlier existences (*pūrvajanman*)." From then on, the bodhisattva makes no more distinctions between the object of the patience and the patience itself; he penetrates deeply into the absolute emptiness (*atyantaśūnya*); this is *dharmakṣānti*. Endowed with this *dharmakṣānti*, he will never again torment beings. The wisdom associated with this *dharmakṣānti* is Prajñāpāramitā.

4. Exertion (*virya*) is present in all the good dharmas and is able to realize all the good dharmas. While wisdom, in measuring and analyzing dharmas, penetrates the nature of things (*dharmadhātu*), exertion lends its help. On the other hand, knowing that the true nature of exertion is independent of the body and the mind, the bodhisattva is truly unshakeable. Such exertion can give rise to Prajñāpāramitā; other

[567] The four elements are present in the lump of earth, for the earth possesses dampness, heat and movement; but as the element-earth (*pṛthivīdhātu*), characterized by solidity (*khakkhaṭatva*), predominates in the lump, we speak of 'a lump of earth'. See above, p. 1099F.

exertions, in the manner of magic (*māyā)* or dream (*svapna*) are false and unreal; that is why they are not spoken of.

5. When the mind concentrates its attention, it can truly see the true nature of dharmas. This true nature cannot be perceived [by experience], namely, what is seen (*dṛṣṭa*), heard (*śruta*), thought (*mata*) and known (*vijñāta*). Why? Because the six senses and their six coarse objects are all deceptive and result from the retribution of causes and conditions. There, everything that is known and seen is deceptive; and no deceptive knowledge merits belief. That which merits belief is the true Wisdom alone obtained by the Buddhas in the course of incalculable periods (*asaṃkhyeyakalpa*). Since this wisdom depends on *dhyāna* and careful consideration of the true nature of dharmas we can say that *dhyāna* gives rise to Prajñāpāramitā.

[197a] There are cases where, without practicing the five virtues, a person penetrates the true nature of dharmas solely by hearing (*śravaṇa*), study (*adhyayana*), reflection (*manasikāra*) or calculation (*gaṇana*): the knowledge of means (*upāyajñāna*) gives rise to Prajñāpāramitā. Sometimes also it is two, three or four virtues that give rise to Prajñāpāramitā. Similarly, some realize the fruit of the Path (*mārgaphala*) by hearing only one truth (*satya*) preached; others realize the fruit of the Path by hearing two, three or four truths. The person who has doubts about the truth of suffering (*duḥkhasatya*) finds the Path when the truth of suffering is preached to him; and it is the same for the other three truths, The person who has doubts about all four truths finds the Path when the four truths are preached to him. Thus the Buddha said to a bhikṣu: "If you are able to cut desire (*rāga*) I guarantee that you will obtain the state of anāgamin; if you cut desire, know that hatred (*dveṣa*) and delusion (*moha*) will indeed be cut by that very fact."[568] It is the same for the six virtues: to destroy the dominant fault of avarice (*mātsarya*), a sermon on generosity should be preached, and the other faults will be destroyed by that very fact; to destroy mixed faults, the six virtues should be preached at the same time. Consequently, if it is a question of a particular behavior or the group of behaviors, the six virtues are preached for everybody and not for just one person.

3. By abstaining from any practice.

Furthermore, the bodhisattva acquires the Prajñāpāramitā without practicing any dharma and without acquiring any dharma. Why? All practices (*caryā)* are erroneous and futile: from near or far, they present faults. In fact, bad dharmas (*akuśaladharma*) are faulty from close up; as for good dharmas, they are transformed and modified from far away; those who become attached to them will end up by experiencing pain and sorrow; thus they show defects from far off. [Good and bad practices] are like an appetizing food and a disgusting food both of which have been poisoned. As soon as one eats the disgusting food, one feels dissatisfied. When one eats the appetizing food, one feels pleasant satisfaction for the moment, but later it takes one's life. Therefore both kinds of food should be avoided, and it is the same for good and bad practices.

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[568] For this text, see above, p. 1029F, n. 1.

Question. – If that is so, why did the Buddha preach the three practices, namely, the brāhmanic practice (*brahmacarya*), the godly practice (*divyacarya*) and the noble practice *(āryacarya*)?[569]

Answer. – The noble practice consists of practicing the absence of all practice. Why? Because during all noble practice, one never departs from the three gates of liberation (*vimokṣamukha*). The brāhmanic and the divine practices arise insofar as they grasp the characteristics of beings (*sattvanimittodgrahaṇa*); although they do not show defects at the time they are being practiced, they will show them later on and the realities they actually pursue will all appear to be false. However, the saint *(ārya*) who practices these two kinds of practice with a detached mind (*asaktacitta*) does not commit any fault.

For the person who practices the absence of practice thus, nothing exists any longer: errors (*viparyāsa*), deceptions (*vañcana*) and the afflictions (*kleśa*) no longer arise for they are purified like space *(ākāśaśuddha*). He acquires the true nature of dharmas by holding his non-acquisition (*anupalabdhi*) as an acquisition. It is said in the non-acquired Prajñā: "Dharmas, form (*rūpa*), etc., are not empty as a result of emptiness; they are originally and eternally empty in themselves; dharmas, form, etc., are not non-perceptible because wisdom does not reach them: they are originally and eternally non-perceptible in themselves."[570] This is [197b] why we should not ask how many virtues must be practiced to obtain Prajñāpāramitā. Out of loving-kindness and compassion to beings, the Buddhas teach the practices in order to be in harmony with common usage (*saṃvṛti*), but there is nothing absolute (*paramārtha*) there.

Question. – If Prajñāpāramitā can be neither acquired nor practiced, why does the ascetic seek it?

Answer. – There are two kinds of things that cannot be acquired:

i) Worldly pleasures, which can be sought but which do not respond to the attempt, cannot be acquired; *ii*) The true nature of dharmas, the definite notice (*niyattanimitta*) of which escapes perception, cannot be acquired. Not being non-existent, they include merit (*puṇya*) and increase the roots of good (*kuśalamūla*). Worldly people (*pṛthagjana*) who speculate about worldly affairs (*lokadharma*) have profit (*lābdha*), etc.;

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[569] These are the three practices (*caryā)* or the three abodes (*vihāra*) defined above, *Traité*, I, p. 162-163F.

[570] A vague and inexact reference to a classical passage in the Prajñā literature: cf. Pañcaviṃśhati, ed. Dutt, p. 37-38 (Chinese transl. by Hiuan tsang, T 220, k. 402, vol. 7, p. 11b26-11c16; by Mokṣala, T 221, k. 1, p. 4c18-28; by Dharmarakṣa, T 222, k. 1, p. 152a16-152b2; by Kumārajīva, T 223, k. 1, p. 221b25-221c10); Śatasāhasrikā, p. 118 seq, 81 seq, 932 seq. – The sūtras and the śāstras of the Greater Vehicle often used this text, citing it more or less faithfully: cf. Kāśyapaparivarta, p. 94, § 63; Madh. vṛtti, p. 248; Sūtrālaṃkāra, ed. Lévi, p. 76; Saṃgrayha, p. 116-118; Siddhi, p. 521, 531. Here are some extracts from the Pañcaviṃśhati version:

Iha bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, bodhisattva eva san bodhisattvaṃ na samanupaśyati... rūpaṃ api na samanupahyati... Tathā hi rūpaṃ rūpasvabhāvena śūnyam... Na śūnyatayā rūpaṃ śūnyam... nānyatrarūpac śūnyatā... rūpam eva śūnyatā... śūnyataiva rūjpam... Nāmamātramidaṃ yad idaṃ rūpam... Tathā hi māyopamaṃ rūpam... māyā ca nāmamātram... Māyādarśanasvabhāsya hi notpādo na nirodho na saṃkleśo na vyvadānam... Tathā hi kṛtrimaṃ nāma... Tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāni na samanupaśyati, asamanupaśyan nābhiniviśate.

The reasoning given here for *rūpa* is repeated for the other four skandhas and is applied in a general way to all dharmas without exception.

and it is the same for all the good qualities. But it is according to the mind of the world that we speak about acquisition, in the mind of the Buddha, nothing in acquired.

This is a summary of the meaning of Prajñāpāramitā; later we will speak of it at greater length.